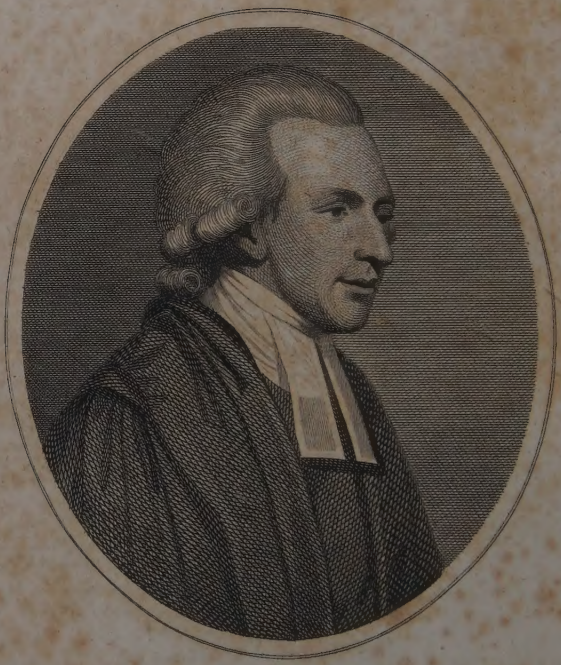
Theology Library

SCHOOL OF THEOLOGY
AT CLAREMONT
California

2 R
AM(L)
V. 15



REV: PEARD DICKINSON. A.M.

Late of Hertford Coll. Oxford,

Æt. 33.

THE

Arminian Magazine,

For the YEAR 1792.

CONSISTING CHIEFLY OF

EXTRACTS

AND

ORIGINAL TREATISES

ON

Universal Redemption.

VOLUME XV.

The Library
Fuller Theological Seminary
Pasadena, California

LONDON:

Printed by G. PARAMORE, *North-Green, Worſhip-Street*;
And ſold by *G. Whitfield*, at the Chapel, City-Road, and all the Methodiſt
Preaching-Houſes in Town and Country.

TO THE

Subscribers of the Arminian Magazine.

THE loss of the late venerable Mr. WESLEY, must be deeply felt by every lover of Religion and Literature that has been acquainted with his writings; more especially by the body of Methodists, which he guided, under God, both by his discourses and his pen.

Though we are now deprived of the personal instructions of that great Luminary (for which we mourn;) yet his writings will still prove a blessing to thousands: and with respect to the Arminian Magazine, we give you to understand that it will be conducted on the same plan as Mr. WESLEY left it, under the care of a Committee appointed by the Conference for that purpose; who, with the assistance of God, will omit no attention that may tend to give you satisfaction.

Many have urged, that the tenets of *Arminius* have not been fully or clearly laid before them, notwithstanding the account of his Life given in the first Volume of our Magazine, which has borrowed its Title from the name of that great man. We have therefore introduced the present Volume to your notice with the leading tenets of *Arminius*, translated into *English* by *Tobias Conyers* in the year 1655.

We have providentially another opportunity of gratifying you, by four manuscript Sermons of Mr. WESLEY, lately found in his Study at *Bristol;* which shall be inserted in our Magazine during the ensuing months, and we doubt not but they will be very grateful to you,

as

25474

as well as to the Public in general. In the other parts of the Magazine alſo we ſhall pay particular attention to the profit and entertainment of our Readers.

The Prints have of late years been juſtly complained of: but the Editors are reſolved to go to a greater expence in this reſpect than uſual; and to uſe their beſt endeavours to have more acceptable Prints in future. They alſo purpoſe to give better Paper than has been given for a few years paſt. And, in ſhort, to render the whole, not only pleaſing and edifying to the preſent purchaſers, but alſo uſeful to poſterity.

As many, perhaps, may deſire to know how the profits of our Magazines and other books ſhall be applied in future; for their ſatisfaction we aſſure them, that the whole will be appropriated, jointly with the yearly collection, to ſupply the deficiencies in the little ſalaries of the Preachers, and of their wives and children, on thoſe Circuits which cannot defray them, together with the expences of thoſe that are ſick: and alſo to ſupport the work of God in every neceſſary point, in the North of *Scotland*, the North of *Ireland*, *Wales*, *France*, (where God has been pleaſed to open a door lately for the preaching of the Goſpel by us!) and alſo in ſuch Circuits in *England* as the Conference (under whoſe direction the whole will be managed) ſhall think needful.

Sub Judice lis eſt. Should our endeavours come ſhort of your expectations; we ſhall ſtill have this conſolation—that the will was not wanting. But, if we are ſo happy as to give you ſatisfaction, we ſhall give God the glory; and ſhall enjoy a pleaſure ourſelves, in ſerving and obliging you. We are, with great ſincerity and reſpect, your humble and devoted Servants,

The EDITORS.

London, Nov. 1, 1791.

THE Arminian Magazine,

For JANUARY 1792.

The JUDGMENT *of* ARMINIUS, *touching the* DIVINE DECREES.

1. THE first abſolute Decree of God, concerning the ſalvation of ſinful man, is that whereby he decreed to appoint Jeſus Chriſt to be a Saviour, Redeemer, Prophet, Prieſt, King and Mediator, who ſhall aboliſh ſin by his death, recover (by his obedience) loſt righteouſneſs, and by his virtue communicate the ſame.

The ſecond abſolute Decree is that whereby he determined to receive into favour, repenting and believing perſons, and thoſe continuing, and perſevering to the end, to ſave in, for, and by Chriſt. The impenitent, and unbelievers, to leave in ſin and under wrath, and to deſtroy as aliens from Chriſt.

The third abſolute Decree, is that whereby he ordained to adminiſter ſufficient means, neceſſary to repentance and faith, and theſe to be given according to his wiſdom, whereby he knows what becomes his mercy and juſtice, by which he ſhall put the ſame in execution.

Hence the fourth abſolute Decree is the ſalvation of perſons, who, he knows from eternity, would, upon exerciſing preventing grace, receive faith; and by his ſubſequent aſſiſtance would perſevere: and the condemnation of thoſe who would not believe or perſevere. This Doctrine has always been allowed by the greater part of Chriſtians, and ſtands approved; neither does it occaſion ground of contention or occaſion of abhorrence. It is much to be wiſhed that men would proceed no farther in this matter, neither be inquiſitive into the unſearchable judgments of God any farther than as they are revealed in Scripture.

2. Providence. I judge to be that careful and ever preſent eye of God, by which the care of the whole univerſe, and every creature, not one exempted, is upon him to the conſervation and government of them in their eſſence, qualities, actions, and paſſions, as it beſt becomes him, and ſuits them, to the glory of his name and ſalvation of believers. Herein I ſubtract nothing from Divine Providence, but yield to it the conſervation, regulation, and direction of all things, even to the abolition of chance and fortune. Yea, I ſubject to Providence the will of man, and the very acts of the rational creature, ſo that nothing is done without his permiſſive will, though contrary thereunto. This is the only difference; God wills to do good, but only permits evil.

3. Man's Will. He was endued with knowledge, holineſs, and other abilities at his creation, whereby he was able to underſtand, will, and perform all that was required of him, yet not without the aſſiſtance of divine grace. In the ſtate of apoſtacy and ſin, he is diſabled, of and by himſelf to think, will, or do, any thing truly good; and ſtands in need of the renovating and regenerating power of God in Chriſt, by his Spirit, in his intellects, affections, will, and other faculties, to inpower him hereunto: but participating hereof, as freed from ſin, he is able to think, will, and do good, yet ſtill as under the ſupplies of God's grace.

4. The

4. The grace of God, I believe, is free and undeſerved, whereby God is well affected towards a miſerable ſinner; by which firſt he gave his Son, that whoſoever believeth in him might have eternal life; and then in and for Chriſt, juſtifies and adopts him into the right of his ſons to ſalvation. Secondly, It is the infuſion of ſpiritual gifts, into the underſtanding, will and affections of man, neceſſary to his regeneration and remiſſion, viz. faith, hope and charity, without which bleſſings man is not able to think, will, or do any thing truly good. Thirdly, It is the continued aſſiſtance of the Holy Ghoſt, by which the Spirit doth excite and ſtir up a man (before regeneration) unto good deſires, and willing of actual good; yea by this he works and wills together with man, that what man thus wills, he may accompliſh; and I attribute to grace, the beginning, continuance, and conſummation of all good.

Yea ſo far, that a man now regenerate is incapable to think, will, or do good, or to reſiſt any temptation, without this preventing, exciting, ſubſequent, and co-operating grace. Hence it is apparent, that I am no ways injurious to the grace of God, by aſcribing too much to the free-will of man, as ſome aſperſe me. The hinge upon which all the controverſy turns, is, whether the grace of God is irreſiſtible: (actions and obſervations, aſcribable to grace, are not here diſputed, none more ready than myſelf to confeſs and inculcate them all.) The manner of operation only is the debate, wherein I believe, according to the Scriptures, that many reſiſt the Holy Ghoſt, and reject grace offered them.

5. Juſtification. I believe the juſtification of ſinners, to be by the ſole obedience and death of Chriſt; and that his righteouſneſs is the only meritorious cauſe, for which the pardon of ſin is granted to believers, and they are reputed juſtified, as if they had fulfilled the perfect law; but in as much as God imputes this righteouſneſs to believers only, I judge in this ſenſe, it may be properly ſaid, that faith is imputed for righteouſneſs, by grace to him that believeth; God having ſet forth his Son, a

mercy-seat, or propitiation by faith in his blood; yea, my judgment is the same as *Calvin*'s himself, in the third book of his Institutions.

6. Assurance. I judge he who believes in Jesus Christ, both by the act of the Holy Ghost moving, and the fruits of faith, and by his own conscience with the testimony of the Spirit witnessing with it, may have a certain persuasion and assurance, that he is a son of God, and stands in the love of Christ: yea more, may depart this life, with an unshaken confidence of the grace of God and mercy in Christ Jesus, and appear before the tribunal of God, free of all anxious fear or solicitude; yet ought he always to pray, "Lord, enter not into judgment with me." But in as much as God is greater than our hearts, and knoweth all things, and man is not his own judge; it is God that judgeth him; I dare not equal this certainty, with that wherewith we know there is a God, and that Christ is the Saviour of the world.

7. Perfection of believers. *Augustin*'s opinion was (though the sharpest adversary to the Pelagian doctrine) that it was possible by the grace of Christ, in this life to be without sin; yea, he further adds, "let *Pelagius* confess man's possibility of being without sin, to be only by the grace of Christ, and we are agreed." To this I entirely agree, and say, "without Christ I can do nothing, but through him I can do all things."

8. Perseverance. My judgment is, persons ingrafted into Christ by true faith, and participating of his quickning Spirit, have strength sufficient to encounter Satan, sin, the world, and their own corruption; and by the same assisting grace to gain the victory, Christ himself standing by them in their assaults, by his Spirit extending his favourable hand towards them (so they be found in a fighting posture, imploring his aid, and not wanting to themselves) to preserve them from falling, so that neither the devices or violence of Satan, &c. shall be able to seduce them, or pluck them out of his hand. But whether these very persons, by negligence, may not desert Christ, em-

brace

brace again the preſent world, fall from the ſound doctrine once delivered to the Saints, loſe a good conſcience, make void the grace of God, and receive it in vain, may be eaſily proved from Scripture; yet I profeſs ingenuouſly it was never publickly or privately taught by me; though there are places in Scripture, to prove that a true believer may totally and finally fall away from the faith, and ſo periſh.

Theſe are my ſentiments, though there are many things, and thoſe of a high nature, which I ſhall bear with in my brethren, not being Lord of another man's conſcience; but a Miniſter to thoſe that believe: that they may grow in knowledge, truth, piety, peace and joy in Chriſt Jeſus our Lord. But, if my brethren cannot tolerate me, and grant me a place among them, yet as to what concerns myſelf, I hope no rent or diviſion will enſue, which may God avert! There are ſchiſms enough already in the chriſtian world, and it is incumbent upon every one to diminiſh and aboliſh them. In this ſenſe I will poſſeſs my ſoul in patience, and my place; though I ſhall endeavour to live, as long as God ſhall prolong my life, for the common good of Chriſtianity.

SERMON LXV.

[By the late Rev. J. WESLEY.]

JEREMIAH xvii. 9.

The heart of man *is deceitful above all things, and deſperately wicked: who can know it?*

1. THE moſt eminent of the antient Heathens have left us many teſtimonies of this. It was indeed their common opinion, that there was a time, when men in general were virtuous and happy: this they termed the *golden age*. And the account of this was ſpread through almoſt all nations. But it was likewiſe generally believed, that this happy age had expired long ago. And that men are now in the midſt of the *iron age*. At the commencement of this, ſays the Poet,

Irrupit

Irrupit venæ perjoris in ævum
Omne nefas: fugêre pudor, verumq: fidesq:
In quorum subiêre locum fraudesq: doliq:
Insidiæque, & vis, & amor sceleratus habendi.

Immediately broke in
With a full tide, all wickedness and sin,
Shame, truth, fidelity swift fled away,
And cursed thirst of gold bore unresisted sway.

2. But how much more knowing than these old Pagans are the present generation of Christians! How many laboured Panegyrics do we now read and hear on the Dignity of Human Nature? One eminent Preacher, in one of his sermons preached and printed a few years ago, does not scruple to affirm, first, That men in general, (if not every individual,) are very *wise*: secondly, that men in general are very *virtuous*, and thirdly, That they are very *happy*. And I do not know, that any one yet has been so hardy, as to controvert the assertion.

3. Nearly related to them were the sentiments of an ingenious gentleman, who being asked, "My Lord, what do you think of the Bible?" answered, "I think it is the finest book I ever read in my life. Only that part of it which indicates the Mediatorial scheme I do not understand. For I do not conceive there is any need of a Mediator between God and man. If indeed, continued he, I was a sinner, then I should need a Mediator. But I do not conceive, I am. It is true, I often act wrong for want of more understanding. And I frequently *feel* wrong tempers, particularly proneness to anger. But I cannot allow this to be a sin; for it depends on the motion of my blood and spirits, which I cannot help. Therefore it cannot be a sin. Or if it be, the blame must fall not on *me*, but on him that made me." The very sentiments of pious Lord *Kaim*, and modest Mr. *Hume*.

4. Some years ago a charitable woman discovered, That there was no sinner in the world, but the Devil. For, said she,

he:

he *forces* men to act as they do, therefore they are unaccountable. The blame lights on Satan." But these more enlightened gentlemen have discovered, "That there is no sinner in the world but God. For he *forces* men to think, speak, and act as they do; therefore the blame lights on God alone." Satan, avaunt! It may be doubted, whether he himself ever uttered so foul a blasphemy as this.

5. But whatever unbaptized or baptized Infidels may say, concerning the innocence of mankind, He that made man, and that best knows what he has made, gives a very different account of him. He informs us, that *the heart of man*, of all mankind, of every man born into the world, *is desperately wicked*, and that it is *deceitful above all things*, so that we may well ask, *Who can know it?*

I. 1. To begin with this: *The heart of man is desperately wicked.* In considering this, we have no need to refer to any particular sins. (These are no more than the leaves, or at most the fruits, which spring from that evil tree:) but rather to the general root of all. See how this was first planted in heaven itself, by Lucifer, *Son of the morning:* till then undoubtedly "one of the first, if not the first archangel;" *Thou saidst, I will sit upon the sides of the North.* See self-will the first-born of Satan! *I will be like the Most High.* See pride, the twin-sister of self-will. Here was the true origin of evil. Hence came the inexhaustible flood of evils upon the lower world. When Satan had once transfused his own self-will and pride into the parents of mankind, together with a new species of sin: Love of the world, the loving the creature above the Creator; all manner of wickedness soon rushed in, all ungodliness and unrighteousness, shooting out into crimes of every kind, soon covering the whole face of the earth with all manner of abominations. It would be an endless task, to enumerate all the enormities that broke out. Now the fountains of the great deep were broken up. The earth soon became a field of blood: revenge, cruelty, ambition,

bition, with all ſorts of injuſtice, every ſpecies of public and private wrongs, were diffuſed through every part of the earth. Injuſtice in ten thouſand forms, hatred, envy, malice, blood-thirſtineſs; with every ſpecies of falſehood, rode triumphant, till the Creator looking down from heaven, would be no more intreated for an incorrigible race, but ſwept them off from the face of the earth. But how little were the following generations improved, by the ſevere judgment? They that lived after the flood do not appear to have been a whit better than thoſe that lived before it. In a ſhort time, probably before *Noah* was removed from the earth, all unrighteouſneſs prevailed as before.

2. But is there not a God in the world? Doubtleſs there is: And it is he that hath made us, not we ourſelves. He made us gratuitouſly, of his own mere mercy: for we could merit nothing of him, before we had a being. It is of his mercy that he made us at all; that he made us ſenſible, rational creatures, and above all, creatures capable of God. It is this, and this alone, which puts the eſſential difference between men and brutes. But if he has made us, and given us all we have; if we owe all we are and have to him, then ſurely he has a right to all we are and have, to all our love and obedience. This has been acknowledged by almoſt all who believed themſelves to be his creatures, in all ages and nations. But a few years ago a learned man frankly confeſſed, "I could never apprehend, that God's having created us, gave him any title to the government of us. Or, that his having created us laid us under any obligation to yield him our obedience." I believe that Dr. *Hutchinſon* was the firſt man, that ever made any doubt of this. Or that ever doubted much leſs denied, That a creature was obliged to obey his Creator. If Satan ever entertained this thought, (but it is not probable he ever did) it would be no wonder he ſhould rebel againſt God, and raiſe war in heaven. And hence would enmity againſt God ariſe in the hearts of men alſo; together with all the branches of ungodlineſs,

which

which abound therein at this day. Hence would naturally arise the neglect of every duty which we owe to him, as our Creator, and all the passions and hopes which are directly opposite to every such duty.

3. From the devil the spirit of independence, self-will and pride, productive of all ungodliness and unrighteousness, quickly infused themselves into the hearts of our first parents in Paradise. After they had eaten of the tree of knowledge, wickedness and misery of every kind, rushed in with a full tide upon the earth, alienated us from God, and made way for all the rest: Atheism, (now fashionably termed *Dissipation*) and idolatry, love of the world, seeking happiness in this or that creature, covered the whole earth.

Upright both in heart and will,
We by our God were made:
But we turn'd from good to ill,
And o'er the creatures stray'd:
Multiplied our wand'ring thought,
Which first was fixt on God alone,
In ten thousand objects sought
The bliss we lost in one.

4. It would be endless to enumerate all the species of wickedness, whether in thought, word, or action, that now overspread the earth, in every nation and city and family. They all center in this Atheism, or Idolatry: Pride, either thinking of themselves more highly than they ought to think, or glorying in something which they have received, as though they had not received it: Independence and self-will, doing their own will, not the will of him that made them. Add to this, seeking happiness out of God, in gratifying the desire of the flesh, the desire of the eye, and the pride of life. Hence it is a melancholy truth, that (unless when the Spirit of God has made the difference) *all mankind* now, as well as four thousand years ago,

have corrupted their ways before the Lord: and every *imagination of the thought of man's heart* is *evil*, only evil, and that continually. However therefore men may differ in their outward ways, (in which undoubtedly there are a thousand differences) yet in the inward root, the enmity against God, Atheism, Pride, Self-will and Idolatry, it is true of all, that *the heart of man*, of every natural man, *is desperately wicked.*

5. But if this be the case, how is it that every one is not conscious of it? For who should *know the things of a man*, like *the spirit of a man that is in him?* Why is it that so few know themselves? For this plain reason, Because *the heart* is not only *desperately wicked*, but *deceitful above all things.* So deceitful, that we may well ask, *Who can know it?* Who indeed, save God that made it? By his assistance, we may, in the second place consider this, the deceitfulness of man's heart.

[*To be concluded in our next.*]

A short ACCOUNT *of* Mr. WILLIAM ADAMS.

[Written by a Friend.]

WILLIAM ADAMS was born in *Fairfax* county, in the State of *Virginia*, on the 23d of July 1759. From his infancy he was naturally inclined to passion and other evil tempers. But the Spirit of God very early impressed his mind with serious reflections concerning the salvation of his soul. When he was about fourteen years of age, he had frequent opportunities of hearing the Methodists preach. I am not certain in what manner the Lord first awakened him; whether it was suddenly or in a more gradual manner. However, when he was thoroughly awakened, he was greatly broken down, and most deeply convinced. For about two years he was in distress under a sense of the wrath of God; and by his countenance, tears, frequent groans, gestures, and indeed by his whole behaviour, discovered that he felt a hell in his soul.

During

During this time, he miſſed no opportunity of hearing the word: and early and late he poured out his ſoul to God in private prayer. He frequently retired into the fields and woods, and aroſe in the middle of the night, to ſeek reſt for his troubled ſoul. He had at this time a power over outward ſin, and walked circumſpectly in attending all the ordinances of God; yet he ſtill knew this would not ſuffice; except his paſt ſins were blotted out, and his ſoul quickened and made alive by faith in Jeſus Chriſt.

He was tempted to think, that all his prayers and tears were in vain; that he was a hypocrite; that God would never have mercy on him; and that it was now too late for him to expect it. He opened his mind to the Preachers with whom he converſed, and begged their advice and prayers. They ſympathized with him in his diſtreſs, and exhorted him to perſevere in ſeeking the Lord. Some of his friends, indeed, dreaded that his unbelieving fears would drive him to deſpair. Yet he determined by the grace of God to lie at the feet of Jeſus, and, if he periſhed, to periſh crying out for mercy. He had at the ſame time the converſion of others, eſpecially his relations and neighbours, much at heart: and he earneſtly prayed for the ſucceſs of the goſpel among all people.

About the firſt of March 1775, as he was one evening pouring out his ſoul in private, he felt in a moment ſuch a change that his weeping and mourning were turned into joy in the Lord. His countenance, his behaviour, his prayers, his praiſes, all teſtified that the Lord had looked upon him in mercy, and had turned his darkneſs into light, and his mourning into ſongs of joy. He could now ſay with *David*, "Come hither, all ye that fear the Lord, and I will tell you what he hath done for my ſoul." And again, "as far as the eaſt is from the weſt, ſo far hath he ſeparated my ſins from me." And, as the Lord was at this time pouring out his ſpirit on the people in the neighbourhood, in a glorious manner; this young

man went about day and night to pray among the people, and praiſed his God who had done ſo great things for him.

He walked humbly before the Lord, and though he found much of his preſence, yet he frequently complained of his barrenneſs, and expreſſed a want of more and more of the life of God. There was ſo much of the mind of Chriſt in him, that it ſeemed to the Preachers and others, that God had ſome work for him to do; therefore, though he was very young, he was appointed to meet with and aſſiſt a few perſons near his father's, who were reſolved to work out their ſalvation with fear and trembling. They received him gladly; and it pleaſed God to bleſs his labour of love among them. After a little time, it was impreſſed on his mind, that he muſt in a more public manner, warn his fellow-ſinners to fly from the wrath to come. Accordingly he firſt exhorted in the Society, and afterwards with the advice of the Preachers, he did it in public; enforcing all he ſaid by his holy life, and humble converſation. He was not deterred from attending at the houſe of prayer, by a little ſickneſs, by heat or cold, or by wet and dark nights; for it pained him exceedingly to let one hour of his time paſs by unimproved.

Sometime in the Summer of 1771, the Lord convinced him more deeply of the inward corruption of his heart. He was now all athirſt for a heart perfectly devoted to God; crying out,

> "'Tis worſe than death my God to love,
> And not my God alone."

And on the 17th of Auguſt in that year, he believed the Lord had ſaved him from all his inbred ſin; and felt what he could not fully expreſs. For ſome time he had no doubt of this work being wrought in him; and indeed none who knew him could diſbelieve him, for the tree was known by its fruit. But the enemy of ſouls ſoon robbed him in a meaſure of his confidence, reſpecting this work, ſo that he came ſhort of his gracious privilege.

In

In the Winter of 1778, he felt a great desire to preach the word, and to give himself wholly to the work of the ministry. It was thought best that he should continue where he was till the ensuing Conference; and then, if God should permit, that he should go out into the work. But it pleased Providence to make a way for him sooner: and after many struggles in his own breast, and some outward opposition, he left his parents and friends, cheerfully commending them to God, and the word of his grace.

After staying some time among the people where he had been sent to labour, he went to the Conference, and was received on trial as a Travelling Preacher. He was much attached to the old Methodist plan; and grieved when any seemed inclined in any degree to deviate from it. He was appointed, in conjunction with two others, to labour in the *Baltimore* Circuit. Here he soon found some with whom he could take sweet counsel; men who were on full stretch for all the mind that was in Christ; and not a few who could testify that the blood of Christ had cleansed them from all unrighteousness.

He soon found the work of God reviving in his soul; and got so established in grace, that he had a constant sense of the indwelling Spirit of God, and was enabled to live nearer to the Lord than ever. He now experienced that he could rejoice evermore, pray without ceasing, and in every thing give thanks. All who truly loved God could easily perceive what spirit he was of; and were astonished to see a person so young blest with such gifts, and yet with still greater grace. When they heard this stripling conversing in private and preaching in public, they sat at his feet gladly, and were constrained to say, "Surely out of the mouths of babes God doth ordain praise!"

[*To be continued.*]

A short

A short ACCOUNT *of* JANE PLUMRIDGE.

[By R. Rodda.]

JANE PLUMRIDGE was born the third of June 1768. Her parents were profeſſors of religion, and endeavoured to bring up their children in the fear of God. *Jane* was of a peeviſh, fretful temper from her infancy, and very ſoon endeavoured to get every opportunity ſhe could to play, eſpecially on the Sabbath. In other reſpects ſhe obeyed her parents, and was very diligent in her employ, which was that of making lace.

At times ſhe appeared deeply affected. When her mother talked to her about death and judgment, her fears were alarmed, and her mind diſtreſſed; but theſe convictions, like the morning cloud and the early dew, ſoon vaniſhed away.

On September 6, 1782, being taken ill of a fever, ſhe began to be dreadfully afraid of death; and enquired of many who came to ſee her, if they thought ſhe would die. Some flattered her by telling her ſhe was better; and they hoped ſhe would do well enough again. Others, who wiſhed her happineſs in time and eternity, exhorted her to pray to God. The Lord now brought all her ſins to her remembrance. Her Sabbath-breaking, her peeviſhneſs and fretfulneſs, appeared in their odious colours. The thought of dying and ſtanding before God filled her mind with terror and deep diſtreſs, and conſtrained her to cry out, "What ſhall I do to be ſaved! I am afraid God will not have mercy on me!" She then deſired her mother and others to pray with her: often complaining ſhe could not pray, and earneſtly deſiring that religious people might viſit her; which ſeveral in the neighbourhood did, who cared for her ſoul.

Being aſked if ſhe wiſhed for a Preacher to come and ſee her; ſhe anſwered, "I ſhall be very glad of it." Mr. *C*—— went, and finding her in great afflictions of body and mind, exhorted her to cry mightily to God, and beg of him to enable her to believe.

lieve. He then earneſtly poured out his ſoul to God in her behalf, and riſing from his knees told her, he had no doubt but God would have mercy upon her, and make her happy!

From this time ſhe took courage, and began to wreſtle with God in fervent prayer; and determined not to give over her ſuit until ſhe had obtained the bleſſing. The captive exile haſteneth that ſhe may be delivered, and that ſhe may not die in the pit. The great Deliverer appeared, and looſed all her bands; and in that hour ſhe felt, that whom the Son of God maketh free, they are free indeed! Bleſſed tranſition, when God wipes off the penitential tear, gives beauty for aſhes, the oil of joy for mourning; and the garment of praiſe for the ſpirit of heavineſs.

In the evening ſhe deſired to ſee ſome who had viſited her. When they came, ſhe broke out "I am not afraid to die, I know God hath forgiven me all my ſins. I have had a hard ſtruggle, but now I have overcome; now I would rather die than live, but in this, the will of the Lord be done!" Her friends joined with her in praiſing God for his unſpeakable mercies, and for ſome time her raviſhed ſpirit continued to rejoice in God her Saviour.

Her bodily pain was very great; and the enemy often tempted her to peeviſhneſs; and thruſt ſore at her that ſhe might fall, but the Lord enabled her to bear her bodily affliction, and to endure temptation with chriſtian fortitude and patience. He gave her ſtrength and courage to exhort thoſe that viſited her, to prepare in health to meet their God. She ſpake very affectingly to her play-mates, intreating them not to break the Sabbath, or ſpeak bad words any more; but to pray earneſtly to God that he might forgive them; and then if he called for them, they would not be afraid to die. She deſired her little brothers to ſeek the Lord in their youth, and told them, God liked her the better becauſe ſhe ſought him early.

A few days after this, I went to ſee her, and aſked her how ſhe found herſelf? She anſwered, "Very happy." I ſaid,

why

why are you happy? "Becauſe, ſaid ſhe, God hath forgiven me all my ſins." I ſaid, ſuppoſe God was to ſay to you, child, you ſhall either live or die as you like, what would you chuſe? She anſwered, "Were I to chuſe, it would be to die; but if God reſtores me, I hope it will be to ſpeak of his goodneſs." I ſaid, why would you wiſh to die? She replied, "That I may go to heaven." I ſaid, what ſort of company and employment do you think they have there? She ſaid, "They are all very loving, and all their buſineſs is to praiſe God."

A day or two after this, her mother (a poor widow) being in great diſtreſs, wanting even the neceſſaries of life, ſhe prayed to God to ſend her relief. God anſwered her prayer that day: for the benevolent and humane Mr. *B—n*, of *High Wycomb*, met her, and unaſked, amply ſupplied her preſſing wants. When the mother informed the child of this ſeaſonable relief, ſhe ſaid, "You ſee, mother, how the Lord provides for you, and I believe, if you truſt him, he will ſtill provide."

To a woman that came to ſee her ſhe ſaid, "Now I am not afraid to die, are you?" The woman ſaid, "No." She ſaid, "I think if I was in your caſe, I ſhould." The woman aſked why? She ſaid, becauſe you have not repented: and then began exhorting her to repent and forſake her ſins, and to pray to God for deliverance from them. The woman was ſo offended, that ſhe came to ſee her no more.

At times her mind ſeemed much bewildered; and ſhe was ſo diſtreſſed that ſhe would ſcarce take any ſuſtenance. Theſe conflicts were ſhort, the gales of God's holy Spirit ſoon drove away the clouds, and made her exulting ſoul often break out in theſe words,

"O Jeſus, who art
The deſire of my heart,
Continue my ſoul to defend;
'Till my wand'rings are o'er,
And I gain the bleſt ſhore,
And triumphant to heaven aſcend."

The

The night before she died she was very happy, and told her mother she should die. A few hours before her departure, she looked very earnestly at her Aunt and said, "Who waked me?" Her Aunt replied, no body. "Then (said she) it was the Lord! I shall soon be with him!" She desired her brothers to be called, and when they came, she intreated them to fear and serve the Lord, declaring she was very happy; and shortly after her spirit returned to God, in the fourteenth year of her age.

EXTRACT *of a* LETTER *on* EDUCATION.

THE Education you propose giving your children will be only a varnish, if it is not founded upon religion. It is necessary for the wisdom and happiness of man, that he should have a view of the Deity from his tendereſt infancy, as the principle and the end of all things; and reason and faith should tell him, that it is descending to the rank of beasts to be without either worship or law.

You should take a great deal of pains to elevate the souls of your three young people, and to convince them that the greatest pleasure of man is to reflect and to be conscious of the end of his existence. This is a pleasure so sublime, and so worthy of a heavenly spirit, that I look upon him who knows not this happiness, as a wretched, or, at least, an insensible being.

But in an age of infidelity something more is wanted than the alphabet of religion: you should therefore fill your children's minds with those pure lights which dissipate the clouds of modern philosophy, and the darkness of corruption.

A few, but solid books will make your children well-informed. Let them be read less with an intention to fix them in the memory, than to grave them on the heart.

When youth have studied religion from its first principles, they are not so easily seduced by sophistry and impiety, unless the heart be entirely corrupted.

You ſhould watch carefully to preſerve them unblameable, not by employing informers and ſpies, but by having your ears and your eyes every where to imitate the Deity whom we do not ſee, but who ſeeth over all.

Children ſhould not perceive that they are diſtruſted and obſerved, for that will diſcourage them, and make them murmur; they will conceive averſion againſt thoſe they ought to love, ſuſpect an evil which they would not have thought of, and ſeek only to deceive: hence it is, that moſt ſcholars act only from fear, and are never more pleaſed than when at a diſtance from their ſuperiors.

Be leſs the maſter than the friend of your children; and then they will be tranſparent to your eyes, and even tell their faults themſelves. Young folks have a hundred times told me their griefs and their errors, becauſe I always treat them with mildneſs. They will give you the key of their hearts, when they find that you ſincerely wiſh them well, and that it is a pain to you to reprove them.

There are many reaſons which induce me to adviſe a domeſtic Education, and there are ſtill more which hinder me from perſuading you to it. Domeſtic Education is commonly the beſt calculated to ſecure their morals; but it preſents ſuch a ſameneſs, it is ſo lukewarm and languid, that it diſcourages all emulation: beſides, as they are watched too narrowly, they more frequently become hypocrites than good pupils.

Nevertheleſs, if you can find a Preceptor, gentle, patient, ſociable, and learned, who can unite condeſcenſion with ſteadineſs, wiſdom with chearfulneſs, temperance with amiableneſs, I ſhould deſire you to make the trial; being perſuaded that you will do nothing but in concert with him, and that you will not ſeek to control him. There are too many fathers who look upon a Preceptor as a mercenary, and illiberally think they are his maſters becauſe he receives their wages.

Truſt your ſons only to a man upon whom you can depend as upon yourſelf; but after you have found ſuch a man, do not

heſitate

hesitate to leave them entirely at his disposal. Nothing disgusts a Tutor so much; as distrust and a diffidence of his capacity. Take care what servants you admit about your children; it is generally through them that youth are corrupted.

Manage so as to have an amiable serenity constantly shining on your face and in your eyes, and that every thing be done as you would have it, without restraint or fear. Nobody loves a storm; but all the world rejoices in fine weather.

Attach pleasures to every kind of study which you propose for your sons, by exciting a keen desire of knowledge, and an ardent impatience of ignorance.

Take care that they have relaxation from their studies, that their memories and judgments may not grow tired. When disgust is joined with study, they conceive an aversion to books, and sigh after idleness and supineness.

Instruct them by making them love your precepts, not by the fear of punishments; and for this purpose take care to enliven them by some little histories or fallies, which may awaken attention. I knew a young man at *Milan*, who became such a lover of study, that he looked upon holidays as necessary for relaxation, but considered them as days of sorrow; his books were his pleasure and his treasure. It was a good Preceptor who by chearfulness, and the resources of his imagination, had inspired him with a love for works of taste and learning.

Adapt their studies to their time of life, and do not think of making them Metaphysicians at twelve years old; that is not educating young people, but teaching words to Parrots.

Learning is like food. The stomach of a child requires light nourishment; and it is only by degrees that he is accustomed to more solid or substantial nourishment.

Never fail to let an amusing succeed a serious book, and to intermix poetry with prose. *Virgil* is not less eloquent than *Cicero*; his descriptions, images, and expressions, give fancy and elocution to those who possess it not naturally. In poetry we find the perfection of language; but if people do not apply

to it when they are young, they ſeldom acquire a taſte for it. Nevertheleſs, moderate the ſtudy of the Poets; for, beſides that they very often take liberties contrary to good morals, it is dangerous to grow too fond of them.

Let the hiſtory of the world, nations, and countries, be made familiar to your children, without becoming a dry ſtudy; it ſhould be accompanied with ſhort and accurate reflections, to teach them how to conſider events with judgment, and to acknowledge an univerſal agent, of whom all mankind are but the inſtruments, and all revolutions the combined and foreknown effects of his eternal providence.

Hiſtory is only inanimate reading, if they attend only to the dates and facts; but it is a book full of life, if they obſerve the playing of the paſſions, the ſprings of the ſoul, the movements of the heart, and eſpecially if they diſcover a God, who, always Maſter of events, produces, directs, and determines them, according to his good pleaſure, and for the accompliſhment of his ſublime purpoſes.

Our carnal eyes ſee in this world only a veil, which covers the actions of our Creator; but the eyes of faith ſhew us, that whatſoever happens is from one cauſe, and that this cauſe is truly God.

Take care that your children acquire a taſte for true eloquence, rather by example than by precept. Make them comprehend, that what is really beautiful does not depend either upon modes or times; and that if there are different ways of expreſſing things according to different ages, there is only one of conceiving them properly.

Guard them againſt that childiſh eloquence, which, playing on words, is diſguſting to true taſte; and perſuade them that no extravagant ideas or expreſſions ever enter into an elegant diſcourſe.

There are men, and periods of time, which have eſtabliſhed the ſtandard of taſte in every thing; and it is on their productions that the eyes of your children ſhould be conſtantly fixed,

fixed, as the beſt models; not, however with ſlaviſh ſtrictneſs, for they ſhould not be ſervile imitators of any perſon.

I love that the fancy ſhould take wing, and act from itſelf, inſtead of being a mere copy from want of invention. We have men of fine parts; and we ſhould have men of genius, if they did not too mechanically follow the beaten road. He knows little who knows only one path. The ſpirit of invention is inexhauſtible when we dare make the attempt. I often tell my pupils, "Be yourſelves——think in your own way." It is a melancholy thing to employ young people, for whole years in learning nothing but the art of repeating.

When your children have acquired the age of maturity, then it is high time to ſpeak to them, as a friend, of the nothingneſs of the pleaſures in which the world places its happineſs; of the misfortunes in which they engage us; the remorſe they excite; the injury they do both to body and ſoul; the abyſs they dig under our ſteps, while they appear only to ſcatter flowers.

It will be no difficult matter for you to point out to them the dangerous rocks of ſenſuality, either by vigorous expreſſions, or ſtriking examples; and to perſuade them that without idleneſs, the greater part of the pleaſures to which people addict themſelves ſo immoderately, would have no attractions. In idleneſs, as in ſleep, they form to themſelves the moſt brilliant ideas; and repreſent a thouſand agreeable chimeras which have no exiſtence.

When a ſon is perſuaded that a father talks only reaſon to him, and ſolely from tenderneſs, he hearkens to him, and his advice produces the beſt effects.

Laſtly, after having erected this edifice, there ſtill remains what I look upon as the moſt difficult of all——I mean the choice of a profeſſion. This is commonly the touchſtone of fathers and mothers, and the moſt critical point for children.

If you will be perſuaded by me, you will give them a year to themſelves to reflect upon the kind of life that ſuits them, before you ſpeak to them of one profeſſion in preference to another.

another. The good education they will have received, the knowledge they will have acquired, will naturally tend to lead them to a happy iſſue; and there will be good reaſon to hope they will then decide for themſelves, according to their inclinations, and according to reaſon.

It will then be neceſſary to ſpeak frequently to them of the advantages and diſadvantages of the different conditions of life, and to let them know how much their temporal and eternal intereſt is concerned in the faithful diſcharge of their duty.

After theſe precautions, and after having often implored the aſſiſtance of heaven, your ſons will enter reſolutely upon the plan of life they have choſen; and you will have the conſolation to ſay before God and man, that you have regarded their inclinations and their liberty. Nothing is ſo fatal as for parents to thwart the inclinations of their children; they expoſe them to perpetual repining, and themſelves to the moſt bitter reproaches, and even imprecations, which they have unfortunately deſerved.

You ſhould ſupport your ſons according to their condition; letting them however feel ſome wants, and keeping them within the bounds of moderation, to teach them that this life is not the ſtate of our happineſs. Take care to give them ſome money, that they may learn from yourſelf not to become miſers, and that they may have it in their power to aſſiſt the unfortunate. It will be proper to obſerve with your own eyes the uſe they make of it; and if you find them addicted either to avarice or prodigality, you ſhould leſſen their allowance.

Laſtly, my dear and reſpectable friend, attend more to the hearts than the underſtandings of your ſons: if the heart is good, all will go well.

Circumſtances muſt teach you how to govern them; you ſhould appear at ſome times indulgent, at other times ſevere, but always juſt and candid. Thoſe young perſons who will not be wiſe, are diſtreſſed when they are reproved with a ſpirit of equity, becauſe they find, againſt their inclination, that they cannot reply.

Leave

Leave them a liberal freedom, so that their father's house may not be their last choice; it is necessary that they should be happier there than elsewhere, and find those pleasures which may reasonably be expected from a parent, who though a friend to order, is indulgent from affection.

My pen hurries me on in spite of me:——as if it had sentiment, and relished the pleasure which I state in speaking to you of your dear children, whom I love better than myself, and a little less than you. May God heap his blessings upon them, and they will be what they ought to be!——The Education which you will give them must blossom to eternity. There it is that parents reap the fruit of the good advice they have given to their children, and that excellent fathers find themselves with their excellent children to be for ever happy.

[*It was the particular desire of* Mr. WESLEY *a few months before his death, that this Treatise should be inserted in the Arminian Magazine.*]

A TREATISE, *concerning the* GODHEAD *of* JESUS CHRIST.

[Translated from the FRENCH.]

WE cannot carefully examine the grounds which establish the truth of the Christian religion, without being convinced, that the same principles establish the Godhead of our Lord Jesus Christ: insomuch that he who doubts, whether Jesus Christ be indeed the Supreme God, ought also to doubt of those oracles on which Christianity is founded: and that he who is assured those oracles are true, cannot doubt of the Godhead of Christ.

We do not attempt to explain the mystery of this, but to prove the truth of it. Therefore we do not endeavour to shew, *How the thing is*, by human speculations, but to prove, *That this is*, by proofs drawn from divine revelation. Meantime,

as it is my design to shew the essential connexion, which there is between the Godhead of Christ, and the truth of the Christian religion, it is my principal point, to prove that either both must be saved, or both perish in one common wreck.

SECT. I.

Wherein is shewn, that if Jesus Christ *is not the true* God, *of the same Essence with the Father, the* Mahometan Religion *is preferable to the* Christian, *and* Jesus Christ *inferior to* Mahomet.

CHAP. I.

That if Jesus Christ *is not of the same Essence with the Father, the* Christianity *which we profess is the Corruption of the* Christian Religion, *and* Mahometanism *the Re-establishment of it.*

IT is a principle of natural religion, more antient than all other religions, That there is an infinite distance between the Creator and the creature. Hence we cannot without impiety debase God to a level with the creature: nor can we without idolatry raise any creature to a level with God. If then Christ is the Creator, the Most High God, we cannot without impiety say, He is a mere creature, we cannot, without idolatry, own him to be the Most High God. So that if we are deceived in thinking he is the Supreme God, and worshipping him as such, we can in no-wise excuse ourselves from the charge of flat idolatry.

It avails not to say, That we really believe he is so, and that our worship at the bottom is meant to the Supreme God. The same plea may be urged for all idolatries, past, present and possible. The Heathens who worshipped *Jupiter* really believed, That he was the Most High God: and their worship was at the bottom meant to the Supreme Being. But they were no less idolaters for this.

Nor

Nor muſt we imagine, that any creature, how excellent ſoever, can be the object of divine worſhip. Thoſe who worſhip the ſtars are not leſs idolaters than thoſe who worſhip wood and ſtone: and thoſe who worſhip angels are equally idolaters with thoſe who worſhipped the ſtars. The idolatry of the latter is not ſo groſs, but it is as real as that of the former: for idolatry conſiſts not in worſhipping a mean creature, but any creature at all.

Now idolatry is a crime which ſo violates the law of God, as wholly to deſtroy the ſpirit of piety. In truth it is directly oppoſite to the two great ends of religion. It evidently oppoſes the glory of God, ſpoiling him thereof to beſtow it on a creature. It oppoſes our ſalvation: for the Scripture declares, *Idolaters ſhall not inherit the kingdom of heaven.*

Hence it follows, that the Chriſtianity which we profeſs, is the corruption of the Chriſtian religion, and that Mahometaniſm is the re-eſtabliſhment of pure original Chriſtianity. For if this religion when in its purity acknowledged Jeſus Chriſt as a mere creature only, we turn it upſide down, when we worſhip Jeſus Chriſt as being eſſentially God Moſt High. And if the religion of thoſe who worſhip him as the Supreme God, is the corruption of Chriſtianity; then Mahometaniſm which ſets God infinitely above Chriſt, is in this reſpect, the re-eſtabliſhment of it.

We allow, that Chriſtianity conſiſts more in practice, than in bare abſtracted ſpeculations. But can we treat as bare, abſtracted ſpeculations, principles of ſo vaſt importance, that according as they are falſe or true, we are idolaters, or we are not? If Jeſus Chriſt is Supreme God, he ought to be worſhipped as ſuch. Nor can our adverſaries without the utmoſt impiety, refuſe to acknowledge him as the Supreme, and to worſhip him under that character: but if he is not, we cannot without idolatry confound him with the Supreme God. The point in view is, To avoid impiety or idolatry: conſequently this is not a point of mere ſpeculation, but cloſely connected with our practice, and that in things of the higheſt importance.

CHAP. II.

That if Jesus Christ *is not of the same Essence with the Father, we must regard* Mahomet *as sent of* God.

IT has been shewn, That if Jesus Christ is not the Supreme God, Mahometanism is, in this respect at least, the reestablishment of pure Christianity. If it may be said, his religion is, in other respects, full of fiction and imposture: I ask, How came truth and error to make so close an alliance? Mahomet is an impostor. We all acknowledge this: but Mahomet has abolished idolatry. This we suppose: see how two the most opposite characters meet in one person! If Mahomet has undeceived the world with regard to the Christian idolatry (for so I must term the worship Christians pay to Christ, if he is not the Supreme Being) by what spirit did he so great a work? By the Spirit of God, or the Spirit of the devil? If he acted by the Spirit of the devil, how came he to abolish idolatry? If he acted by the Spirit of God, how is he an impostor?

Heathen idolatry was overthrown before he appeared, by the preaching of the Apostles and the first Christians. It was not Mahomet therefore who did this. But it was he who taught, That the Christians were idolaters, by worshipping Christ as the Supreme God. He counted no pains more essential, than to recover those from their error, who under the name of Trinity, worshipped in effect more Gods than one. For it is thus he speaks in his *Koran*. Christ then and his Apostles were the reformers of the Heathen world by destroying Heathen idolatry. But Mahomet ought to be considered as the reformer of the Christian, by destroying the Christian idolatry.

As then we should have been much amazed, if the Apostles had destroyed Heathen idolatry by preaching fables, is it not equally amazing, That Mahomet should have abolished the Christian idolatry by impostures.

Christ

Chriſt declares, We are to know teachers *by their fruits*. Now, judging by this principle, we cannot but have a very high opinion of Mahomet, and acknowledge him as a great Prophet, if indeed he has taught men not to confound the Supreme God with a creature. He has enlightened many nations and many ages. He has placed God on the throne of God, and the creature in the rank of a creature. What could be more holy than ſuch a deſign? What more grand than ſuch a work?

Certainly, if Mahomet has enlightened the world, by ſcattering the darkneſs of this deep ſuperſtition, it would be a great injury to conteſt any of thoſe titles which the *Muſulmen* give him: nay, we may boldly ſay, he ought to be regarded as a teacher of truth, as a Prophet, as a greater Prophet than Jeſus Chriſt himſelf! Strange paradoxes theſe? Yet they are certain and evident truths, if Jeſus Chriſt is not the Supreme God.

I ſay, a teacher of truth. None can doubt of this, ſince he taught men the moſt eſſential truth. This firſt element of religion, "No creature ought to be worſhipped as the Supreme God," is the ground of natural religion diſtinguiſhed from ſuperſtition, of the Jewiſh religion diſtinguiſhed from Heathen idolatry, and of the Chriſtian religion in its purity. Mahomet then who has eſtabliſhed his religion upon this grand principle, is not only a teacher of truth, but likewiſe a teacher who reeſtabliſhes all thoſe truths, which are moſt important and moſt eſſential to religion.

"However you cannot deny, That Mahomet flatters our worſt paſſions, and is rather a carnal than a ſpiritual teacher." If this is ſo, how aſtoniſhing is it, that ſo much truth ſhould be joined with ſo much vice and impurity! For we know, that *there is no communion between light and darkneſs:* and conſequently, that if Mahomet did not act by the ſpirit of God, he acted by the ſpirit of the world: if he did not act by the ſpirit of the world, he acted by the Spirit of God. Let us then ſearch in him for the characters of the one or the other of

theſe ſpirits. We are told that Mahomet is impure both in his maxims and morals. This is the character of the ſpirit of the world: but it is conteſted. We know, he has reformed religion, by aboliſhing the Chriſtian ſuperſtition, and cauſing one God to be worſhipped every where. This is the character of the Spirit of God, and the fact is inconteſtable. Is it then more certain, with regard to us, that Mahomet has the character of the divine, than of the diabolical ſpirit.

If he was an impoſtor, how came an impoſtor to proſper the goop pleaſure of God, enlighten the world, deſtroy idolatry? Would God have made an impoſtor the inſtrument of his mercy, and the Miniſter of his glory? What ſhould we have thought of Divine Providence, if it had choſe devils, appearing like men, to preach the goſpel? We ſhould have believed, either that God deſigned to make the goſpel deteſted, by putting it in the devil's mouth: or to conſecrate the devil, notwithſtanding his wickedneſs, by making him the depoſitary of the goſpel. The more odious this compariſon is, the more it illuſtrates the truth. For what we ſay of the Devil, we ſay of Seducers, his Miniſters; of Mahomet in particular. If ſuch an impoſtor was choſen by Providence to re-eſtabliſh the true religion, Providence deſigned either to make religion infamous, in re-eſtabliſhing it by an impoſtor, or to conſecrate impoſture, by making choice of it, to re-eſtabliſh religion: but the one or the other of theſe ſuppoſitions are impious and extravagant.

[*To be continued.*]

A COPY *of the late* Rev. Mr. WESLEY'S WILL.

In the Name of God, Amen!

I JOHN WESLEY, Clerk, ſometime Fellow of Lincoln-College, *Oxford*, revoking all others, appoint this to be my laſt Will and Teſtament.

I give

I give all my Books now on ſale, and the copies of them (only ſubject to a rent charge of 85l. a year to the widow and children of my Brother) to my faithful friends, *John Horton*, Merchant, *George Wolff*, Merchant, and *William Marriott*, Stock-Broker, all of *London*, in truſt for the general Fund of the Methodiſt Conference in carrying on the work of God, by Itinerant Preachers, on condition that they permit the following Committee, *Thomas Coke*, *James Creighton*, *Peard Dickenſon*, *Thomas Rankin*, *George Whitfield*, and the *London* Aſſiſtant for the time being, ſtill to ſuperintend the Printing Preſs, and to employ *Hannah Paramore* and *George Paramore* as heretofore, unleſs four of the Committee judge a change to be needful.

I give the Books, Furniture, and whatever elſe belongs to me in the three houſes at *Kingswood* in truſt to *Thomas Coke*, *Alexander Mather*, and *Henry Moore*, to be ſtill employed in teaching and maintaining the children of poor travelling Preachers.

I give to *Thomas Coke*, Doctor *John Whitehead*, and *Henry Moore* all the Books which are in my Study and Bedchamber at *London*, and in my Studies elſewhere, in truſt for the uſe of the Preachers who ſhall labour there from time to time.

I give the Coins, and whatever elſe is found in the drawer of my Bureau at *London*, to my dear grand daughters *Mary* and *Jane Smith*.

I give all my Manuſcripts to *Thomas Coke*, Doctor *Whitehead*, and *Henry Moore*, to be burnt or publiſhed as they ſee good.

I give whatever Money remains in my Bureau and Pockets at my deceaſe to be equally divided between *Thomas Briſcoe*, *William Collins*, *John Eaſton*, and *Iſaac Brown*.

I deſire my Gowns, Caſſocks, Saſhes, and Bands, may remain at the Chapel for the uſe of the Clergymen attending there.

I deſire the *London* Aſſiſtant for the time being to divide the reſt of my wearing apparel between thoſe four of the travelling Preachers that want it moſt; only my Pelliſe I give to the Rev.

Rev. Mr. *Creighton*: my Watch to my friend *Joseph Bradford*; my Gold Seal to *Elizabeth Ritchie*.

I give my Chaise and Horses to *James Ward* and *Charles Wheeler*, in trust, to be sold, and the money to be divided, one half to *Hannah Abbott*, and the other to the poor members of the Select Society.

Out of the first money which arises from the sale of Books, I bequeath to my dear sister *Martha Hall* (if alive) 40l. to Mr. *Creighton* aforesaid 40l. and to the Rev. Mr. *Heath* 60l.

And whereas I am empowered by a late Deed to name the persons who are to preach in the New Chapel at *London* (the Clergymen for a continuance) and by another Deed to name a Committee for appointing Preachers in the New Chapel at *Bath*, I do hereby appoint *John Richardson*, *Thomas Coke*, *James Creighton*, *Peard Dickenson*, Clerks, *Alexander Mather*, *William Thompson*, *Henry Moore*, *Andrew Blair*, *John Valton*, *Joseph Bradford*, *James Rogers*, and *William Myles*, to preach in the New Chapel at *London*, and to be the Committee for appointing Preachers in the New Chapel at *Bath*.

I likewise appoint *Henry Brooke*, Painter, *Arthur Keen*, Gent. and *William Whitestone*, Stationer, all of *Dublin*, to receive the annuity of 5l. *(English)* left to *Kingswood* school by the late *Roger Shiel*, Esq;

I give 6l. to be divided among the six poor men, named by the Assistant, who shall carry my Body to the grave; for I particularly desire there may be no herse, no coach, no escutcheon, no pomp, except the tears of them that loved me, and are following me to Abraham's bosom. I solemnly adjure my Executors in the name of God, punctually to observe this.

Lastly, I give to each of those travelling Preachers who shall remain in the Connection six months after my decease, as a little token of my love, the eight Volumes of Sermons.

I appoint *John Horton*, *George Wolff*, and *William Marriott*, aforesaid, to be Executors of this my last Will and Testament,

for

for which trouble they will receive no recompence till the Reſurrection of the Juſt.

Witneſs my hand and ſeal the 20th day of February 1789.

JOHN WESLEY. (ſeal.)

Signed, ſealed, and delivered, by the ſaid Teſtator as and for his laſt Will and Teſtament, in the preſence of us

WILLIAM CLULOW,
ELIZABETH CLULOW.

Should there be any part of my perſonal Eſtate undiſpoſed of by this my Will: I give the ſame unto my two Nieces *E. Elliſon*, and *S. Collet*, equally.

JOHN WESLEY.

WILLIAM CLULOW,
ELIZABETH CLULOW.

Feb. 25, 1789.

I give my Types, Printing-Preſſes, and every thing pertaining thereto to Mr. *Thomas Rankin*, and Mr. *George Whitfield*, in truſt for the uſe of the Conference.

JOHN WESLEY.

MORAL MAXIMS.

LINK not yourſelf with a faction, but join with all Chriſtians in communion.

Value no man but for his probity, and for living up to the rules of piety and juſtice; for no man can be truly religious, that is not likewiſe conſcienciouſly juſt and honeſt. Holineſs is the moſt prevailing intereſt in the world, for God is on that ſide. I wiſh the Chriſtian world unity in eſſentials, liberty in things indifferent, and charity in all things.

Faith may exceed reaſon, but not oppoſe it; it may be above ſenſe, but not againſt it: thus while faith doth aſſure me that I eat Chriſt effectually in the ſacrament, ſenſe doth aſſure me that I ſee bread, and taſte it really: for though I often ſee not thoſe things that I believe, yet I muſt ſtill believe thoſe things that I ſee.

Pay

Pay no reverence to a grey-headed error; for as antiquity cannot privilege a miſtake, ſo novelty cannot prejudice truth.

Wiſh liberty of conſcience to all men, ſo far as they make conſcience of that liberty. I never underſtood the Logick of convincing a doubting conſcience with ſword and piſtol. I never was ſo rigid a cenſor as to damn all thoſe who were not within the purlieu of the Church; for my charity hopes for a reſerve of mercy even for the very Heathens themſelves.

A ſound faith is the beſt Divinity; a good conſcience the beſt Law, and temperance the beſt Phyſic.

If in Scripture ſome points are left unto us leſs clear and poſitive, be content; it is that Chriſtians might have wherewith to exerciſe humility in themſelves, and charity towards others.

Zeal doth well in a private breaſt, and moderation in a public ſtate.

Set bounds to your zeal by diſcretion, to error by truth, to paſſion by reaſon, to diviſions by charity.

If you deſign to make yourſelf happy, look to your thoughts before they come to deſires; and entertain no thoughts which may bluſh in words.

Let your thoughts be where your happineſs is, and let your heart be where your thoughts are; then though your habitation is on earth, your converſation will be in heaven.

Let your thoughts be ſuch to yourſelf, as you need not be aſhamed to have God know them; and your words ſuch to God, as you need not be aſhamed men ſhould hear them.

Make good uſe of time if thou loveſt eternity; yeſterday cannot be recalled, to-morrow cannot be aſſured: to-day is only thine, which if once loſt, is loſt for ever.

Let all your actions be a Deo, in Deo, ad Deum: never venture on any action unleſs you bring God to it; nor reſt ſatisfied, unleſs you carry God from it.

Let your prayers be as frequent as your wants; and your thankſgivings, as your bleſſings.

In

In the morning think what you have to do, for which aſk God's bleſſing: at night, what you have done, for which you muſt aſk pardon.

Let thy eſtate ſerve thy occaſions; thy occaſions thyſelf; thyſelf thy ſoul; thy ſoul thy God.

Diſpoſe of the time paſt to obſervation and reflection; time preſent to duty; and time to come to Providence.

Religion lies not ſo much in the underſtanding as in the practice; it is to no purpoſe to talk like Chriſtians, and live like Infidels.

Fear God, and keep his commandments; for this is the whole of man.

EJECTED MINISTERS.

MR. BARTHOLOMEW WESLEY was ejected from *Arlington* in *Dorſetſhire*. Having applied himſelf to the ſtudy of Phyſic as well as Divinity, while he was at the Univerſity, he was often conſulted as a Phyſician, even while he was in his Living. But after his ejectment in 1662, though he preached as he had opportunity, yet he had much more employment as a Phyſician, than a Miniſter.

He did indeed uſe a peculiar plainneſs of ſpeech, which hindred his being an acceptable popular Preacher. He lived ſeveral years after he was legally ſilenced: but the death of his ſon made a very ſenſible alteration in the father, ſo that he afterwards declined apace, and did not long ſurvive him.

Mr. *John Weſley*, M. A. ſon of Mr. *Bartholomew Weſley*, was ejected from *Whitchurch* in *Dorſetſhire*. It pleaſed God to incline his heart to remember his Creator in the days of his youth, and to lay him under ſerious impreſſions in his early years. He had a very humbling ſenſe of ſin, and a ſerious concern for his ſalvation, even when he was a ſchool-boy. He began to keep a Diary ſoon after God had begun to work upon

him, and not only recorded the remarkable ſteps and turns of Providence that affected his outward man, but more eſpecially all the methods of the ſpirit of grace in his dealings with his ſoul; what was the frame of his heart in his attendance on the ordinances of the goſpel, and how he found his mind affected under the various methods of divine Providence, whether merciful or afflictive: and this courſe he continued with very little interruption to the end of his life.

When he had finiſhed his ſchool learning, he went to New-Inn Hall in *Oxford*, and continued there till after he had taken the Degree of M. A. During his ſtay there, he was taken notice of for his ſerioufneſs and diligence. He applied himſelf particularly to the ſtudy of the Oriental Languages, in which he made no inconſiderable progreſs. Dr. *Owen* who was at that time Vice-Chancellor, had a great kindneſs for him.

He was not above two and twenty, when he began to preach occaſionally, and in May 1658, was ſent to preach at *Whitchurch*. The income of the Vicarage was not more than 30l. a year. A few months after he came to *Whitchurch* he married the Niece of Dr. *Thomas Fuller*. Here he was obliged to keep a ſchool to maintain his growing family. Soon after the Reſtoration, ſome of his neighbours gave him a great deal of trouble, becauſe he would not read the Common-Prayer Book; and upon Dr. *Ironſide's* being made Biſhop of *Briſtol*, he was informed againſt by ſome perſons of diſtinction. Mr. *Weſley*, being aſſured by ſeveral that the Biſhop was deſirous to ſpeak with him, went to his Lordſhip and had much converſation with him, and was diſmiſſed in a very friendly manner.

In the beginning of 1662, he was ſeized on the Lord's-day as he was coming out of the Church, and carried to *Blandford* and committed to priſon. But after he had been ſome time confined, Sir *Gerard Napper*, who was the moſt furious of all his enemies, and the moſt forward in committing him, was ſo much ſoftened by a ſad diſaſter (having broken his collar bone) that he ſent to ſome perſons to bail Mr. *Weſley*, and told them, if they would not, that he would do it himſelf. Thus

Thus was he ſet at liberty, but was bound over to appear at the aſſizes, where he came off much better than he expected. The good man has recorded in his Diary the mercy of God to him in raiſing up ſeveral friends to own him, inclining a Solicitor to plead for him, and reſtraining the wrath of man, ſo that even the Judge though a very choleric man ſpake not an angry word. He came joyfully home, though bound over to the next aſſizes, and preached conſtantly every Lord's-day till Auguſt 17, when he delivered his farewel Sermon to a weeping auditory from Acts xx. 32.

On February 22 following, he removed his family to *Melcomb*; whereupon the Corporation made an order againſt his ſettlement there, impoſing a fine of 20l. upon his Landlady, and five ſhillings per week upon him, to be levied by diſtreſs. He waited upon the Mayor, and pleaded his having lived in the town ſometime formerly, and his giving notice of his deſign to come thither again, and offered to give ſecurity, which was all that their order required; but all was of no avail. For on March 11, another order was drawn up for putting the former into execution. Thoſe violent proceedings forced him out of the town, and he went to *Bridgwater*, *Ilminſter* and *Taunton*, in all which places he met with great kindneſs from all the Diſſenters, and was almoſt every day employed in preaching in the ſeveral places to which he went; and got many good friends, who were afterwards very kind to him and his numerous family.

At length a Gentleman who had a good houſe at *Preſton*, about three miles from *Melcomb*, gave him liberty to live therein rent free. He removed his family thither in May, and continued there as long as he lived. He records this in his Diary with great thankfulneſs. That he who had forfeited all the mercies of life ſhould have any habitation at all; and that, while other precious ſaints were utterly deſtitute. Soon after he came to this place, he had great debates in his mind about going beyond ſea, either to *Surinam* or to *Maryland*. But

after much consideration and advice, he determined to abide in the land of his nativity, and there take his lot.

He not a little hesitated about hearing in the Established Church, and was much troubled in his mind about it. But by reading Mr. *Nye*'s papers he was determined to hear. 1. Because it was the word of God which was preached, which he thought demanded attendance. 2. By separating from what was evil, and closing with what was good, he thought the testimony given would be the more convincing. 3. He looked upon this, not as a part of communion with them, or an intention of closing with them any farther than they held the head, and were unblameable in their lives.

He was in great doubts about his own preaching, whether it should be done openly, or only in private. Some of the neighbouring Ministers were for preaching publickly. But he thought it his duty to beware of men, and that he was bound prudently to preserve himself at liberty, and in a capacity for service as long as he could. Hereby he was kept a little longer out of the hands of his enemies, than the other Ministers, who were all indicted at the assizes, August 7, 1663, for a riotous and unlawful assembly held at *Shafton*, July 23. They were all found guilty by a Jury of Gentlemen, and fined forty marks each, and to find security for their good behaviour.

In the mean time Mr. *Wesley* preached frequently at *Preston*, *Weymouth*, and other places. And some time after he was called by a number of serious Christians at *Pool*, to be their Minister, and in that relation he continued to his death. But by the *Oxford* Act, he was obliged to withdraw from *Preston* for awhile, and leave his family and his people. But he preached wherever he was, if he could get a congregation.

Upon his coming to the place of his retirement he put this question to himself. What do I here at such a distance from church, wife, children, &c ? And then he set down the oath, and adds, although many have taken this oath, yet I cannot for the following

lowing reaſons. 1. Swearing to a propoſition (be the matter what it will) hath no Scripture precept, precedent or allowance, and is therefore taking the name of God in vain. 2. It is doubtful what the Law-makers intended by the words in the latter clauſe, and without their interpretation it cannot be underſtood. And for me to ſwear to them in my own private ſenſe, is but juggling with God and the King, and with conſcience too, eſpecially when it was declared by ſome Magiſtrates, that they had no power to admit of ſuch a private ſenſe. 3. It was by the Speaker declared at the paſſing the Act, that the nation would judge the taking this oath a pledge of after conformity. 4. The word *endeavour* is ſo large, that it includes all meetings for religious worſhip, all praying and preaching in private, and forbids in an eſpecial manner, the handling of ſome truths of the goſpel, that ought at this day to be particularly inſiſted on.

And after all this he thankfully acknowledged the goodneſs of God in over-ruling the Law-makers, ſo that they did not ſend the Miniſters farther from their friends and flocks, and that they had ſo much time to prepare for their removal, and a liberty to paſs on the road to any place. After he had lain hid for ſome time, he ventured home again, and returned to his labour among his people: but notwithſtanding all his prudence, in managing his meeting more privately than others, he was often diſturbed, ſeveral times apprehended, and four times impriſoned: once at *Pool* for half a year: once at *Dorcheſter* for three months; but the other times were not quite ſo long. He was in many ſtraits and difficulties, but was wonderfully ſupported and comforted, and many times ſurprizingly relieved and delivered.

The removal of many eminent Chriſtians into another world, who were his intimate acquaintance, and kind friends in this; and the great decay of ſerious religion, and the increaſing rage of the enemies of real godlineſs, manifeſtly ſeized and ſunk his ſpirits. And having filled up his part of the afflictions of Chriſt

in

in his flesh, for his body's sake, which is the Church, and finished the work given him to do, he was taken out of this vale of tears into the invisible world, to his blessed Master, whom he served with his whole heart according to the best light he had.

An EXTRACT *from an* ACCOUNT *of the* PELEW ISLANDS, *in the* PACIFIC OCEAN.

By CAPTAIN HENRY WILSON.

[*Continued from* VOL. XIV. *page* 640.]

WHEN all the stores were on board, and the sails bent, the Captain invited *Abba Thulle* to accompany him in her round to the watering-place, which he declined, and went with his attendants over land; the invitation was however accepted by the General and *Arra Kooker*, who were highly delighted at every manœuvre. Their canoes, with many others, full of the natives, attended them, shouting, hallooing, and rejoicing, *Raa Kook* calling out continually to his people to observe every motion and action of the *English* in conducting their vessel. They carried her to the west side of the island, and moored her in six fathom, abreast of the well of fresh water.

Captain *Wilson* then went on shore to the King, accompanied by *Raa Kook* and *Arra Kooker*, who related to their brother every circumstance they had noticed, describing particularly the man heaving the lead, and the manner of anchoring.—Some canoes, as usual, had been out a fishing, and caught a great quantity, of which they had made no distribution, waiting for the *English* to come and share with them; this friendly attention could not be accepted, as all our people were on board, and had no convenience as yet made for a fire-place in their little vessel. The King then asked the Captain to stay

and

and eat ſome of the fiſh with him, which he complied with, the interpreter remaining with him.

November 11. At day-light every body was buſied, in filling water, bending the ſails, compleating the fire-place, and getting the veſſel ready for ſea.

Early this forenoon a circumſtance aroſe of a nature too ſingular to be omitted.—There was a young man frequently with our people, who had taken a pleaſure to aſſimilate himſelf to all their ways and manners, and who now applied to Captain *Wilſon*, to ſolicit him to take him in his veſſel to *England*. He was anſwered by the Captain, that it would be impoſſible to do it without the direction and conſent of the King, who had already ſpoken to him of taking his ſon and another man; but, as he wiſhed it, he would ſpeak to the King, and know his pleaſure.—The young man above alluded to, was the King's nephew, and ſon of that brother who had been killed at *Artingall*, and whoſe death had occaſioned the war, which had ſo lately been terminated between his uncle and thoſe people.—

Captain *Wilſon* accordingly mentioned the affair to the King, who appeared much diſpleaſed at the application; ſaid his nephew was a bad man, and neglected his family; that he had himſelf, two or three times, ſince the deceaſe of his father, changed his houſe and plantation for him, in order to cure his rambling diſpoſition, but that nothing ſeemed to affect, or alter him.—The nephew now preſented himſelf to urge his own ſuit, probably thinking, that the Captain, being preſent, would ſecond his requeſt.—The King gave him an abſolute denial, ſaying, "You are undutiful, and neglectful of your mother; you have deſerving and good women for your wives, to whom, as well as to all your relations, you behave ill, for which you have been juſtly expoſed throughout the whole iſland.—You are aſhamed of your conduct, and would now fly from your family; you ſhall not have my conſent, and I deſire the Captain not to countenance you;—ſtay at home,—and let your ſenſe of ſhame amend your life."

The

The Captain intimated to *Abba Thulle*, that the veſſel being compleated, and the weather and wind fair, they intended to ſail the next day: this circumſtance ſeemed to give him great concern; he ſaid he had, by the return of the meſſenger who came to him at the iſland of *Pethoull*, ſent word to the *Rupacks* of the different iſlands in friendſhip with him, that the day *after* the day that the Captain *now* mentioned would be the time of departure; they all wiſhing to bring the *Engliſh* ſome preſents for their voyage, as memorials of their regard; and would in conſequence come up the evening of the next day, in full hope of ſeeing them before they quitted *Oroolong*, a ſatisfaction they would now be deprived of.—Captain *Wilſon* told *Abba Thulle*, they had been ſo amply ſtocked with proviſions by what his goodneſs had prepared for them, that they had ſufficient ſtore for all their voyage, and that, the wind and weather befriending them, they muſt requeſt to take leave of him the next day.

The diſappointment the Chiefs would feel, ſenſibly affected the King, as well as the recollection that he had himſelf been made the innocent inſtrument of deceiving them. The Captain was alſo much hurt at finding the uneaſineſs this circumſtance had occaſioned, and the more ſo, when he perceived that the generoſity of the King's mind ſoon overcame it; for he almoſt directly told him, that as it *muſt* be the *laſt* day, he requeſted himſelf and his officers would dine with him on ſhore; which they all accordingly did.—The true cauſe which induced the *Engliſh* to think of going a day earlier than they had given out, was to avoid the vaſt concourſe of ſtrangers who they knew were coming, and who, they feared, would impede their operations by the number of their canoes, and their curioſity to examine their veſſel; the buſtle and confuſion that this would neceſſarily have occaſioned, muſt have unavoidably incommoded our men, and prevented them from going away with that calmneſs and recollection which their departure, and their paſſage over the reef, required.—After dinner,

dinner, *Arra Kooker*, who had, from the firſt day of his ſeeing the *Newfoundland* dog, ſet his heart on the animal, and had often expreſſed a longing deſire to poſſeſs it when our people went away, now renewed his ſolicitations: from the earneſtneſs with which he begged it, and the care he aſſured them he would take of it, they were induced to make him happy, and relinquiſh all right in poor ſailor.

Raa Kook, whoſe thoughts were of a different turn, and whoſe ideas were wholly intent on benefiting his country by every information he could obtain from the *Engliſh*, made many enquiries about the method of building a veſſel in their way. Mr. *Barker* drew him a plan to work by, recommending the jolly-boat as a model, rather than the pinnace, ſhe being broader, and not of ſo deep a form. He expreſſed a wiſh to have the launching-ways left, and ſaid, if he was able to compaſs ſuch a purpoſe, that he would do it on the ſame ſpot, eſteeming it to be fortunate.—*Abba Thulle*, who had been diverted by *Arra Kooker*'s requeſt, appeared to lend a very ſerious attention to the ſubject which had ſo much engaged *Raa Kook*; obſerving that with the iron and tools they had now in their poſſeſſion, they could do more work in a few days, than they could before in as many months.

While the Captain was on ſhore, ſome words had ariſen between two of his men on board, which had produced a blow, and a bloody noſe; this paſſing on the deck, and being ſeen by many of the natives, who were alongſide in their canoes, the account of it ſoon reached the ſhore; the Captain went immediately on board to enquire the cauſe. After reprimanding the parties, he returned to the King, who being apprized of the buſineſs, was told that it was a trifling diſpute, and the effect of paſſion; on hearing which, he ſaid, "there were in all countries bad men, who he ſuppoſed could not be kept in order." Some of the *Rupacks*, however, aſked if ſuch an accident might happen to the young man who was to go with him (meaning the King's ſon;) Captain *Wilſon* aſſured

them no such thing could, as *Lee Boo* would be as his own son, and entirely under his own care: with which answer they all appeared satisfied.

Before our people quitted the Cove, they left an *English* pendant hoisted on a large tree, which grew close to where their tents had stood; and cut upon a plate of copper the following inscription, which after being nailed to a thick board, was affixed to a tree near the spot where they had built their little vessel:

The Honourable
English East India Company's Ship
The *Antelope*,
Henry Wilson, Commander,
Was lost upon the reef north of this Island,
In the night between the 9th and 10th of
August;
Who here built a vessel,
And sailed from hence
The 12th day of November 1783.

The meaning of this inscription was explained to the King, and that it was put up as a memorial of the *English* having been there.—He was pleased with the idea, and explained it himself to his own people, promising that it should never be taken down, and if by any accident it should happen to fall, he would take care of it, and have it preserved at *Pelew*.

[*To be continued.*]

An ACCOUNT *of the* REVOLUTION *which happened in* DENMARK, *about a Century ago.*

TILL about the middle of the last century, *Denmark* was governed by a King, chosen by the people of all ranks, who, in their choice, paid a due regard to the family of the preceding Prince; and if they found one of the line properly qualified

qualified to enjoy that high honour, they thought it juſt to prefer him before any other; and were pleaſed when they had reaſon, to chuſe the eldeſt ſon of their former Sovereign; but if thoſe of the royal family were either deficient in abilities, or had rendered themſelves unworthy by their vices, they choſe ſome other perſon, and ſometimes raiſed a private man to that high dignity.

One of the moſt fundamental parts of the conſtitution, was the frequent meetings of the ſtates, in order to regulate every thing relating to the government. In theſe meetings new laws were enacted, and all affairs relating to peace and war, the diſpoſal of great offices, and contracts of marriage for the royal family were debated. The impoſing of taxes was merely accidental, no money being levied on the people, except to maintain what was eſteemed a neceſſary war, with the advice and conſent of the nation, or now and then by way of free gift, to add to a daughter's portion. The King's ordinary revenue conſiſted only in the rents of lands and demeſnes in his herds of cattle, his foreſts, ſervice of tenants in cultivating his ground, &c; for cuſtoms of merchandiſe were not then known in that part of the world: ſo that he lived like one of our modern Noblemen, upon the revenues of his eſtate. It was his buſineſs, to ſee juſtice impartially adminiſtered; to watch over the welfare of his people; to command their armies in perſon; to encourage induſtry, arts, and learning: and it was equally his duty and intereſt to keep fair with the Nobility and Gentry, and to be careful of the plenty and proſperity of the Commons.

But in 1660, the three States, that is, the Nobility, Clergy, and Commonalty, being aſſembled, in order to pay and diſband the troops which had been employed againſt the *Swedes*, the Nobility endeavoured to lay the whole burden on the Commons; while the latter who had defended their country, their Prince, and the Nobility themſelves, with the utmoſt bravery, inſiſted, that the Nobles, who enjoyed all the lands, ſhould at

leaſt pay their ſhare of the taxes, ſince they had ſuffered leſs in the common calamity, and done leſs to prevent its progreſs.

At this the Nobility were enraged, and many bitter replies paſſed on both ſides. At length the principal Senator, ſtanding up told the Preſident of the City, that the Commons neither underſtood the privileges of the Nobility, nor conſidered, that they themſelves were no better than Slaves. The word Slaves was followed by a loud murmur from the Clergy and Burghers; when *Nanſon* the Preſident of the City of *Copenhagen*, and Speaker of the Houſe of Commons, obſerving the general indignation it occaſioned, inſtantly aroſe, and ſwearing that the Commons were no Slaves, which the Nobility ſhould find to their coſt, walked out, and was followed by the Clergy and Burghers; who proceeding to the Brewer's-Hall debated there on the moſt effectual means of humbling the inſupportable pride of the Nobility.

The Commons and Clergy next morning marched in great order to the Council-Houſe, where the Nobles were aſſembled; and there the Preſident *Nanſon*, in a ſhort ſpeech, obſerved, that they had conſidered the State of the Nation, and found, that the only way to remedy the diſorders of the State was to add to the power of the King, and render his crown hereditary; in which if the Nobles thought fit to concur, they were ready to accompany them to his Majeſty, whom they had informed of their reſolution, and who expected them in the Hall of his Palace.

The Nobles filled with a general conſternation at the ſuddenneſs of this propoſal, and at the reſolution with which it was made, now endeavoured to ſoothe the Commons by fair ſpeeches; and urged, that ſo important an affair ſhould be managed with due ſolemnity, and regulated in ſuch a manner as not to have the appearance of a tumult.

To this the Preſident replied, that they only wanted to gain time, in order to fruſtrate the intentions of the Commons, who came not thither to conſult, but to act. After farther debate

the

the Commons growing impatient, the Clergy, with the Biſhops at their head, and the Burghers headed by their Preſident, proceeded, without the Nobles to the Palace; and were met by the Prime Miniſter, who conducted them to the Hall of audience, whither the King ſoon came to them.

The Biſhops now made a long ſpeech in praiſe of his Majeſty, and concluded with offering him an hereditary and abſolute dominion. The King returned them thanks, but obſerved, that the concurrence of the Nobles was neceſſary: he aſſured them of his protection, and promiſed to eaſe their grievances. The Nobles were all this time in the greateſt diſtraction; they could come to no reſolution, and broke up in order to attend the funeral of a principal Senator: but while they were at a magnificent dinner, which was uſually provided on ſuch occaſions, they were told that the City gates were ſhut by the King's orders, and the keys carried to Court. They were now filled with the apprehenſions of being all maſſacred, and the dread of loſing their lives, took away all thoughts of their liberty: they therefore immediately diſpatched Meſſengers both to the Court and to the Commons to give notice of their compliance. But the King, being reſolved to purſue the affair to the utmoſt, would not ſuffer the gates to be opened till the whole ceremony of the inauguration was concluded. Three days were employed in preparing for the fatal hour, in which they were to make a formal ſurrender of their liberty. Scaffolds, covered with tapeſtry, were erected in the Square before the Caſtle, and orders were given for the Burghers and Soldiers to appear in arms, under their reſpective Officers. In ſhort, on the 27th of October in the morning, the King, Queen, and Royal Family being mounted on the Theatre erected for that purpoſe, and ſeated in chairs of State under velvet canopies, received publickly the homage of all the Senators, Nobility, Clergy, and Commons, which were performed on the knee, each taking an oath, to promote his Majeſty's intereſt in all things, and to ſerve him faithfully, as became hereditary ſubjects.

One

One *Gerſdorf*, a principal Senator, was the only perſon who had the courage to open his lips in behalf of their expiring liberties; and ſaid that he hoped and truſted, that his Majeſty deſigned nothing but the good of his people, and not to govern them after the *Turkiſh* manner, but wiſhed his ſucceſſors would follow the example his Majeſty would undoubtedly ſet them, and make uſe of this unlimited power for the good and not for the prejudice of his ſubjects. None of the reſt ſpoke a word, or ſeemed in the leaſt to murmur at what was done.

Thoſe who had paid their homage retired to the Council-houſe, where the Nobility being called over by name, and ordered to ſubſcribe the oath they had taken, they inſtantly obeyed. Thus in four days time the Kingdom of *Denmark* was changed, from a ſtate but little different from that of an ariſtocracy, to that of an unlimited Monarchy. We here ſee a Houſe of Commons ſtimulated by reſentment, and filled with indignation at the inſolence of the Nobility, betraying their conſtituents, and inſtead of a noble effort to oblige thoſe Nobles to allow them the privileges they had a right to demand, voluntarily giving up for themſelves, their conſtituents, and their poſterity, what they ought to have ſtruggled to preſerve at the hazard of their lives, and of whatever elſe might have been eſteemed valuable; while the only comfort the people had left, was in being freed from the tyranny of their oppreſſors, and to ſee them as much humbled as themſelves. The Clergy, indeed, reaped many advantages from this change; but the Citizens of *Copenhagen* obtained little more in exchange for their ſhare in the legiſlature, than the privilege of wearing ſwords.

An ANECDOTE *of his preſent* MAJESTY, *when* PRINCE *of* WALES.

[A few years ago, I was returning in a coach from *Brentford* to *London*. One of the company was the King's Gardener at *Kew*. He had been in this employment either as chief

or

or under-gardener for a great number of years. In the courſe of our journey he related the following remarkable Anecdote of his preſent Majeſty, when Prince of *Wales*.]

T. C.

THE Princeſs *Elizabeth*, ſiſter to the Prince, lay ill at *Kew*, where the Prince then was. During her illneſs, the Prince one day was walking in the Garden, and ſeemingly engaged in deep meditation. The Gardener above-mentioned ſaw the Prince thus engaged, and, fearing to interrupt him, went and hid himſelf in the Shrubbery. The Prince obſerved him, and called him out. When he came out in obedience to the call, the Prince ſaid he would take a walk into the Flower-garden. The Gardener who kept the key of the Flower-garden, led the way.

When they had entered, the Prince fixed his eye on a bed of Carnations; and obſerving one of them which far exceeded the reſt in beauty, demanded its name. "The Princeſs *Elizabeth*," may it pleaſe your Royal Highneſs, replied the Gardener. "A moſt beautiful flower indeed," ſaid the Prince, and retired.

When the Prince entered the Palace, he met the Phyſician juſt returning from a viſit to the Princeſs, and inquired how ſhe was. "I have the pleaſure to inform your Royal Highneſs that ſhe is out of all danger," anſwered the Phyſician.

The next morning the Prince was again in the Garden, and meeting the Gardener, ſaid he would take another walk into the Flower-garden. He had no ſooner entered, but he went to the Bed of Carnations, and miſſing the beautiful Flower, aſked the Gardener, where it was. "Alas!" replied the Gardener, "there it is, withered and dead." "Alas! poor *Elizabeth!*" ſaid the Prince, and immediately withdrew with ſome evident emotion of mind.

When he entered the Palace, he met Mr. *Hawkins* (afterwards, Sir *Cæſar Hawkins*) coming down from the Princeſs's chamber. "How is my ſiſter?" aſked the Prince. "Your Royal

Royal Highneſs," replied Mr. *Hawkins*, "has juſt time to take her in your arms, before ſhe dies." The Prince immediately ran up, and took the Princeſs in his arms, where ſhe ſoon afterwards expired.

LETTERS.

LETTER DLXXXI.

[From the Rev. Mr. F. to Miſs H.]

YOU ſeem not to have a clear idea of the happineſs of the love of Jeſus, or at leaſt of your happineſs of loving him again. Your dulneſs of private prayer ariſes from the want of a familiar friendſhip with Jeſus; to obviate which, go to your cloſet, as if you were going to meet the deareſt friend you ever had; caſt yourſelf immediately at his feet, bemoan your coldneſs before him; extol his love to you, and let your heart break with a deſire to love him, till it can actually melt with his love: be importunate, and get your Lord to avenge you of your adverſary, I mean your cold heart.

You aſk ſome directions to get a mortified ſpirit; in order to it, get recollected. Recollection is a dwelling with one's ſelf, and being abſtracted from creatures towards God. It conſiſts in ſilence, which cuts off ſuperfluous words; ſpeaks of neceſſity, and that for the glory of God. It conſiſts in ſolitude, or a being wiſely diſentangled from the world; a keeping quietly to one's buſineſs, or a ſhutting the door of one's ſenſes; in an inward deep attention to Jeſu's love, and in a continual care of entertaining holy thoughts, for fear of ſpiritual idleneſs. Through the power of the Spirit, let recollection be ſteady, even in the midſt of hurrying buſineſs. Let it be calm, peaceable, and laſting. In order to this, beware of engaging too deep, and beyond neceſſity in outward things; of being captivated or intangled in heart by any troubleſome worldly deſire or affection;

fection; of wilfully committing fmall faults. For want of recollection prayer is ufelefs, imagination and wandrings prevail; the heart gets loofe and roves every where; whereas we pafs eafily from recollection to delightful prayer again. Without recollection, we cannot find out nor crufh fin in its firft rifings; therefore it will break out in every unmortified perfon. To this I might add, that without recollection, we cannot know or deny ourfelves to any purpofe. In recollection, let your mind act according to grace; it will probably lead you to contemplate Jefus crucified, dying, rifing, interceding. Watch your fenfes, fuppreſs your paffions. Keep before God in refpectful filence of heart. Watch and follow the motions of grace, and feed on the promifes.

Take care to be more taken with thoughts of God than yourfelf. Confider, how hardly recollection is got fometimes, and how eafily loft. Do not ufe much forced labour to raife a particular frame. Do not fret, tire, nor grow impatient, if you have no comfort; but meekly acquiefce and confefs yourfelf unworthy of any, determining quietly to wait for the fmiles of Jefus. We muft forfake all, and die to all by recollection; without which God's voice cannot be heard in the foul. It is the only altar on which to offer our *Ifaacs*. It is inftrumentally a ladder (if I may fo fpeak) to afcend unto God. It is the rendevous of God and the foul. By it, the foul gets to its centre; out of it, it is reftlefs. Man's foul is the temple of God: recollection the Holy of Holies. As the wicked by recollection find hell in their breafts, fo faithful fouls find heaven. Without recollection, all means of grace prove ufelefs, or make but a flight impreffion. It empties the foul that God may fill it.

I give you thefe hints, not to fet Chrift afide, but that you may, according to the light and power given, take the ftone and place it upon the chief corner ftone: cement them with the blood of Jefus, till the fuperftructure in fome meafure anfwers the excellency of the foundation. J. F.

LETTER DLXXXII.

[From Mrs. M. T. L. to the Rev. J. Wesley.]

Hague, July 16, 1783.

My Rev. and dear Brother,

HOW surprized, but at the same time how rejoiced was I to receive a letter from your dear hand. I who am the unworthiest of all your Sisters. You thought of me! O how thankful ought I to be; but I am ashamed that I find so little thankfulness. O God, give me a thankful heart, and I shall be so. I find more and more that without thee, O Lord, I can do nothing.

You say, dear Brother, that I constrained you to love. But how should we not love, when the grace of God puts love into our hearts. I must love you. But thanks be to him that gave it me. He that once loved me, and will for ever, is the truth, and his word never failed. He can still fill our hearts with love.

You kindly take notice of my hospitality; but I look upon it as a great blessing, that the Lord was pleased to bestow upon us, to give you a heart to come to us. And indeed we find it so, for it rejoices our heart to think what a blessing you have been to us. O may the God of grace preserve you many years; and may he give you a heart to come and see us again, and send his blessing along with you. I find this moment the bands of love tied faster and faster to you and all God's dear children, and my heart entirely united to them. O may the God of grace give me strength to walk before his face in holiness and righteousness. O what a blessing is it to me, that I believe I am a young plant, and he that planted me will make me grow up from grace to grace. Pray, my dear Brother, pray to God for me, to preserve me that I may never run astray.

I should be very glad, and beg it as a favour, to have now and then a little of your advice; and I really believe it would be a blessing to my soul. Another favour I have to ask is, if you would be so kind as to send me your Journals from the first to the last. I believe the reading of them will do me some good. And when I know the price of them, I will pay it with the greatest pleasure.

If

If it is not too much trouble, I would be glad you would be ſo good as to give my love to all the Brethren who accompanied you on your journey hither. I hope they will not forget us, for I can aſſure them we do not forget them. My dear mother deſires her kind reſpects to you, and hopes you think on her. You are hardly a moment out of her mind, and ſhe finds it a great bleſſing to her. My Brother, Siſter, and Couſin *A*—— and all my children and family deſire to be remembered to you. They join with me in praying for you. I remain, with due eſteem, your moſt affectionate Siſter in the Lord Jeſus Chriſt,

M. T. L.

LETTER DLXXXIII.

[From Miſs A. B. to the Rev. J. Weſley.]

Rev. Sir, *Keynſham*, Aug. 10, 1784.

I Have this evening been reading over the letters with which you have favoured me, and found my heart warmed with gratitude, for the fatherly care of me which you have ſhewn.

It is pleaſing and profitable to trace the dealings of Providence, and to remember the way by which the Lord hath led us in the wilderneſs. I often ſay with *David*, "I am a wonder unto many, but my ſure truſt is in thee." The complaint in my lungs is ſo removed that I can ſit in my School-room and read without injury; and my health, notwithſtanding my great confinement, is better than for twenty years paſt. God hath graciouſly given me a comfortable abode, faithful, ſteady ſervants, and a good ſchool of orderly affectionate children. They love to hear the word, and approve things that are excellent; but I fear their minds are not really awakened, and this diſcourages me; yet I have lately been comforted by hearing of ſome who have joined the Society ſince they left me.

My chief exerciſes with their parents ariſe from want of dancing. Some were to have been removed on this account at the laſt vacation. Through mercy I was enabled to "Keep innocency," and ſimply told them my plan; that I wiſhed to maintain a conſiſtency of character and conduct; which could

not be done, if I admitted a Methodiſt Preacher one night, and a Dancing maſter another; that I had counted the coſt, and was fixed in my choice. Providence ſo over-ruled their minds, that they wrote to beg the children might be re-admitted without my yielding a hair's-breadth: yet others are ſtill preſſing me on this ſubject, and I wiſh to be favoured, by you Sir, with ſome arguments againſt their ſpecious reaſonings. You know all that can be ſaid *for* and *againſt* dancing.

As I find it needful to mix inſtruction with delight, and in a meaſure to gratify my young folk's love of *variety*, I wiſh to enlarge my School-Library: but I can meet with few books that pleaſe me. Will you, Sir, oblige me by recommending me ſome, either *French* or *Engliſh*, calculated to improve young perſons from twelve to twenty? Are there any unexceptionable Novels, beſides the Fool of Quality?

We have cauſe to be thankful that there is a pleaſing proſpect of good days here: our Preaching-houſe is crowded with attentive hearers, and the few who meet are I believe upright, and ſimple-hearted. I have cauſe to be thankful that the Lord does not put me off with temporal good things, but continues to bleſs me with the light of his countenance.

Hoping to be favoured with your company when you come to *Briſtol*, I remain, dear Sir, your obliged Friend and Servant.

A. B.

POETRY.

The 43d CHAPTER *of* ECCLESIASTICUS *paraphraſed.*

[By Dr. *Broome.*]

THE ſun that rolls his beamy orb on high,
Pride of the world and glory of the ſky,
Illuſtrious in his courſe, in bright array,
Marches along the heavens, and ſcatters day
O'er earth, and o'er the main, and through th' ethereal way.
He in the morn renews his radiant round,
And warms the fragrant boſom of the ground;

But

But ere the noon of day, in fiery gleams
He darts the glory of his blazing beams;
Beneath the burnings of his ſultry ray,
Earth to her centre pierc'd admits the day;
Huge vales expand, where rivers roll'd before,
And leſſen'd ſeas contract within their ſhore.

O! Power ſupreme! O! high above all height!
Thou gav'ſt the ſun to ſhine, and thou art light:
Whether he falls or riſes in the ſkies,
He by thy voice is taught to fall or riſe;
Swiftly he moves, refulgent in his ſphere,
And meaſures out the day, the month, and year;
He drives the hours along with ſlower pace,
The minutes ruſh away impetuous in their race:
He wakes the flowers that ſleep within the earth,
And calls the fragrant infants into birth;
The fragrant infants paint th' enamel'd vales,
And native incenſe loads the balmy gales,
The balmy gales the fragrancy convey
To heaven, and to their God an offering pay.

By thy command the moon, as day-light fades,
Lifts her broad circle in the deepening ſhades;
Array'd in glory, and enthron'd in light,
She breaks the ſolemn terrors of the night;
Sweetly inconſtant in her varying flame,
She changes ſtill, another, yet the ſame!
Now in decreaſe by ſlow degrees ſhe ſhrouds
Her fading luſtre in a veil of clouds;
Now at increaſe, her gathering beams diſplay
A blaze of light, and give a paler day;
Ten thouſand ſtars adorn her glittering train,
Fall when ſhe falls, and riſe with her again;
And o'er the deſarts of the ſky unfold
Their burning ſpangles of ſidereal gold:
Through the wide heavens ſhe moves ſerenely bright,
Queen of the gay attendants of the night;

Orb

Orb above orb in ſweet confuſion lies,
And with a bright diſorder paints the ſkies.
The Lord of Nature fram'd the ſhowery bow,
Turn'd its gay arch, and bade its colours glow;
Its radiant circle compaſſes the ſkies,
And ſweetly the rich tinctures faint, and riſe;
It bids the horrors of the ſtorm to ceaſe,
Adorns the clouds, and makes the tempeſt pleaſe.
He, when deep rolling clouds blot out the day,
And thund'rous ſtorms a ſolemn gloom diſplay;
Pours down a watery deluge from on high,
And opens all the ſluices of the ſky;
High o'er the ſhores, the ruſhing ſurge prevails,
Burſts o'er the plain, and roars along the vales:
Daſhing abruptly, dreadful down it comes,
Tumbling through rocks, and toſſes, whirls, and foams:
Mean time, from every region of the ſky,
Red burning bolts in forky vengeance fly;
Dreadfully bright o'er ſeas and earth they glare,
And burſts of thunder rend th' encumber'd air;
At once the thunders of th' Almighty ſound,
Heaven lours, deſcend the floods, and rocks the ground.
He gives the furious whirlwind wings to fly,
To rend the earth, and wheel along the ſky;
In circling eddies whirl'd, it roars aloud,
Drives wave on wave, and daſhes cloud on cloud;
Where'er it moves, it lays whole foreſts low,
And at the blaſt eternal mountains bow;
While, tearing up the ſands, in drifts they riſe,
And half the deſarts mount the burthen'd ſkies.
He from aerial treaſures downward pours
Sheets of unſully'd ſnow in lucid ſhowers,
Flake after flake through air thick-wavering flies,
Till one vaſt ſhining waſte all nature lies;
Then the proud hills a virgin whiteneſs ſhed,
A dazzling brightneſs glitters from the mead:

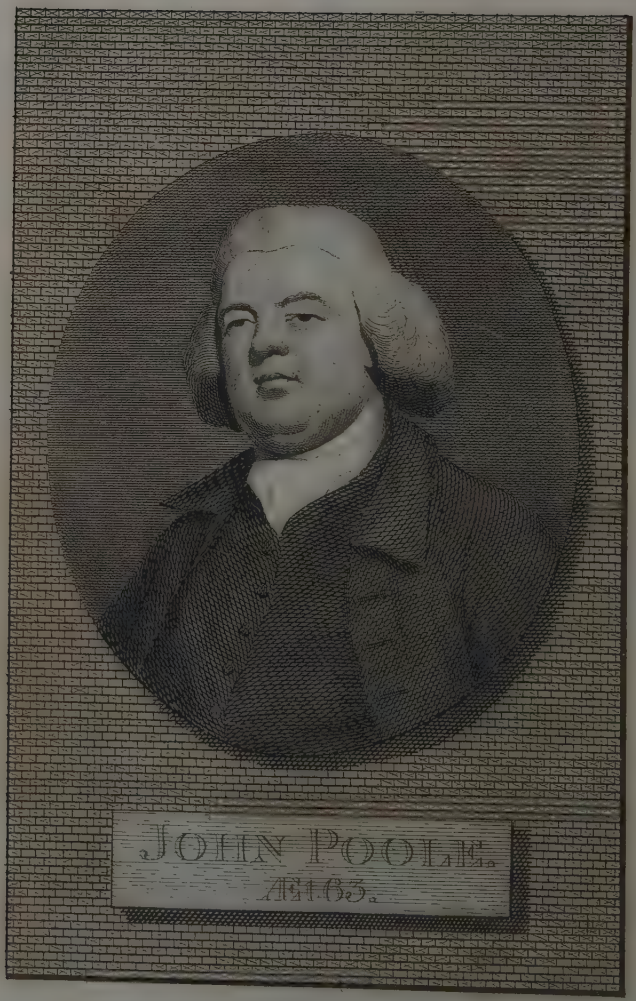
The

The hoary trees reflect a silver show,
And groves beneath the lovely burden bow.
He from loose vapours with an icy chain
Binds the round hail, and moulds the harden'd rain:
The stony tempest with a rushing sound
Beats the firm glebe, resulting from the ground;
Swiftly it falls, and as it falls invades
The rising herb, or breaks the spreading blades:
While infant flowers that rais'd their bloomy heads,
Crush'd by its fury, sink into their beds.
When stormy Winter from the frozen North,
Borne on his icy chariot issues forth;
The blasted groves their verdant pride resign,
And billows harden'd into crystal shine:
Sharp blows the rigour of the piercing winds,
And the proud floods as with a breast-plate binds:
Ev'n the proud seas forget in tides to roll
Beneath the freezings of the Northern pole;
There waves on waves in solid mountains rise,
And alps of ice invade the wond'ring skies;
While gulphs below, and slippery vallies lie,
And with a dreadful brightness pain the eye;
But if warm winds a warmer air restore,
And softer breezes bring a genial shower,
The genial shower revives the cheerful plain,
And the huge hills flow down into the main.
When the seas rage, and the loud Ocean roars,
When foaming billows lash the sounding shores;
If he in thunder bid the waves subside,
The waves obedient sink upon the tide,
A sudden peace controuls the limpid deep,
And the still waters in soft silence sleep.
Then heaven lets down a golden-streaming ray,
And all the broad expansion flames with day!
In the clear glass the Mariners descry
A sun inverted, and a downward sky.

They

They who adventurous plow the watery way,
The dreadful wonders of the deep ſurvey;
Familiar with the ſtorms, their ſails unbind,
Tempt the rough blaſt, and bound before the wind:
Now high they mount, now ſhoot into a vale,
Now ſmooth their courſe, and ſcud before the gale;
There rolling monſters, arm'd in ſcaly pride,
Flounce in the billows, and daſh round the tide;
There huge *Leviathan* unwieldy moves,
And through the waves, a living iſland, roves;
In dreadful paſtime terribly he ſports,
And the vaſt Ocean ſcarce his weight ſupports;
Where'er he turns, the hoary deeps divide,
He breathes a tempeſt, and he ſpouts a tide.

Thus, Lord, the wonders of earth, ſea, and air,
Thy boundleſs wiſdom, and thy power declare;
Thou high in glory, and in might ſerene,
See'ſt and mov'ſt all, thyſelf unmov'd, unſeen:
Should men and angels join in ſongs to raiſe
A grateful tribute equal to thy praiſe,
Yet far thy glory would their praiſe outſhine,
Though men and angels in the ſong ſhould join;
For though this earth with ſkill divine is wrought,
Above the gueſs of man, or angel's thought,
Yet in the ſpacious regions of the ſkies
New ſcenes unfold, and worlds on worlds ariſe;
There other orbs round other ſuns advance,
Float on the air, and run their myſtic dance:
And yet the power of thy Almighty hand
Can build another world from every ſand.


JOHN POOLE.
Æt. 63.

THE Arminian Magazine,

For FEBRUARY 1792.

DIALOGUES *on* PREDESTINATION.

[*By Dr.* WOBACK, *ſometime* BISHOP *of* WORCESTER.]

DIALOGUE II.

DIOTREPHES *and* CARNALIS.

Calviniſm a cloak for the Carnal, and an obſtacle to Converſion.

DIO. WELL met, neighbour Carnalis. What earneſt buſineſs makes you poſt ſo faſt this way, and ſo early?

CAR. Sir, I am going to my counſellor, for his advice about a purchaſe. We live in an age ſo full of hypocriſy and fraud, we had need take all the care we can to make things ſure, and prevent the machinations of deceivers.

DIO. I cannot blame you, that you are ſo cautious in your tranſactions for the world; for by this prudent courſe you may

prevent much trouble and ſuits of law, which otherwiſe might emerge and ſpring forth out of your purchaſe, and be entailed upon your poſterity, at leaſt devolve upon them with the land itſelf. But, neighbour, there is another thing, I am afraid, you are too careleſs in; that *one thing needful*, that great concern, which calls for our ſupreme care and diligence; "Give diligence to make your calling and election ſure." Here is the inheritance that is worth the purchaſing indeed; an eſtate of freehold for ever. All the ſervice we do for it, is but the inſtance of our liberty, and the preface of our joy, and our preparation unto glory. To ſecure our intereſt in this (wherein we have ſubtil enemies, that are vigilant and induſtrious to undermine us) is worth our daily travel, our morning thoughts, and our night watches too. How welcome ſhould you have been to me and how happy an hour ſhould I have eſteemed it, had your preſent addreſs been to me, with that queſtion of the jailor in your mouth; "What ſhall I do to be ſaved?"

CAR. Sir, you pretend you are an ambaſſador for Chriſt, (I ſhall not queſtion your commiſſion) and you have often importuned me, amongſt the reſt of your charge, in the name of Chriſt, that I would be reconciled unto God! But Sir, is it poſſible you ſhould think me averſe to that motion? Alas, what advantage can I propound to myſelf in being at enmity with him who is my God, my Conſervator, and, withal, Omnipotent? I have more reaſon, conſidering how vile a wretch I am, to be jealous of the diſtance of his love to me. The fear hereof is ſo great a diſcouragement, that if not removed, it may fruſtrate all further attempts to gain aſſurance of it. I would be ſatisfied, whether God hath a real purpoſe and intent to ſave me: for if he hath from all eternity rejected me, then I am paſſed over to be carried on in another channel, that leads finally to hell; and then it is to no purpoſe to be ſolicitous for ſalvation, ſeeing whatever applications I make to him, it ſtands

not

not with the immutability of his counsel to accept me unto mercy.

DIO. That "the carnal mind is at enmity against God," Rom. viii. 7. is the affirmation of the apostle; and therefore there is no doubt to be made of it: and if you be not sensible of this enmity in yourself, against God, his ways and dispensations, the greater is your carnality and your misery.

CAR. It is somewhat strange there should be enmity in the mind, and the man not conscious of it. It must needs be very impotent and harmless, and as good as quite disarmed, if there be no knowledge to draw it forth. I know the best of men are not without their infirmities. They are constant attendants upon our condition of mortality. But there may be involuntary trespass, and trespass for want of sufficient circumspection, when there is no hostility professed, or opposition directly made against the law or the authority of the Almighty. But I pray, Sir, what do you resolve me concerning God's purpose to save me? If you be able to declare "All the counsel of God," Acts xx. 27. as St. Paul did, (and a guide of souls, sure, ought to be so) then you can give me satisfaction in this particular.

DIO. If you do unfeignedly believe, you need not doubt of God's purpose to save you; for "whosoever believeth in him, shall not perish, but have life everlasting." John iii. 16.

CAR. Is God's purpose to save men, grounded upon the intuition or prescience of their faith?

DIO. No: If faith be wrought in you, you owe that production to the gracious efflux and effectual egressions of that his purpose and good pleasure to save you.

CAR. This doth somewhat confound me; because, to my apprehension, it inverts the method of Holy Scripture; for the Scripture saith (as you alledged it even now,) "He that believeth shall be saved;" (which affords a fair encouragement to believe;) but your doctrine inverts the proposition, and concludes, *He that shall be saved shall believe.*

DIO. The Scripture argues by way of aſcending from the effect to the cauſe: but we infer in a way of deſcending from the cauſe to the effect.

CAR. However, Sir, you have lodged the cauſe at ſo remote a diſtance, that I perceive the effect is not in my power.

DIO. If by power you underſtand a faculty, or a ſtrength (and it is moſt commonly and fitly taken in this ſenſe) by which a man can do his duty, if he will; this phyſical power you have, and the worſt of ſinners have, while they are men on earth. *Serm. of Judgment. Anſw. to Exc.* 22. *mihi* p. 240.

CAR. Sir, I ſuſpect a fallacy in this part of your diſcourſe: but I paſs it over with this reply; that a man had as good want a power to his will, as a will to his power. That Chriſt hath ſo far redeemed mankind as to reſtore a power to them to do their duty, if they will; and yet that to will is ſtill impoſſible for them: is not this liberty a fine purchaſe? If the new method with the evidence,* affords not a more rational account of thoſe points in controverſy than this amounts to, I am afraid it is not ſo ſovereign as it is boaſted, for healing the diviſions of the Chriſtian world. Beſides, is not to will a part of a Chriſtian's duty? Without doubt, it is. If then a man hath power to do his duty, he hath a power to will; and it being his duty too to will ſpiritual good after a gracious manner, he hath a power to do that too, if your doctrine be true. But, good Sir, let me have your opinion freely in this point: do you think a man hath free-will to ſpiritual good, without the aſſiſtance of ſupernatural grace?

DIO. "I pray let us not befool ourſelves with opinions. Let the caſe be your own. If you have an enemy ſo malicious, that he falls upon you, and beats you every time he meets you, and takes away the lives of your children, will you excuſe him, becauſe he ſaith, *I have not free-will, it is my nature; I cannot chooſe, unleſs God give me grace.* If you have a ſervant that robbeth you, will you take ſuch an anſwer from him? Might

* See Mr. Baxter's Diſput. of Right to Sacram. in the preface, p. 15.

Might not every thief and murderer that is hanged at the assize, give such an answer? *I have not free-will*; *I cannot change mine heart. What can I do without God's grace?* And shall they therefore be acquitted?"—*A call to the unconverted*, p. 232.

[*To be continued.*]

SERMON LXV.

[By the late Rev. J. WESLEY.]

JEREMIAH xvii. 9.

[*Concluded from page* 10.]

II. 1. IT *is deceitful above all things*, that is, in the highest degree, above all that we can conceive. So deceitful that the generality of men are continually deceiving both themselves and others. How strangely do they deceive themselves, not knowing either their own tempers or characters. Imagining themselves to be abundantly better and wiser than they are. The antient Poet supposes, there is no exception to this rule: that no man is willing to know his own heart.

At nemo in sese tentat descendere, nemo!
None but those who are taught of God!

2. And if men thus deceive themselves, is it any wonder that they deceive others also, and that we so seldom find an *Israelite indeed, in whom there is no guile?* In looking over my books some years ago, I found the following memorandum, "I am this day thirty years old, and till this day I know not, that I have met with one person of that age, except in my father's house, who did not use Guile, more or less."

3. This is one of the sorts of desperate wickedness, which cleaves to the nature of every man, proceeding from those fruitful roots, Self-will, Pride and Independence on God. Hence springs

ſprings every ſpecies of vice and wickedneſs; hence every ſin againſt God, our neighbour and ourſelves. Againſt God: forgetfulneſs and contempt of God, of his name, his day, his word, his ordinances; Atheiſm on the one hand, and Idolatry on the other; in particular Love of the world, the deſire of the fleſh, the deſire of the eyes, and the pride of life; the love of money, the love of power, the love of eaſe, the love of the *honour that cometh of men*, the love of the creature more than the Creator, the being lovers of pleaſure more than lovers of God. Againſt our neighbour: ingratitude, revenge, hatred, envy, malice, uncharitableneſs.

4. Hence there is in the heart of every child of man, an inexhauſtible fund of ungodlineſs and unrighteouſneſs, deeply and ſtrongly rooted in the ſoul, that nothing leſs than Almighty grace can cure it. From hence naturally ariſes a plentiful harveſt of all evil words and works: and to compleat the whole, that complex of all evils,

> "That foul monſter, war, that we meet
> Lays deep the nobleſt work of the creation,
> Which wears in vain its Maker's glorious image,
> Unprivileged from Thee!"

In the train of this fell monſter, are murder, adultery, rape, violence and cruelty of every kind. And all theſe abominations are not only found in Mahometan or Pagan countries, where their horrid practice may ſeem to be the natural reſult of equally horrid principles; but in thoſe that are called Chriſtian countries, yea, in the moſt knowing and civilized States and Kingdoms. And let it not be ſaid, this is only the caſe in Roman Catholic countries. Nay, we that are called Reformed, are not one whit behind them in all manner of wickedneſs. Indeed no crime ever prevailed among the *Turks* or *Tartars*, which we here cannot parallel in every part of Chriſtendom. Nay, no ſin ever appeared in Heathen or Papal *Rome*, which is not found at this day, in *Germany*, *France*, *Holland*, *England*, and every

every other Proteſtant as well as Popiſh country. So that it might now be ſaid, with as much truth, and as few exceptions, of every Court in *Europe*, as it was formerly in the Court of *Saul*, *There is none righteous, no not one: they are all together become abominable: there is none that underſtandeth and ſeeketh after God.*

5. But, is there no exception as to the wickedneſs of man's heart? Yes, in thoſe that are born of God. *He that is born of God keepeth himſelf, and that wicked one toucheth him not. God has purified his heart by faith*, ſo that his wickedneſs is departed from him. *Old things are paſſed away, and all things in him are become new.* So that his heart is no longer deſperately wicked, but *renewed in righteouſneſs and true holineſs.* Only let it be remembered, that the heart even of a believer, is not wholly purified when he is juſtified. Sin is then overcome; but it is not rooted out: it is conquered, but not deſtroyed. Experience ſhews him, firſt, That the root of ſin, ſelf-will, pride and idolatry remain ſtill in his heart. But as long as he continues to watch and pray, none of them can prevail againſt him. Experience teaches him, ſecondly, that ſin (generally pride or ſelf-will) cleaves to his beſt actions. So that even with regard to theſe, he finds an abſolute neceſſity for the blood of atonement.

6. But how artfully does this conceal itſelf, not only from others, but even from ourſelves. Who can diſcover it in all the diſguiſes it aſſumes, or trace it through all its latent mazes? And if it be ſo difficult to know the heart of a good man, who *can know* the heart of a wicked one, which is far more deceitful? No unregenerate man, however ſenſible, ever ſo experienced, ever ſo wiſe in his generation. And yet theſe are they who pique themſelves upon *knowing the world*, and imagine they *ſee through* all men! Vain men! One may boldly ſay, they *know nothing yet as they ought to know.* Even that Politician in the late reign neither knew the heart of himſelf or of other men, whoſe favourite ſaying was, "Do not

tell

tell me of your virtue or Religion: I tell you, every man has his price." Yes, Sir *R—:* every man like *you:* every one that sells himself to the Devil.

7. Did that right honourable wretch, compared to whom Sir *R—* was a saint, know the heart of man! He that so earnestly advised his own son, "Never to speak the truth? To lie or dissemble as often as he speaks? To wear a mask continually? That earnestly counselled him, Not to debauch *single women*, (because some inconveniencies might follow) but always married women." Would one imagine this groveling animal ever had a wife or a married daughter of his own? O rare Lord *C———!* Did ever man so well deserve, though he was a Peer of the Realm, to die by the side of *Newgate?* Or did ever book so well deserve to be burnt by the common hangman, as his Letters? Did Mr. *David Hume*, lower, if possible, than either of the former, know the heart of man? No more than a worm or a beetle does. After "playing so idly with the darts of death." Do you now find it a laughing matter? What think you now of *Charon?* Has he ferried you over *Styx?* At length he has taught you to know a little of your own heart! At length you know it is a fearful thing, to fall into the hands of the living God!

8. One of the ablest Champions of infidelity, (perhaps themost elegant, and the most decent writer, that ever produced a System of Religion, without being in the least obliged to the Bible for it,) breaks out in the fulness of his heart, "Who would not with that there was full proof of the Christian Revelation, since it is undoubtedly the most benevolent System that ever appeared in the world!" Might he not add a reason of another kind; because without this, man must be altogether a mystery to himself. Even with the help of Revelation, he knows exceeding little. But without it, he would know abundantly less. And nothing with any certainty. Without the light which is given us by the oracles of God, how could we reconcile his greatness with

his

his meanneſs? While we acknowledged with Sir *John Davies*,

"I know my ſoul has power to know all things,
Yet is ſhe blind and ignorant of all:
I know I'm one of Nature's little Kings,
Yet to the leaſt and vileſt things in thrall."

9. Who then knoweth the hearts of all men? Surely none but he that made them. Who knoweth his own heart? Who can tell the depth of its enmity againſt God? Who knoweth how deeply it is ſunk into the nature of Satan?

III. 1. From the preceding conſiderations may we not learn, firſt, *He that truſteth in his own heart is a fool.* For who that is wiſe would truſt one whom he knows to be *deſperately wicked?* Eſpecially, whom he hath known, by a thouſand experiments, to be *deceitful above all things?* What can we expect, if we ſtill truſt a known liar and deceiver, but to be deceived and cheated to the end?

2. We may hence, in the ſecond place, infer the truth of that other reflection of *Solomon*, *Seeſt thou a man that is wiſe in his own eyes? There is more hope of a fool than of him.* For at what a diſtance from wiſdom muſt that man be, who never ſuſpected his want of it? And will not his thinking ſo well of himſelf, prevent his receiving inſtruction from others? Will he not be apt to be diſpleaſed at admonition, and to conſtrue reproof into reproach? Will he not therefore be leſs ready to receive inſtruction, than even one that has little natural underſtanding? Surely no fool is ſo incapable of amendment, as one that imagines himſelf to be wiſe. He that ſuppoſes himſelf not to need a Phyſician, will hardly profit by his advice.

3. May we not learn hence, thirdly, the wiſdom of that caution, *Let him who thinketh he ſtandeth take heed leſt he fall:* Or (to render the text more properly,) *Let him that aſſuredly ſtandeth take heed leſt he fall.* How firmly ſoever he may ſtand,

he has ſtill a deceitful heart. In how many inſtances has he been deceived already? And ſo he may again. Suppoſe he be not deceived now, does it follow that he never will? Does he not ſtand upon ſlippery ground? And is he not ſurrounded with ſnares? Into which he may fall and riſe no more.

4. Is it not wiſdom, for him that is now ſtanding, continually to cry to God, *Search me, O Lord, and prove me; try out my reins and my heart! Look well, if there be any way of wickedneſs in me, and lead me in the way everlaſting?* Thou alone, O God, *knoweſt the hearts of all the children of men.* O. ſhew thou me what ſpirit I am of, and let me not deceive my own ſoul. Let me not *think of myſelf more highly than I ought to think.* But let me always *think ſoberly, according as thou haſt given me the meaſure of faith!*

Halifax, April 21. 1790.

A ſhort ACCOUNT *of* Mr. WILLIAM ADAMS.

[Written by a Friend.]

[*Concluded from page* 13.]

IN this circuit he ſpent about ſix months, with much ſatisfaction to his own mind, and profit to others. At the laſt quarterly meeting he attended, his words in the love-feaſt ſeemed to flow from a heart glowing with the love of God; and affected all who were preſent. He declared that the Lord had (ſince he came to that circuit) taken away every doubt of his being perfected in love; and had given him a confidence which was ſtronger than death and all the powers of darkneſs. He well knew the happineſs and advantages of converſing with ſuch chriſtians as had experienced a deliverance from indwelling ſin, and were daily preſſing after a growth in grace. Therefore he would fain have continued here longer with thoſe who had

had been such an unspeakable blessing to his soul. But as it did not seem convenient, he did not object to go to any place where God in his providence should appoint him: nay, he would have willingly gone to the ends of the earth, (if called thereunto) so he might be a means of bringing sinners to the bleeding side of his crucified Lord.

He evidently desired to spend his little all in labouring for the conversion of his fellow men; hoping that the time was drawing nigh, when the Lord would pour out his spirit upon all flesh, and spread the knowledge of himself over the whole earth. His capacious soul never said, *it is enough*; though he was thankful for the least mercy, knowing it was infinitely more than he deserved. The more the Gospel spread, the more he rejoiced, and prayed that the house of the Lord might soon be established on the top of the mountains, and that all people would flow unto it: for he believed that Christ tasted death for every man, and that all, through him, might come to God and be eternally saved. He was so universal a lover of mankind, that for a time it was difficult to convince him that he had any enemies: yet before his death, when he became more acquainted with the world, and with the spirit that rules in the children of disobedience, he saw that "whoever will live godly in Christ Jesus must suffer persecution."

Nov. 11th, 1779, he was taken with an ague. On the Sunday following, he went to hear a funeral sermon preached by one of his brethren. He exhorted at the grave; but complained of being ill. On Wednesday 17th, there being a prayer meeting in the neighbourhood, he had a desire to go; but doubted whether it was prudent. However, after pausing awhile he said----"it may be the last time"----and then went. On Thursday his disorder seemed to increase; but he was truly resigned, desiring that the Lord would do with him as seemed him good. The language of his heart still was—"Father, glorify thy name."—On Sunday the 21st he came

down ſtairs and ſung and prayed with the family, intending to preach in the evening, but he was not able. At night ſome friends came to ſee him; to whom he teſtified that for the laſt ſix months he had enjoyed more of the life of God in his ſoul than he could expreſs.

On Monday and Tueſday his diſorder ſtill increaſed. Talking with one of his ſiſters, he related to her ſome ſore conflicts which he had in his illneſs; but the Lord bruiſed Satan under his feet, ſo that he did not give place to that accuſer of the brethren. On Wedneſday he talked but little. At the claſs-meeting in the evening, when ſome friends aſked him how he was, he replied, "poorly in body; but my ſoul is full of love."

On Sunday the 28th in the morning he lifted up his hands, and continued for ſome time in praying to and bleſſing God. At night many friends, with whom he had had ſweet communion, came to ſee him. He knew them perfectly well, and holding out his trembling hand to each, he rejoiced to ſee them once more. When one of them ſaid, I hope you are not afraid to die; he anſwered, "no; bleſſed be God! I truſt ere long to be gathered into Abraham's boſom." On Tueſday 30th in the morning, he aſked his ſiſter to pray with him. When ſhe gave out,

"Corruption, earth, and worms,
Shall but refine this fleſh;
'Till my triumphant ſpirit comes,
To put it on afreſh." &c.

He ſang aloud with great devotion; and while ſhe was praying with him, he frequently repeated "Amen" with ſuch a tone as expreſſed the happy ſtate of his ſoul, which appeared ripened for its laſt remove; gaſping, panting, and longing to be loſt in that eternity of love which Chriſt has purchaſed with his precious blood. When his mother aſked him, if he was very ill?

ill? he replied, "I do not feel much pain; for it seems as if the Lord bore all for me." Soon after he looked up in his sister's face and said, "Sister help me to sing." She replied that she was afraid it would hurt his throat, which was very sore during his whole sickness. But though it was with the greatest difficulty that he could swallow a drop of water; yet he would discourse of the things of God frequently with much ease.

December 1st. After praying in his bed, as if in family prayer, he said, "I thought I was out of doors, and such a light shone round about me, and I felt so happy, that I thought the Lord was going to remove me that moment. At night he sung,

"Asham'd I sigh and inly mourn,
That I so late to thee did turn."

Then he added, "I cannot tell half the happiness I have had, since I have been lying here." On Thursday he seemed considerably worse, and sighed as if he knew what he had to go through; but said with great composure, "I do not mind it: I know that I love Jesus:"

"Jesus, the name that charms our fears,
That bids our sorrows cease;
'Tis music in the sinner's ears;
'Tis life, and health, and peace."

On Friday his feet were cold, and he appeared to have all the symptoms of death. Whilst the family were standing around him, his father asked him if he should go to prayers? This was always pleasing to him; and whilst four or five prayed, he repeated "Amen" to the last. When one who had sat up with him, was about to take her leave, he asked her if she knew that God for Christ's sake had blotted out her sins? When she replied, she hoped so; he exhorted her not to deceive herself, but

to

to cry to God till she *knew* it. A Negro of his father's coming in to take his leave, who was seeking the kingdom of heaven; being asked if he knew him, he replied, "Yes;" and I trust I shall know him in *Abraham*'s bosom.

When his sister asked whether he had a greater desire to live than to die? He said he was so happy at times, that he had rather die; but desired that the will of God should be done. He then added, are you willing to part with me? His mother replied, yes, I trust God will make us willing. Whilst his little brother stood by crying, he said to him, "perhaps you may be the last that will follow me, and you are not prepared; therefore pray to God to have mercy upon a poor young stripling; to save you from lightness and laughter, and to bring you to reign with him in glory through Jesus Christ our Lord." When his sister said, "I hope you see now that you have not followed a cunningly-devised fable?" He replied, "I see it; but the Devil would once have persuaded me that I had deceived myself; but since that time I have been so happy, that all the Devils in hell could not make me doubt." Observing a young woman sitting weeping, he fixed his eyes upon her; and when she was called to the bed-side he said, do not be frightened; but seek that faith which sweetly works by love, and purifies the heart.

His father asking him if he knew him? he said, yes; and putting his arm round his neck, he kissed him, and said, "Live near to God." He then kissed his mother and said, "Farewel, Mamma; ere long we shall meet to part no more." He lay still for some time, though his lips still moved. He often said, "Come, Lord! welcome! hallelujah!" At last, whilst he remained perfectly sensible, and whilst his heart seemed raised to God in praises, he resigned his soul to him, without a sigh or a groan, on the third of December 1779, in the twenty-first year of his age.

Mr.

Mr. ———'s ACCOUNT *of the laſt* ILLNESS *and* DEATH *of his* WIFE.

Briſtol, 1791.

IN the winter of 1790, whilſt my wife and I were in bed one night and both awake, we heard a ſudden ſmack, as if a perſon had ſtruck a chair with the palm of his hand. We were both very much ſurpriſed, and lay awake about an hour, not knowing what to think of it. In the morning, we ſtruck every place we thought would produce the ſame ſound, but to no purpoſe; nothing we could think of would ſound any thing like it. I was ſomewhat perplexed in my mind, becauſe I could not account for it on natural principles: for I was always averſe to the belief of ſupernatural influences.

A few days after this I was taken extremely ill. I went to bed as well as uſual and ſoon fell aſleep; but was awaked about the middle of the night by a ſtoppage at my heart, which ſeemed as if ſomething held it, ſo that it could not beat. I immediately got up in great terror of mind, expecting every moment to be my laſt. I walked to and fro during the remainder of the night; for if I ſat down even for a moment, my heart ceaſed to beat, and I ſeemed to be dying.

I ſent for a Phyſician, but could get little relief. It immediately came into my mind, that the noiſe we heard in the night muſt be a token of my death. I knew I was not fit to die, and was afraid, I therefore prayed to God to ſpare me a ſhort time for repentance, which, bleſſed be his holy name, he was pleaſed to grant, for had he cut me off then, I ſhould have ſunk lower than the grave.

I went as ſoon as I was able to the Methodiſt preaching-houſe in *Briſtol*, and the oftener I went there, the better I grew. The prayers and hymns were delightful to me, and I ſeemed almoſt in heaven. My mind now became more calm, the op-

preſſion

preſſion at my heart was almoſt gone, and I was as it were another creature; how gracious is God, who thus brought me down to the gates of death. The terrors of hell had encompaſſed me about; yet when he ſaw my repentance, he rebuked the diſorder, and ſnatched me as a brand from the burning. Oh, may I never forget his loving kindneſs!

I was ſtill weak and low, when my dear wife was taken extremely ill with the rheumatiſm. Her pain was ſo violent that it ſoon threw her into a decline, on which the country air was recommended as the only means left for her recovery. She went accordingly, but to no purpoſe; ſhe ſtill got worſe, and now began to have a mighty cry in her ſoul, "What ſhall I do to be ſaved?" Her cries and tears pierced my very ſoul: ſhe complained greatly of the hardneſs of her heart, and that ſhe could not pray. A few days after by deſire, Mr. *B*—— came to pray with her. She found great relief the firſt time he came, and after he had been with her three or four times ſhe was filled with joy. It was ſurpriſing to ſee ſuch a change in her, who a few days before was in ſuch fear and terror at the thoughts of death. Her cry now was, that God would be pleaſed to haſten her departure, for ſhe longed to be with Jeſus, and her mind was more employed on things above than it was before on things below.

She continued in this happy ſtate till the 13th of April, when ſhe came home, that ſhe might have Mr. *B*—— the oftener to pray with her. Several perſons came to viſit her, and amongſt the reſt a gay perſon who began talking of indifferent matters, and propoſed to call on her again and ſit with her; to which ſhe replied, "If any perſon that calls on me will talk of matters which concern the welfare of my ſoul, I ſhould be glad of their company."

The night after ſhe came home, being in the ſame bed and room where we heard the noiſe before related, ſhe heard a violent ſtroke which waked her out of a doſe, and a voice ſeemed to ſpeak cloſe to her ear, "Awake and pray to God."

This

This ſhe told me the next morning, but deſired me not to tell her ſiſter, leſt ſhe ſhould be afraid to ſleep with her.

Friday the 15th, ſhe complained of too much company, and begged to be more retired, as ſhe found it difficult to keep her mind ſtedfaſtly fixt on God in the midſt of much converſation. Sunday the firſt of May, as ſhe was waſhing her arms, ſhe remarked how much ſhe was fallen away in fleſh, and ſaid, "I am now ready for the grave, and it is amazing how nature could ſupport itſelf ſo long; Mr. *B*— gave me great comfort laſt week when he told me he expected I ſhould be in a better world by next Sunday: but God did not think fit to eaſe me ſo ſoon; I have not ſuffered enough yet, and perhaps his work is not yet finiſhed in my ſoul."

In the evening, while Temple bell tolled for a burial, ſhe cried, "Oh, how I could wiſh that bell was going for me; Oh, how I envy their happineſs who are gone before me, and long to be with them! Oh my God, how I love Thee! how I love Thee! (ſhe repeated this twice or thrice over in a ſort of extaſy) and I know thou doſt love *me*. Thou haſt been ſo kind to me, that when I think of it, I forget my pain and ſorrow, and am filled with joy. I uſed to dread the thoughts of death, even ſo lately as the beginning of this my illneſs; that I could not think of it without horror: but now it is my comfort and wiſh, and Oh, that my God would be pleaſed to take me this night; what a happineſs would it be for me; but his will, not mine be done!"

Tueſday the third about nine o'clock ſhe ſeemed to change for death; her voice nearly failed, her countenance altered, and ſhe had every appearance of a ſpeedy departure; but in a little while her voice returned and ſhe cried out with great eagerneſs, "Where is my Jeſus? Where is Jeſus? I muſt go to my Jeſus." Then looking round as if awaked out of ſleep, ſhe cried, "What! am I come into this wicked world again!" Then turning and ſeeing me ſhe fell upon my neck, and in a moſt feeling accent ſaid, "Oh, *Tommy*, do not forget me, do not for-

get me!" Then perceiving ſome of her friends crying round her, ſhe ſaid, "Why do you cry for me? You ought to rejoice, for I am going to God, and I hope this will be the means of bringing you all to God. Oh, how kindly, how gently, how calmly, has God dealt with me! I cannot ſpeak how kind and tender he has been to me. Oh, how I love him! How I do love my God, and he loves me! I *know* he loves me, I *feel* he loves me; but I cannot tell why."

Preſently after ſhe aſked for a drop of water, and when we deſired her to have a little wine in it, ſhe cried, "No! My Jeſus had no wine when he died, nor will I have any: give me ſome water." She then added, "I have no pain; God has taken away all my pain; I am quite well; let me get up, let me go, I want to go." When we begged ſhe would not fatigue herſelf too much, leſt it might hurt her, ſhe replied, "It cannot hurt me, for I am well; I am quite well; God has taken away all my pain." This ſeemed the more remarkable for ſhe had complained of much pain during the whole of her illneſs; but now for near two hours ſhe declared ſhe felt not the leaſt pain, and then repeated,

"Ah lovely appearance of death," &c.

And repeated it with ſuch a ſmile on her countenance, as ſhewed with what joy and pleaſure ſhe met that welcome meſſenger, which to ſome appears a king of terrors. She continued in this enraptured ſtate for near two hours, at which time her ſtrength failed, her pains returned, and ſhe continued in much the ſame ſtate as ſhe had been in at firſt.

Friday the 13th, ſhe told a remarkable dream which ſhe had. She thought a perſon came to her bed-ſide and told her that Mrs. *Weeks* was waiting for her to go. She anſwered ſhe could not come, for ſhe was in bed. The perſon replied, "If you do not come immediately, Mrs. *Weeks* cannot ſtay for you." "Then, ſaid ſhe, ſhe muſt go by herſelf, for I cannot, nor will not go with her." (Mrs. *Weeks* died the Sunday following.)

She

She had ſeveral changes before ſhe died, in all of which ſhe retained her ſenſes in a remarkable manner; but towards the end was ſo weak that ſhe could not ſpeak without pain, and for near a fortnight ſhe took no ſuſtenance but water. The morning ſhe died ſhe begged of Mr. B. to ſtay till one o'clock, as ſhe hoped to go off about that time. She ſoon altered for death, and aſked Mrs. B. "do you think I am dying now?" Who replied "Yes, my dear, you are dying, you will ſoon be with Jeſus." At this ſhe clapt her hands together in ſuch an ecſtacy as is ſcarcely deſcribable; and after a few faint ſtruggles, about ten minutes after three o'clock, on Tueſday the 24th of May, ſhe fell aſleep in Jeſus, aged twenty-three years.

A TREATISE, *concerning the* GODHEAD *of* JESUS CHRIST.

[Tranſlated from the FRENCH.]

CHAP. III.

That if Jeſus Chriſt *is not of one Eſſence with the Father,* Mahomet *is a great Prophet, the greateſt of the Prophets, and even preferable in all Reſpects to* Jeſus Chriſt.

[*Continued from page* 28.]

BUT we may go farther ſtill. According to this ſuppoſition, *Mahomet* may be regarded not only as a Prophet, but as a greater Prophet than any of thoſe of the Old Teſtament. They ſpake only to a ſingle nation; but he to the then moſt civilized and moſt conſiderable part of the world. They ſucceeded each other; becauſe no one of them lived long enough to inſtruct the men of different ages. *Mahomet* needed neither companion nor ſucceſſor to baniſh idolatry for ever out of the countries

which received his doctrine. The antient prophets wrought divers miracles, to destroy superstition and idolatry. *Mahomet*, without any miracle ruin'd the idolatry spread over the world. Even *Moses* did not know God as he is. *Christ* alone both knew and revealed him. But on that supposition, *Mahomet* has revealed him more perfectly than *Jesus Christ*: and ought therefore, if that supposition hold, to be esteemed a greater prophet than him: and that, whether we consider his doctrine, or the success of his ministry. As to the success, the thing itself speaks. *Christ* caused his gospel to be preached in all the world. But scarce had he destroyed one sort of superstition, when men fell into another no less dangerous. They were no sooner delivered from the heathen idolatry, than they fell into the christian. *Mahomet* established his religion upon firmer foundations; and took surer measures to hinder idolatry from reviving, after it had been destroyed: so that ever since his religion subsisted, his followers have never relapsed into it.

Nor is this strange. For (on the *Arian* scheme) the doctrine of *Mahomet* has a natural character more opposite to idolatry than that of *Jesus Christ*: of which any one will be convinced, who compares the language of *Christ*, whether speaking himself, or by his apostles, with the language of *Mahomet*.

Jesus Christ says, That he *was before* John the Baptist, yea, *before* Abraham: that he was in *glory with the Father before the foundation of the world*: that he is *Alpha and Omega, the Beginning and the End, the First and the Last*: that he *was in the beginning*: that *he was with* God; and that *He was* God: That *all things were made by him, and without him was not any thing made that was made*: that *the worlds were made by him*: that *he was before all things, and by him all things consist*. He tells you, that *there is one* Lord Jesus Christ *thro' whom are all things, and we through him*: that it is he who *hath laid the foundations of the earth, and the heavens are the work of his hands*.

He

He ſtiles himſelf *the Son of* God, *the only Son of* God, *the only Begotten of the Father : Immanuel*, that is, God *with us*; God *manifeſted in the fleſh : the* Lord *and* God; *the Saviour, the great* God, *the* God *and Saviour of the whole world.*

And that we may not doubt, in what ſenſe theſe expreſſions belong to *Jeſus Chriſt*, it is highly remarkable, that (ſpeaking himſelf or by his apoſtles) he applies to himſelf thoſe words of the prophets, which clearly belong to the ſupreme God, and contain the moſt peculiar and moſt incommunicable characters of his glory, It was ſaid in the law, *Thou ſhalt worſhip the* Lord *thy* God, *and him only ſhalt thou ſerve :* but St. *Paul* informs us, that God *bringing his firſt-begotten into the world*, ſaid, *Let all the angels of* God *worſhip him.* God had ſaid by *Iſaiah* (ch. xxxv.) *Say to the faint-hearted, Be ſtrong; fear not. Behold your* God *will come, taking vengeance*; God *will come with a recompence, and he will ſave you. Then the eyes of the blind ſhall be opened and the ears of the deaf ſhall be unſtopped : then the lame ſhall leap as an hart, and the tongue of the dumb ſhall ſing.* Now this ſcripture *Chriſt* plainly applies to himſelf, in his anſwer to John's diſciples, hereby declaring himſelf to be the God of Iſrael : the God of *vengeance and recompence*, the God *of their ſalvation*: all which are titles applied in the antient oracles to the Supreme God alone. God had ſaid by the Pſalmiſt, *Thou in the beginning laidſt the foundations of the earth, and the heavens are the work of thy hands. They ſhall periſh; but thou remaineſt : they all ſhall wax old as doth a garment : as a veſture ſhalt thou change them and they ſhall be changed; but thou art the ſame and thy years ſhall not fail.* It cannot be denied, that all theſe things are ſpoken of and to the Moſt High God : no more than that they are all applied to Jeſus Chriſt in the firſt chapter of the epiſtle to the Hebrews. It was ſaid by Zachariah, God *will pour upon the houſe of* David, *and upon the inhabitants of Jeruſalem the ſpirit of grace and of ſupplication. And they ſhall look unto him whom they*

have

have pierced and mourn, as a man mourneth for his only ſon. One cannot doubt but it is the moſt high God who ſpeaks in the prophecy. Juſt before the prophet had ſaid, the Lord *who ſtretcheth out the heavens and layeth the foundations of the earth and formed the ſpirit of man within him, hath ſaid—I will pour upon the houſe of* David, *&c.* But this St. John applies *to Chriſt. Again, another ſcripture ſaith, they ſhall look on him whom they have pierced.* It is the Moſt High God, whom Iſaiah introduces ſpeaking thus, *By myſelf have I ſworn, that every knee ſhall bow before me, and every tongue ſhall ſwear unto me:* meantime it is certain that St. Paul applies this alſo to Jeſus Chriſt. For after having ſaid, *We ſhall all appear before the judgment ſeat of* Chriſt: he adds, *For it is written, As I live ſaith the* Lord, *every knee ſhall bow before me, and every tongue ſhall give praiſe to* God.

CHAP. IV.

That if Jeſus Chriſt *is not of the ſame Eſſence with the Father,* Mahomet *was more true, more wiſe, more charitable, and more zealous for the Glory of* God *than Him.*

SEE how Jeſus Chriſt ſpeaking by himſelf or by his followers, equals and confounds himſelf with the Moſt High! Sometimes ſaying of himſelf the things which can belong to none but the Supreme God. Sometimes applying to himſelf thoſe oracles which can agree to no other.

Mahomet has not done this. He continually declares, that there is no God but the Eternal Father. He ſtiles himſelf a prophet, a man ſent of God; but he never aims at paſſing for God. He grants that Jeſus Chriſt was ſent of God; but he would not have him ſtiled either God, or the Son of God. His words are neither equivocal nor obſcure. He ſays in expreſs terms, *They are infidels who ſay, that the Son of* Mary is God. He ſays, *The Chriſtians are infidels, making three* Gods, *whereas there is but One.*

Mahomet

Mahomet therefore, if our adverſaries are right, was both more true, more wiſe, more charitable, and more zealous for the glory of God than Chriſt. Theſe are conſequences which our ſoul abhors; but which we cannot but allow, if Jeſus Chriſt is not of one eſſence with the Father.

In this caſe, Mahomet would be more true; at leaſt, in what is the eſſence of religion, what concerns the glory of the Moſt High God. This will be clear if we recollect the ſurprizing propoſitions, wherein Chriſt equals himſelf with the Moſt High, and compare them with thoſe propoſitions of Mahomet, which are flatly contradictory to them.

Chriſt ſays, that he *was in the beginning*, and that he was God. Mahomet, That Jeſus Chriſt was not *in the beginning*, and that he was not God: The doctrine of Chriſt is, That *all things were made by him*; that he *created all things, viſible and inviſible*: that he *laid the foundations of the earth, and the heavens are the work of his hands.* The doctrine of Mahomet is, that *all things were not made, nor any thing made by* Jeſus Chriſt: that *he neither created things viſible nor inviſible*, and that *neither earth nor heaven are the works of his hands.* The Evangeliſts tell us, that God has *given his glory to* Chriſt, and that we are to *honour him even as we honour the Father.* Mahomet on the contrary maintains, That God *has not, and cannot give his glory to* Jeſus Chriſt: and that when *any one thus honours the Son, he thereby diſhonours the Father. Chriſt* applies to himſelf all thoſe antient oracles which deſcribe the Supreme God: Jehovah, a God *loving righteouſneſs and hating iniquity*; *He who treaſures the waters of the ſea in the hollow of his hand, who weighs the mountains in a balance*; *the Creator of the Earth and the Heavens, the Firſt and the Laſt, the Beginning and the End* of all Things. *He who ſwears by himſelf:* He to whom *every knee ſhall bow, and every tongue give praiſe*; *He who liveth, the* Lord, *the Redeemer, the* God of Iſrael; who ſaith, *There is no* God *beſide Me.* Whereas Mahomet ſays, All theſe titles belong only to the Father, and are impious

impious and blaſphemous if applied to any other. Now the language of Mahomet and of Chriſt cannot both be true; for they are flatly contradictory. One therefore muſt be true and the other falſe. If then Chriſt is a mere creature, that of Mahomet is true; and conſequently, that of Jeſus Chriſt is falſe. So that on this ſuppoſition, it is manifeſt, that Mahomet is more true than Jeſus Chriſt.

It would, ſecondly, follow, that he was more wiſe. Wiſdom is ſhewn in chuſing the moſt proper means to attain the end propoſed. Now the end which Mahomet declares he propoſes, is, To have the Supreme God acknowledged as the only God, as raiſed above all other beings, and to be diſtinguiſhed in all acts of religion from every other, even from Jeſus Chriſt. And he has choſen the moſt clear and proper expreſſions in the world, to attain this end. He declares aloud, That all who acknowledge Chriſt to be God, are real idolaters. This is the certain way to attain that end. See whether Chriſt takes as ſure a way to attain his. His end, we ſuppoſe, is, to glorify God. To glorify God is evidently to exalt him above all other beings. But at the ſame time that Chriſt's deſign was, to exalt him thus. He abaſes him, by confounding himſelf with him. For is it not confounding himſelf with him, to call himſelf God? To aſcribe to himſelf the work of creation, with the attributes of God, and to apply or ſuffer to be applied to himſelf thoſe antient oracles which contain the moſt eſſential characters of the glory of the Moſt High? Do you ſay, "It ſuffices, that he declares, *The Father is greater than I.*" Not ſo. For firſt, It would be a moſt arrogant modeſty for a bare creature to ſay, the Moſt High God is greater than me. And again, What does it avail for Chriſt to ſay this one ſingle time, on one ſingle occaſion, while his conſtant behaviour, his language, and the language which he taught all his diſciples, ſay continually, That He and the Father are one, and confound him with the Supreme God?

If

If it be faid, "This is not the meaning of thofe expreffions:" I anfwer, If they have any other meaning, they are not a little obfcure and equivocal. And this cannot be denied, feeing men have read and heard them for fo many ages, without underftanding them. Nay, and the firft impreffion which they naturally make on our underftanding, leads to no other meaning than this.

Now this fuffices to prove, that Jefus Chrift was lefs wife in his expreffions than Mahomet. For Mahomet has fpoken clearly and ftrongly to fhew, that the Supreme God muft not be confounded with any creature. Jefus Chrift on the contrary ufes, or (which is the fame) permits his difciples to ufe, expreffions obfcure, equivocal, and which by the impreffion they naturally make, confound Chrift with the Supreme God. It follows, That the language of Mahomet is more proper than that of Jefus Chrift to glorify the Supreme God, and confequently, that if the defign of Chrift was to glorify God, he has lefs fucceeded therein than Mahomet: a conclufion equally impious and extravagant.

I add, thirdly, That were the opinion of our adverfaries true, Mahomet would be more charitable than Jefus Chrift. For two things are certain. The one, that there is no greater charity, than to keep men from idolatry; fince it is death to the foul, and no *Idolater fhall inherit the kingdom of heaven*. The other, that it is Mahomet, and not Chrift, (if he is not of the fame Effence with the Father) who has taken the proper meafures to hinder men from falling into idolatry. Mahomet aboliſhed the Chriftian idolatry, and laid fuch foundation for his religion, that no man begins to be an idolater, but by ceafing to be his difciple. But Jefus Chrift (if our opponents be right) has by his conftant manner of fpeaking, given occafion to as real idolatry as ever was in the world. For he not only permits men to treat him as God, but to afcribe to him the incommunicable attributes of the Godhead, and apply to him the antient oracles which expreſs the moſt

peculiar characters of the Supreme Being. It is a surprising thing, for example, That Christ appearing to *Thomas* after his resurrection, permits him to say, *My Lord and my God*, without any reproof for confounding the creature with the Creator. *Thomas* had been an unbeliever, and was now an idolater. Of the two extremes surely the last is the worst. His unbelief is less criminal than his idolatry. The former struck directly at Christ only; but the latter at God. Therefore *Thomas* had better have remained in unbelief, than to change from unbelief to idolatry. Yet Christ reproves him for the former, and not for the latter, which is quite astonishing. And this appears the more uncharitable, because he could not but know what impression these expressions made upon men in general, upon his friends, and upon his enemies. He knew both the past and future. He knew the *Jews* had accused him of blasphemy, for expressions less strong than these. He was not ignorant, that the same expressions would give occasion to Christians in following ages, to confound him with the Supreme God, by maintaining that he was of the same Essence with Him. Knowing all this, charity doubtless required, that he should suppress and avoid all these expressions. Yet he not only permits his disciples to speak thus, but likewise to leave them in writing, without any explanation or softning.

Fourthly, If Jesus Christ was not the Supreme God, Mahomet was more zealous for the glory of God than Christ. The essential glory of God consists in the eminence of his perfections, which raise him above all other beings: the exterior glory of God, in those acts of worship, which distinguish him from all creatures. Now we easily comprehend that Mahomet has glorified God, by distinguishing him from all other beings: but how does Christ glorify him, when all his expressions tend to confound a mere creature with the Most High! These expressions which ascribe to a creature the glory of the Creator, are truly sacrilegious. If they were equivocal, they would

would be impious ſtill: but they are not equivocal at all. They are a plain direct application of the glory of the Supreme God to Jeſus Chriſt: conſequently, they are plain direct blaſphemy, if he is not the Supreme God.

Therefore if Jeſus Chriſt is a mere creature, it manifeſtly follows, That Mahomet who had nothing more at heart, than to eſtabliſh the worſhip of the one Supreme God, has ſpoken agreeably to truth, to wiſdom, to charity, and to piety. Whereas Chriſt, if he be not God, has ſpoken falſely, unwiſely, uncharitably and impiouſly.

But if on the contrary, Jeſus Chriſt be of one eſſence with the Supreme God, it is plain that Chriſt ſpoke agreeably to truth, when he aſcribed to himſelf the names, titles and works of God: he ſpoke in the wiſeſt manner, ſeeing he uſed thoſe expreſſions which were moſt proper to declare this grand principle. He ſpoke charitably, ſince he would not leave us in ignorance of ſo neceſſary a truth: and in a manner promotive of piety: ſince to diſhonour the Son, is to diſhonour the Father alſo.

[*To be continued.*]

COPY *of a* LETTER *to the* Rev. Dr. COKE, *from a reſpectable* GENTLEMAN *in the* EAST-INDIES, *reſpecting a* MISSION *thither.*

Maldai, Feb. 19, 1785.

Rev. Sir,

I Have received two copies of the Letter you did me the favour to write me, dated in January and May 1784. The ſubject upon which it is written, the converſion of the *Gentoos* to the faith of Chriſt, is certainly one of the higheſt importance to the glory of God, and the happineſs of man; and your zeal, Sir, for this good work is deſerving of great commendation. That in the courſe of twenty years, during which we have

poſſeſſed extenſive territories here, there ſhould have been no public inſtitution for carrying on ſuch a work, muſt doubtleſs have been matter of regret to many. To any ſincere deſign of that ſort I cannot myſelf but be well affected, and as far as my private ſituation can enable me to contribute to its ſucceſs, I ſhall feel myſelf gratified and honoured in doing ſo, upon principles I truſt entirely Catholic; as, ſince Religion has been my concern, I have been placed at a diſtance equally remote from the diſtinguiſhing denominations of Chriſtians. Upon theſe principles, I ſhall now beg leave to ſubmit to you what has occurred to me, as well upon the general ſubject of your Letter, as the particular enquiries ſtated in it; and I am ſincerely deſirous, that I may not miſlead, and that what I offer may be of any uſe.

The moſt important of your queries runs thus——"What are the diſpoſitions of the *Hindoos*, and the probability of their converſion?"

The whole country of *Hindoſtan* is as you muſt have read, peopled by two ſorts of men, the *Hindoos* or *Pagans* who are the *Aborigines*, and the *Mahometans*. The former are every where far more numerous than the latter, and their diſtinctive characters every where much the ſame; but I mean to confine myſelf particularly to the provinces under *Great Britain*, which at preſent afford ſufficient ſcope for a Miſſion.

The leading features in the character of the *Mahometans* are pride and cruelty, treachery and love of power; thoſe of the *Hindoos* are abject ſervility, cunning, lying, diſhoneſty and exceſſive love of money. Other vices the two ſects have in common: neither is free of thoſe which moſtly mark the other, and the ſtate of ſociety and morals among the whole body of natives, *Hindoos* and *Mahometans*, affords at this very time a moſt lively and deeply lamentable exemplification of the ſtate of Heatheniſm deſcribed by St. *Paul* in the firſt chapter to the *Romans*, which gives a wonderfully juſt and conciſe view of a very wide ſubject.

As

As the light of nature is so much neglected and obscured among them, so they possess but very little of the light of Science. The *Mahometans* of *Hindostan* had a portion of the Arabic learning, which I believe has been stationary for many centuries; but with the decline of the Mogul empire their knowledge has also sunk, and what still remains is confined to Persian manuscripts and students, without any extensive influence. As to the boasted wisdom of the Bramins said to be contained in volumes, to which they ascribe a fathomless antiquity, it is certain that whatever their books contain is so little known, even to the generality of the Bramins themselves, and so entirely unknown to the people at large, that it can have no influence upon their understandings or manners. But the pretence of those books infinitely multiplies errors, for every absurd iniquitous invention of every ignorant Bramin is referred to them; so that the tenets and ceremonies of the Hindoos now make an endless jumble of inconsistencies.

With respect to the real antiquity of the Hindoos and the contents of their bedes and shasters, there is reason to hope that some very learned men of the present time, will give more light into these points than the world hath hitherto received; and from what I have already heard, I cannot doubt but the true antiquity of the Hindoos will be proved after all to accord with the Mosaic history: and their doctrines with those truths disseminated over the earth in the ages succeeding the flood, and to be traced in other heathen nations. Their earliest period, the event with which the very first of their immense æras commences, I am told is plainly no other than the universal deluge. Thus here as in other instances, what might have been thought to impugn the only true system of Revelation, may in the end serve as a further confirmation of it.

With respect to the probabilities of converting either the Hindoos or Mahometans, I am sorry to say, that humanly speaking they appear to be very small. The Mahometans, besides rejecting Polytheism, possessing many just notions of the attributes

attributes of the Deity and of moral duties, acknowledge the divine miſſions of Moſes and of our bleſſed Lord. But the ſource whence they derive theſe truths poiſons them. They look upon their own founder, who carefully adopted much both from Judaiſm and Chriſtianity, as the laſt prophet; and themſelves as ſecure in his doctrines. They ſtill poſſeſs the ſame bigotted ſpirit, which, kindled by him, eſtabliſhed his impoſture with the ſword; and they have ſuch an uncontrouled pride, that there is little hope of convincing them. Beſides that there would be obſtacles to their following their convictions, ſimilar to thoſe which I ſhall mention in ſpeaking of the Hindoos.

With reſpect to theſe, who will form the chief object of any miſſion, it is hardly poſſible to conceive any people more completely enchained than they are, by their ſuperſtition, by their moral and their civil or political ſtate. Beſides their great ignorance and their vices, they are under a moſt proſtrate ſubjection of mind to their Bramins. And their Rajahs and Zemindars or land-holders exerciſe a high deſpotiſm over them. The firſt diviſion of the Hindoos into four caſtes or tribes, according to the principal profeſſions, no longer remains in its original ſimplicity; but from theſe have ſprung ſuch a variety of ſubdiviſions, that it is no eaſy matter to innumerate them; ſtill leſs eaſy to underſtand the points by which they are ſeparated; and leaſt of all to comprehend the manifold ways in which each caſte may be forfeited or ſtained.

As the different caſtes neither marry nor eat with each other, and are thus ſo many excluſive communities, ſo any member of a caſte who tranſgreſſes thoſe greater laws or barriers of it, which in proceſs of time have, by the craft of the Bramins, been multiplied, becomes an outcaſt from it and from all ſociety; neither himſelf nor his children can find a ſingle family who will intermarry, or aſſociate with them. And as this caſe has other civil inconveniencies attending it, particularly to the poor who depend on their labour for ſubſiſtence; it is a very dreadful kind of excommunication, to a people whoſe religion, tempers, and habits tie them ſo much to their own ſoil.

Again,

Again, as deſpotiſm has been the principle of government here in all ages, the people have hardly an idea of any other; and it deſcends in gradation through every rank. Where therefore the will of individuals, not any enlightened ſyſtem of laws, governed, and the people themſelves were very depraved, great imperfection and corruption muſt have prevailed in the civil and judicial adminiſtration of the country; and fear and force have been grand inſtruments therein. Since the Engliſh have poſſeſſed the country, attempts have been made to reform the evils which they found prevalent in it; but as no method has hitherto been deviſed, by which the required rents could be ſecured without leaving the huſbandmen, in reality, much in the power of their Landlords, the influence of theſe over their tenants, who are ſtill in a kind of vaſſalage, continues great; and how they would exerciſe it over thoſe who ſhould make themſelves moſt abhorred in their ſight, we can be at no loſs to determine.

Now, Sir, you will eaſily judge that theſe formidable bulwarks of a religious and civil kind, muſt powerfully deter the Hindoos from attempting to come out at the call of the goſpel. They could have nothing before their eyes but loſs of caſte, and all its penalties, with the perſecutions of the Bramins on this ſcore, and of the Zemindars on the plea of rent; or various miſdemeanours which they are at no loſs to invent. They muſt alſo encounter the reſentment and contempt of their equals, and the loſs of their buſineſs. In ſhort, a poor creature could ſee nothing but diſgrace, odium, want, and the ruin of himſelf and his family. But beſides all this, they have an implicit faith in their own religion, and muſt love the eaſy terms on which it indulges and abſolves their vices, much better than the pure ſelf-denying ſpiritual precepts of Chriſtianity. And they have ſeen too little of the influence of that holy religion on thoſe who name themſelves of it, to apprehend its ſuperior excellency. Nor muſt it be forgotten, that the Zemindars and Bramins would league together to prevent the preaching of the goſpel in the

the villages; and thus the design be obstructed in the very first stage of it.

You see, therefore, Sir, that the difficulties are great; greater it may be in some respects than were those of the first Preachers among the freer and more polished people of the Roman empire. Nevertheless the same divine Power that then made a few obscure, and for the most part unlearned men, triumph over the united resistance of the spiritual, secular, and carnal powers of this world, remains unchanged; and without its aid no work of conversion, however fair the probabilities, can be accomplished. If God be graciously pleased to stir up a zeal for an undertaking of this kind, and especially to incline the hearts of sincere and faithful men to labour in it, it will be an encouraging sign that their attempts shall not be wholly in vain, and we may therefore the more chearfully inquire concerning the means by which, through his blessing, the difficulties above stated may be either obviated or lessened.

The work of persuasion must rest peculiarly upon the missionaries; but it would probably be one of extreme difficulty as may be gathered from the reasons before hinted at. And to this task of the Missionaries others must stand in necessary connection: as to form, constitute and govern the Community, to which various things would be requisite. On this subject, as well as all that relates to the establishment of a mission, I have had the benefit of conversing with an experienced Christian now here, who was many years on the coast of Coromandel, and intimately acquainted and indeed connected with the state and management of the Danish Mission there. From what he has said, I have received a strong conviction of the necessity of the support of Government; and his thoughts upon the further conduct and management of the undertaking, are so much the result of good judgment and actual observation, that I cannot carry on the subject so well as by giving the substance of them here.

[*To be continued.*]

The

The INSCRIPTION *on* Mr. WESLEY'S TOMB.

To the Memory of
THE VENERABLE JOHN WESLEY, A. M.
Late Fellow of LINCOLN College, OXFORD.

This GREAT LIGHT arose,
(By the singular Providence of God)
To enlighten THESE NATIONS,
And to *revive*, *enforce*, and *defend*,
The Pure, Apostolical DOCTRINES and PRACTICES of
THE PRIMITIVE CHURCH:
Which he continued to do, by his WRITINGS and his
LABOURS,
For more than HALF a CENTURY.
And who, to his inexpressible Joy,
Not only, beheld their INFLUENCE extending,
And their EFFICACY witnessed,
In the Hearts and Lives of MANY THOUSANDS,
As well, in THE WESTERN WORLD, as in THESE
KINGDOMS:
But also, far above all human Power or Expectation,
Liv'd to see PROVISION made, by the singular Grace of GOD,
For their CONTINUANCE and ESTABLISHMENT,
TO THE JOY OF FUTURE GENERATIONS!

READER, If thou art constrain'd to bless the INSTRUMENT,
GIVE GOD THE GLORY!

After having languished a few days, He, at length, finished his COURSE *and his* LIFE *together: gloriously triumphing over* DEATH, *March* 2, *An. Dom.* 1791, *in the Eighty-eighth Year of his Age.*

A Letter *on* Panegyric.

[By a late eminent Writer.]

A Panegyric on St. *Paul* is no ſmall undertaking. It requires a ſoul equal to the teacher of the *Gentiles*, to celebrate him in a manner worthy of him. His eulogium is the eulogium of religion; they are ſo eſſentially united, that they cannot be praiſed ſeparately.

You find in this great Apoſtle the ſame ſpirit, the ſame zeal, and the ſame charity. How rapid ſhould your pen be, if you would deſcribe his travels and apoſtolic labours! He flies as ſwift as thought, when he is about to undertake a good work. And breathes nothing but Jeſus Chriſt, when he preaches the goſpel. One would believe, by the manner in which he multiplies himſelf, that he alone formed the whole apoſtolical College: he is at the ſame inſtant on land and ſea, always watching for the ſalvation of the faithful, always deſiring the Palm of Martyrdom, always preſſing forward to eternity. Nobody was ſo good a citizen, ſo good a friend. He forgot nothing; he remembered the ſmalleſt ſervices that were done him, and his heart did not once palpitate, but with a deſire for heaven, which enlightened him; or with a movement of love for Jeſus Chriſt, who converted him; or with an act of acknowledgment to thoſe Chriſtians who aſſiſted him.

Panegyric, in general, is a kind of writing, which ſhould not reſemble a ſermon; it ſhould lighten, but the flaſhes ſhould burſt from a fund of morality, which ſhould be the baſis of the diſcourſe. They do not inſtruct who only praiſe; and they do not celebrate their Hero, who confine themſelves ſolely to inſtruct.

The ſkill of the Orator conſiſts in producing from the boſom of the eulogium ſhining reflections, which ſhould have in view the reformation of morals. But above all things, my dear friend,

friend, take care that you do not make a panegyric for one Saint at the expence of another: nothing can better prove the ſterility of the Orator. Every illuſtrious perſon has his merit, and it is an inſult to the memory of one ſervant of God, who looked upon himſelf as the loweſt of all, to raiſe his glory to the prejudice of another.

Let there be no digreſſions foreign from your ſubject. Do not loſe ſight that it is St. *Paul* whom you mean to praiſe; and it is to miſs your aim, if you attach yourſelf to any thing but his eulogium. No languors are to be excuſed in Panegyric; —all ought to be rapid, and eſpecially in that of the great Apoſtle, whoſe zeal was always active. Your audience ſhould believe they ſee and hear him, that they may ſay, "It is he, behold him!" You ſhould, like him, diſplay all the powers of grace; like him, diſcomfit all thoſe who would leſſen the abſolute dominion of God over the heart of man: and like him, thunder againſt the falſe Prophets, and the corrupters of morals. And in the end, you ſhould give a ſuccinct account of his different epiſtles, and preſent them burning with the flames of charity, and radiating with the lights of truth.

No forced compariſons ſhould here have place; they ought to riſe out of the ſubject:—no needleſs words be admitted:—every ſentence ſhould be inſtructive; no bombaſt phraſes:—they ought to be all natural. Your heart ſhould be the Orator in this diſcourſe, and not your imagination: reſerve your rhetorical flights for the Academies, when you are to pronounce an eulogium there; but the dignity of the pulpit, the ſanctity of the Temple, the eminence of the ſubject, in fine the Panegyric of *Paul*, are all ſuperior to Antitheſes.

Human eloquence is intended to praiſe human actions; but divine eloquence is requiſite to celebrate divine men. It is not among the Poets that you ſhould gather flowers to crown the Elect; but from among the Prophets.

I am more than I can tell, &c.

An EXTRACT *from an* ACCOUNT *of the* PELEW ISLANDS, *in the* PACIFIC OCEAN.

By CAPTAIN HENRY WILSON.

[*Continued from page* 42.]

THE discourse of the day turned much on the subject of their departure; whilst they sat together, *Abba Thulle*, addressing Captain *Wilson*, said, "You are going; and when gone, I fear the inhabitants of *Artingall* will come down in great numbers and molest me, as they have frequently done before; and, having lost the aid of the *English*, I shall be unable to resist them, unless you will leave me a few of your musquets, which you have already taught me to hope you would."——Captain *Wilson* spoke to his officers on the propriety of doing this instantly. They seemed somewhat unwilling to put the arms they actually meant to give them, into their hands till the last moment;—that mistrust which had possessed their minds, still kept its hold, and appeared too strongly impressed on their countenances to escape the quick discernment of the King; who, willing perhaps that they should know he had noticed their apprehensions, with that calm reflecting temper which marked his character, asked if they were afraid to trust him with a few arms? "What is there (said he) can make you harbour doubts of me? I never testified any fear of *you*, but endeavoured to convince you that I wished your friendship.—Had I been disposed to have harmed you, I might have done it long ago; I have at all times had you in my power—but have only exercised that power in making it useful to you—and can you not confide in me at the last?"

When the foregoing pages are attentively considered, the hospitality with which our people had been treated, both by Abba Thulle and the natives, from the first friendly interview to the present moment—who had spread before them whatever they

they had to give, or their country produced; and when, added to this, the King, as an unequivocal proof of the high opinion he entertained of the *Engliſh*, was going to conſign his own ſon to their care—is there a reader who, recalling all theſe circumſtances, can wonder they affected the ſenſibility of Abba Thulle?—Or rather, is there a reader who will not be ready with myſelf to aſk, under what ſun was ever tempered the ſteel that could cut ſuch a paſſage to the heart as this juſt reproach of the King's?—Every individual felt its force, and its truth;—every individual alſo felt how much his mind had injured the virtues of this excellent man.

The King's rebuke was too powerful for our people to reſiſt; they inſtantly deſired the Captain to aſſure him, that whatever had been promiſed ſhould be faithfully fulfilled, and, to convince him they could have no ſuſpicions, the arms ſhould be immediately given to him; they accordingly ſent on board for the quantity of arms they could with conveniency ſpare, and on the boat's return preſented him with five muſquets, five cutlaſſes, near a barrel of gunpowder, with gun-flints and ball in proportion. Captain *Wilſon* alſo made him a preſent of his own fowling-piece, with which he ſeemed to be particularly pleaſed, having often ſeen its effect on the fowls and other birds at Pelew.

And now the gentle ſpirit of the King appeared to forget every trace of what had happened;—but the ſcene enabled all who were preſent to tranſmit a moſt captivating picture of the forcible, yet mild triumph of virtue!

Nov. 11. In the evening arrived the King's ſecond ſon, Lee Boo; he was brought from Pelew by his elder brother, Qui Bill, to accompany our people to England. His father introduced him to Captain *Wilſon*, and then to the officers who were on ſhore; he approached them all in ſo eaſy and ſo affable a manner, and had ſo much good-humour and ſenſibility in his countenance, that every one was immediately impreſſed in his favour, and felt that intereſt for him which his amiable manners

manners daily increaſed.—Before dark the officers took their leave of the King, and went on board the Oroolong, leaving the Captain behind, whom Abba Thulle had requeſted to paſs the night on ſhore. The King now (having Lee Boo cloſe at his ſide) diſcourſed much with him, giving him inſtructions how to conduct himſelf, and what he was to attend to; telling him he was henceforward to look upon Captain *Wilſon* as another father, and win his affection by obſerving his advice.—Then, addreſſing the Captain, ſaid, "When Lee Boo got to England, he would have ſuch fine things to ſee, that he might chance to ſlip away from him, to run after novelty; but that he hoped the Captain would keep him as much as he could under his eye, and endeavour to moderate the eagerneſs of his youth."

After further converſation relative to the confidence repoſed in Captain *Wilſon*, Abba Thulle concluded his recommendation in nearly theſe expreſſions:—"I would wiſh you to inform Lee Boo of all things which he ought to know, and make him an Engliſhman.—The ſubject of parting with my ſon I have frequently revolved; I am well aware that the diſtant countries he muſt go through, differing much from his own, may expoſe him to dangers, as well as to diſeaſes that are unknown to us here, in conſequence of which he may die;—I have prepared my thoughts to this;—I know that death is to all men inevitable, and whether my ſon meets this event at Pelew, or elſewhere, is immaterial.—I am ſatisfied, from what I have obſerved of the humanity of your character, that if he is ſick, you will be kind to him; and, ſhould that happen, which your utmoſt care cannot prevent, let it not hinder you, or your brother, or your ſon, or any of your countrymen, returning here; I ſhall receive you, or any of your people, in friendſhip, and rejoice to ſee you again."

Captain *Wilſon* repeated his aſſurance, that he would have the ſame care for Lee Boo as for his own child; and that nothing ſhould be wanting on his part to teſtify, in his attention to the ſon, the gratitude and regard he ſhould ever feel for the father.

The

The thoughts of the King, as well as thoſe of the Captain, were too much engaged, to devote much of the night to ſleep: Abba Thulle paſſed a conſiderable part of it, as did alſo the Rupacks, in diſcourſing with their young countryman, who was now launching into a new and untried world, and on the point of being ſeparated by an immenſe diſtance from every former connection. Being ſo near to their departure, Captain *Wilſon* took this opportunity to talk again with Blanchard, and to give him advice how he ſhould conduct himſelf towards the natives, and in what things he could be inſtructive and beneficial to them; particularly in working ſuch iron as had been given to them, and what more they might hereafter obtain from the wreck; and alſo in taking care of the arms and ammunition they had left them, which would be of the utmoſt conſequence; requeſting he would never go naked, like the natives, as, by preſerving the form of dreſs his countrymen had appeared in, he would always ſupport a ſuperiority of character; and, that he might be better enabled to follow this advice, he was furniſhed with all the clothes they could ſpare; and directed, when theſe were worn out, to make himſelf trowſers with a mat, which he could always procure from the natives, and thereby preſerve that decency he had always been accuſtomed to.

In the inſtructions delivered to him, an attention to his religion was not forgotten; he was earneſtly exhorted not to neglect thoſe acts of devotion which he had been taught to practiſe; and to keep a Sabbath or Sunday, and follow thoſe Chriſtian duties in which he had been educated.——He was laſtly deſired to aſk for any thing that he might think would be of uſe and comfort to him:——when he requeſted to have one of the ſhip's compaſſes; and, as the pinnace was to be left, that they might have the maſts, ſails, oars, and every thing belonging to her; which were all given, as ſoon as they had towed the veſſel over the reef.

[*To be continued.*]

MAXIMS

MAXIMS of STATE.

THAT Government is beſt tempered, where a few drams of fear are blended with the people's love. It is the intereſt of Princes to make acts of grace peculiarly their own; becauſe they who have the art to pleaſe the people, have commonly the wiſdom to govern them, and the power to raiſe them.

If any perſon begins to be aſpiring, it is prudence in the Prince to deal with him as the birds did, who beat the Cuckow, for fear he ſhould become a Hawk.

A Parliament is the trueſt glaſs, wherein a Prince may diſcern his people's love, and his own happineſs.

Too great ſeverity in the laws ſeldom does good; for many times the common guilt makes the penalties impracticable.

It may ſometimes be the intereſt of a Prince, not only to remove grievances by doing what is deſired, but even jealouſies by doing ſomething which is not expected; for when a Prince does more than his people look for, he giveth them reaſon to believe that he is not ſorry for doing what they deſired.

Two things break treaties; jealouſies when Princes are ſucceſsful, and fear when they are unfortunate.

Rigour in matters of religion, ſeldom makes men better Chriſtians, but many times makes them ſubtle and reſerved hypocrites.

A Prince's fortune, and a favourite's faith, generally end together.

Polity at home, and intelligence abroad, are the two poles upon which every well governed State turns.

A wiſe Prince doth ſtrike his enemies more ſmartly with the head than with the hand, and is as much to be feared for his prudence as for his valour. A Prince ought to fear thoſe whom he hath advanced, more than thoſe he hath oppreſſed; for the one hath the means to do miſchief, but the other hath not the power.

In

In civil tumults an adviſed patience and an opportunity well taken, are the only weapons of advantage. It is wiſdom in a Prince to ſhew himſelf abſolute in his authority firſt, and then indulgent in his nature. *Antigonus* being aſked, why in his old age his government was ſo mild and eaſy? replied, "Formerly, I fought for power, but now for glory and good will."

When a Prince ſeeks the love of his ſubjects, he ſhall find in them enough of fear; but when he ſeeks their fear, he loſes their love. The Prince who ſcrews up the pins of power too high, will break the ſtrings of the Common-wealth. Wiſe Princes make uſe of their prerogative as God Almighty doth of his omnipotence, upon extraordinary occaſions. A wiſe Prince is the Pilot of the Common-wealth, and good laws are the compaſs. That Prince who, upon every commotion of the ſubject ruſheth preſently into open war, is like him who ſets his own houſe on fire to roaſt his eggs. Reputation abroad, and reverence at home are the pillars of ſafety and ſovereignty. That ſtate which doth not ſubſiſt in fidelity, can never continue long in potency. A deſtructive peace, and an unſucceſsful war, are both fatal in the iſſue. The ſword ſhould be the laſt reaſon of Kings, and if it be not the beſt, yet certainly the beſt able to defend them. It is eaſier for a King to make ſubjects than to keep them; men may ſubmit to the force of arms, but they will only obey a juſt power. When a nation is at war within itſelf, it is not ſafe for any State or Prince to attempt the invaſion of it, for it will certainly re-unite them. A good Magiſtrate muſt be like the Statue of Apollo, who had a lance in one hand, and a harp in the other: that is, reſolution to awe on the one ſide, and ſweetneſs to oblige on the other. The two main principles which guide human nature, are conſcience and law: by the former we are obliged in reference to another world, by the latter in reference to this. The ſtate of a Prince is never eſtabliſhed by cruelty, or confirmed by craft. Kings may marry, but kingdoms never marry; ſo that by marriage there is no permanent intereſt

gained. In extremity, the help of Foreigners is not to be condemned, but it is a remedy leaſt to be truſted, and laſt to be tried. God ruleth in the kingdoms of men: by him kings reign, therefore fear God, and honour the King.

The CONFESSION *of* FAITH *of the late* KING *of* PRUSSIA, *which he cauſed to be addreſſed to all the* PROTESTANT MINISTERS *in the* DIET *of the* EMPIRE *at* RATISBON.

I. "I Do not believe in the Ordinances of the Pope; nor even in the writings of *Luther*, *Beza*, or *Calvin*; but I believe in the adorable Trinity, and I make his holy word the foundation of my faith; nor ſhall I ever believe any thing that claſhes with it, even though an angel from heaven ſhould reveal it.

II. I believe alſo, that I ſhall be ſaved, together with all true Chriſtians, by the blood, and by the death of Jeſus Chriſt, by his wounds, and holy merit.

III. And becauſe there is no ſalvation in any other name than the ſaving name of Jeſus Chriſt; I would not be ſtiled a Lutheran, a Calviniſt, or a Papiſt; but I am, and chooſe to be ſtiled a Chriſtian.

IV. With regard to eternal Election or Predeſtination, this is my private opinion, that the merciful God hath called all men to ſalvation; and it is not for want of being called that they are not ſaved, but by their wickedneſs and obſtinacy in oppoſing divine grace, and by reaſon of their corrupt hearts, and their ſins, that they are condemned through the juſt judgments of God.

V. As to good works, it is my opinion that there muſt neceſſarily be good works where there is a true and ſincere faith: for faith and good works can no more be ſeparated, than light from fire. Nevertheleſs, it is an error to believe, that man can merit heaven by good works, or that we can be ſaved but by true faith. How then can the merit of good works ſave us?

VI. With

VI. With regard to Baptism and the Lord's supper, it is my private opinion, that as I have been washed from sin in Baptism, not by the water, but by the real blood of my Lord and Saviour Jesus Christ, and have been by it received into the eternal covenant of grace with God the Father, the Son, and the Holy Ghost; so I am nourished in the Holy Supper at the table of grace of Jesus Christ; and in virtue of this sacrament, I am rendered partaker of all the benefits which my Saviour has purchased by his wounds, and by his sufferings; and am become an inheritor of life everlasting. Whence I conclude, that whoever believeth in God, and seeketh his salvation in the blood of Jesus Christ, and leadeth a true Christian life, may die the death of the righteous, and shall be saved.

VII. I leave to every one the liberty of faith and conscience; protesting, before the face of God, that I am determined to live and die in this plain confession of faith. Nevertheless, I leave to all good people to judge whether I am cold, or hot, or lukewarm.

VIII. I am very far from believing, that the service of Catholic Priests aims at the salvation of souls; having learned, by the experience which I have had, that all their actions tend, not to the honour of God, and the salvation of men; but solely to their own honour, and to be respected among men.

IX. It is with reason, that I scruple to be called a Papist, Lutheran, or Calvinist; but because according to the custom and opinion of the world, it is not sufficient to take the name of a Christian, but we must be engaged to some particular Church, and make profession of its faith; and as the pure reformed religion best agrees with my religion, I think it not improper to call myself a Reformed; although I see no cause to say there is the least difference between my confession of faith, and the pure Lutheran religion; I would not however be called a Calvinist, but I am and shall always be a reformed Christian; that is to say, one who is disengaged from error in the doctrine of faith, and who believes all which I have

before mentioned. But, a Calviniſt is one who makes the doctrine of Calvin the rule of his faith.

X. As *Calvin* was a man, he might be therefore miſtaken. I regard *Calvin*, *Luther*, and others, as choſen inſtruments of God, drawn by virtue of the Holy Ghoſt from the darkneſs of popery, and that they ſhewed the true way to life; but, as they were but men, they were all liable to error; therefore, I do not believe in any doctrine, which is not agreeable to the true word of God. For, St. *Paul* ſays, *Try all things, and hold faſt that which is good.*"

Such were the religious ſentiments of the great Frederick, in his younger years. That he changed his opinions afterwards, we may thank *Voltaire*. But what has either of them gained by this?

An INSTANCE *of* EXTRAORDINARY GRATITUDE.

[Tranſlated from L' Hiſtoire Generale des Voyages.]

THE Spaniards being beſieged in Buenos-Aires by the natives of the country, the Governor forbade all thoſe that dwelt in the town to go out of it: but, apprehenſive that the famine, which began to be felt, might urge ſome to violate his orders, he ſtationed guards in all parts, charging them to fire upon all ſuch as ſhould ſeek to go beyond the preſcribed incloſure.

This precaution was a check upon thoſe that were in a famiſhing condition, except one only woman, by name Maldonata, who deceived the vigilance of her guards. This woman, after wandering about for ſome time in deſart fields, diſcovered a cavern, which ſeemed to her a ſecure retreat againſt all dangers; but ſhe found a Lioneſs in it, at the ſight of which ſhe was ſtruck with conſternation. The fawning, however, of the animal upon her diſſipated her fears, and ſhe found that

that this fawning was not without a meaning. The Lioness very big with young, and not able to bring forth her litter, seemed to demand a service which Maldonata did not hesitate to render her.

When she was happily delivered, her gratitude was not confined to present testimonies; she went out in quest of food; and, from that day forth, did not fail to bring and lay at Maldonata's feet a provision which she divided with her. Her cares lasted as long as her young detained her in the cavern. When she had brought them out, Maldonata ceased seeing her, and was reduced to seek for her subsistance herself. But she could not often go out without seeing Indians, who at last made a slave of her. Heaven permitted her to be retaken by the Spaniards, who brought her back to Buenos-Aires.

The Governor had left the place. Another Spaniard, who commanded in his absence, an ill natured man and cruel, knowing that this woman had violated a capital law, did not think her sufficiently punished by her misfortunes. He gave orders for her being fast bound to the trunk of a tree, in the open country, there to die for hunger, the evil she wanted to guard against by flight, or to be devoured by some wild beast. Two days after, he was desirous to know what was become of her: Some soldiers whom he had charged with this commission, were surprised to find her quite alive, though surrounded by tigers and lions, that dared not to approach her, because a Lioness that stood guard at her feet with several young Lions, seemed to defend her. At sight of the soldiers, the Lioness withdrew a little, to leave them, as it were, at liberty to unbind her Benefactress. Maldonata related to them the adventure of that animal, which she knew immediately; and, when loosed of her bonds, and the soldiers were ready to reconduct her to Buenos-Aires, the Lioness fawned greatly upon her, seemingly full of sorrow at seeing her depart. The report, made by the soldiers to the Commandant, made him understand that he could not, without appearing more fav- than Lions themselves, refuse to grant

grant a free pardon to a woman, whom heaven had ſo viſibly taken under its protection.

The truth of this ſingular fact was corroborated by a number of evidences.

An Account of the reſtoration of a Gentleman from drowning.

[By Mr. R. Hall, Surgeon of Mancheſter.]

AT *Black Pool*, on the 7th *September* 1786 as *W. Tidd*, Eſq. was bathing (the weather being tempeſtuous, and the tide ebbing) he was taken off his feet, and by the violence of the waves involuntarily carried out to ſea, to the diſtance of a mile. Some gentleman on the beach ſaw him, and declared the impoſſibility of his returning alive; and being exhauſted he called out, but too late for any help to be given to him. He went down, and was carried out by the tide two miles or more to ſea. A purſe of 30 guineas was collected, and offered to the fiſhermen to recover the body, but was refuſed on account of the danger; when Meſſrs. *Horton*, *Fenton*, and *Silveſter*, launched a boat, and, amidſt nameleſs dangers and difficulties, brought the body to ſhore in about 40 minutes after he ceaſed to call for aſſiſtance.

The body when brought on ſhore, was to appearance dead, as there ſeemed to be an entire extinction of life and vital heat; *(for thoſe gentlemen who had obſerved him from the firſt, were confident that he had been under water forty minutes.)* His eyes were fixed, and greatly inflamed, and the pupils much dilated. Warm blankets were prepared, in which he was carried to his bed, made very warm. From the boat to the bed, there was certainly the ſpace of ten minutes; ſo that *nearly an hour* elapſed before the *re-animating proceſs* was commenced; I inſiſted on the aſſiſtants only ſtaying in the room. The apparent corpſe was dried well with warm flannels; his head fomented with

with hot brandy, and bottles of hot water applied to the extremities; with the application of volatiles to the nose, and temples. In about *forty minutes* a grumbling noise was heard in the abdomen, and the pulse could be felt, though extremely languid, and warmth seemed gradually to diffuse itself over the thorax, but the arms and legs continued of a dead cold. In about an hour and half I attempted to get down warm broth by tea spoonfuls; even at this time there was not the least power of deglutition, and the attempt gave him great uneasiness. His extremities continued cold and motionless; he spoke incoherently. Mr. *Silvester* intreated him to take a cup of broth; which he did not retain more than a minute, and from the instant of his vomiting, he became perfectly sensible, but had not the least recollection of having answered before any questions. The hands and arms became warm, but it was some time before his legs and feet were restored to their natural heat. In two hours from the time of his being put to bed, and *two hours and fifty minutes* from the time of his drowning, we had the high satisfaction of having this valuable gentleman restored to the world.

R. HALL.

ANECDOTE OF LEWIS XIVth.

THIS famous Monarch was one day approached by a woman of low condition, who complained that some of his soldiers had entered her fields in the night and taken away her cattle, in which her whole wealth consisted. "You must then (said the King) have been in a very deep sleep, that you did not hear the robbers." "Yes, Sire, replied she, I slept very soundly, but it was in confidence that your Majesty waked for your peoples' safety." The King, though absolute and ambitious, had an elevated mind. He approved of her answer, bold as it was, and ordered her to receive ample satisfaction.

LETTERS.

LETTERS.

LETTER DLXXXIV.

[From Mr. Adam Clarke, to the Rev. J. Wesley.]

Guernsey, March 16, 1787.

Rev. and very dear Sir,

AS in my last I intimated my intention to visit the Isle of *Alderney*; I think it my duty to give you some particulars relative to the success of that voyage.

My design being made public, many hinderances were thrown in my way. It was *reported* that the Governor had threatened to prohibit my landing, and that in case he found me on the Island, he would transport me to the *Casketts*, (a rock in the sea, about three leagues W. of *Alderney*, on which there is a light-house.) These threatnings being published *here*, rendered it very difficult for me to procure a passage, as several of my friends were against my going, fearing bad consequences; and none of the Captains who traded to the Island were willing to take me, fearing to incur thereby the displeasure of the Governor, notwithstanding I offered them any thing they could reasonably demand for my passage. I thought at last I should be obliged to hire one of the *English* Packets, as I was determined to go by God's grace at all events.

Having waited a long time, watching sometimes day and night, I at last got a vessel bound for the Island, in which I embarked, and after a few hours of pleasant sailing, we came to the S. W. side of the Island, where we were obliged to cast anchor, as the tide was too far spent to carry us round to the Harbour. The Captain put me and some others on shore with the boat. I then climbed up the steep rocks, and got to the top of the Island, and heartily thanked the Lord for my safe arrival.

Being

Being arrived I found I had some new difficulties to encounter. I knew not where to go: I had no acquaintance in the place, nor had any invited me thither. For some time my mind was perplexed in reasoning on these things, till that word of the God of *Missionaries* came powerfully to me, "Into whatsoever house ye enter, first say, Peace be to this house,——and in the same house remain eating and drinking such things as they give." Luke x. 5—7.

From this I took courage, and proceeded to the town which is about a mile distant from the Harbour. After having walked some way into it, I took particular notice of a very poor cottage, into which I found a strong inclination to enter. I did so, with a "Peace be unto this house!" and found in it an old man and woman, who having understood my business, bade me "welcome to the best food they had, to a little chamber where I might sleep, and (what was still more acceptable) to their house to preach in." On hearing this, I saw plainly the hand of the Lord was upon me for good, and I thanked him and took courage.

Being unwilling to lose any time, I told them I would preach that evening, if they could procure me a congregation. This strange news spread rapidly through the town, and long before the appointed hour a multitude of people flocked together, to whom I spoke *of the kingdom of God*, nearly as long as the little strength held out, which remained from the fatigues of my voyage. With much difficulty I could persuade them to go away, after promising to preach to them the next evening. I then retired to my little apartment, where I had scarcely rested twenty minutes, when the good woman of the house came and entreated me to come down and preach again, as several of the gentry (among whom was one of the Justices) were come to hear what I had to say.

I stepped down immediately, and found the house once more quite full. Deep attention sat on every face, while I shewed the great need they stood in of a Saviour, and exhorted them to

turn immediately from all their iniquities to the living God. I continued in this good work about an hour, having received peculiar assistance from on high, and concluded with informing them what my design was in visiting their Island, and the motives that induced me thereto.

Having ended, the Justice stepped forward, exchanged a few very civil words with me, and desired to see the book out of which I had been speaking. I gave it into his hand: he looked over it with attention, and asked me several questions, all which I answered apparently to his satisfaction. Having bestowed a few more hearty advices on him and the congregation, they all quickly departed, and the concern evident on many of their countenances fully proved that God had added *his* testimony to that of his feeble servant.

The next evening I preached again to a large attentive company, to whom, I trust, the word of the Lord came not in vain. But a singular circumstance took place the next day. While I sat at dinner, a Constable from a person in authority came to follicit my immediate appearance at a place called the *Bray* (where several reputable families dwell, and where the Governor's stores are kept) to preach to a company of Gentlemen and Ladies, who were waiting, and at whose desire one of the large store rooms was prepared for the purpose.

I went without delay, and was brought by the Lictor to his master's apartment, who behaved with much civility, told me the reason of his sending for me, and begged I would preach without delay. I willingly consented, and in a quarter of an hour a large company was assembled. The Gentry were not so partial to themselves as to exclude several sailors, smugglers, and labourers from hearing with them. The Lord was with me, and enabled me to explain from Prov. xii. 26. the character and conduct of the righteous; and to prove by many sound arguments, that such a one was beyond all comparison "more excellent than his" ungodly "neighbour," however great, rich, wise or important he might appear in the eyes of men. All

heard

heard with deep attention, save an *English* Gentleman, so called, who walked out about the middle of the discourse, perhaps to shew the Islanders that *he* despised sacred things.

The next Sabbath evening I preached in the same place to a much larger congregation, composed of the principal Gentry of the Island, together with Justices, Jurats, Constables, &c. The Lord was again with me, and enabled me to declare his counsel without fear, and several were affected. Surely there will be fruit found of this, to the honour and praise of God. Even so, Lord Jesus! Amen!

The next day being the time appointed for my return, many were unwilling I should go, saying, "We have much need of such preaching, and such a Preacher; we wish you would abide in the Island and go back no more." The tide serving at about eleven o'clock in the forenoon, I attended at the Beach in order to embark; but an unexpected Providence rendered this impracticable. The utmost of the flood did not set the vessel afloat, and though many attempts were made to get her off by hauling astern, &c. all were in vain. I then returned to the town, the people were glad of my detention, and earnestly hoped "that the vessel might sit fast, at least till the next spring tides."

Many came together in the evening, to whom I again preached with uncommon liberty, and God appeared more eminently present than before, giving several to see at least "Men as trees walking." This, with several other observable circumstances, induced me to believe that my detention was of the Lord, and that I had not *before* fully delivered his counsel. The vessel being got off the same night about twelve o'clock, I recommended them to God, promised them a Preacher shortly, and setting sail I arrived in *Guernsey* in about twenty-one hours. Glory be to God for ever! Amen.

Several very remarkable circumstances attended this little voyage. The relating of which I omit: from the whole of which I conclude, that an effectual door is opened in that

Iſland for the reception of the everlaſting Goſpel, and am convinced that I did not miſtake the call of the Lord. One thing I believe greatly contributed to the good that may have been done, viz. a day of faſting and prayer, which I got our Societies both in town and country to obſerve. Were this method more frequently adopted, we ſhould not attempt the introduction of the Goſpel into *new* places, ſo much in vain.

There is not the ſmalleſt oppoſition, nor likely appearance of any. As to the Clergyman, he is abſolutely a *Gallio*; for, on being informed that a Methodiſt Preacher had got into the Iſland, he ſaid, "A *Quaker* came a preaching here ſome years ago, and he did not convert one, and it is probable it will be the caſe with this *Methodiſt* alſo." And ſo *he* reſts perfectly contented. I am, Rev. and dear Sir, your affectionate and obedient Son in the Goſpel,

ADAM CLARKE.

Since the above was written, a very bleſſed Work has broke out in *Alderney*. Many ſouls have been brought to an acquaintance with God by the Miniſtry of our *French* Preachers; a Chapel has been built, and a large Society raiſed.

Alderney lies about three leagues S. W. of *Cape la Hogue* in *Normandy*.

LETTER DLXXXV.

[From Miſs E. Ritchie, to the Rev. J. Wefley.]

Otley, Sept. 23, 1784.

OFTEN have the viſits of my ever dear and Reverend Father unto this part of the vineyard been much bleſt to my ſoul, but never more than the laſt: indeed it was to me an added proof of the faithfulneſs of God. May he ſtill lengthen out your life, increaſe your uſefulneſs, and fill you with every ſpiritual bleſſing. May you, my dear Sir, enjoy in time and in eternity, all my full heart prays for you to receive: then will every

every truth you so encouragingly hold forth to others, be in all its blessed fulness unfolded in your own soul. Your parting words in the congregation at *Birstal* have frequently been sounding in my heart since you left us. Yes, I hope to "Go on and meet you there." I should not greatly wonder if we next meet in our Father's kingdom: but if my dearest Lord sees meet, willingly would I take my flight to procure your longer stay. So insignificant a life as mine might well be spared, compared with one that stands where you do, and fills that place in the Church your Lord honours you with: but blessed be his name, "The issues of life and death are in his hands," all things serve his will, "The Lord God Omnipotent reigneth," and much as we feel ourselves concerned for his glory, he is abundantly more so. I am often comforted to think that the concern my spirit feels for the welfare of those precious friends to whom his love unites me, is but small, compared to what he feels both for them and me. "As the Father hath loved me, even so have I loved you." What a depth did my soul discover in this love one day last week, while reading these blessed words! I was sweetly penetrated therewith, and blessed be my Lord, he gives me to feel a power to continue in his love. I long more deeply to experience its fulness and enjoy present peace: my soul rejoices in hope of future glory. The present posture of my soul is "astonishment and love." This draws out all my powers in desire to love him more and serve him better, to whom my more than all is due. My soul breaks out in ardent longings after the fulness I see before me. Help me, my dear Sir, as you often have done, to gain my glorious hope, to be all my Lord would have me be. Lately I have had sweet fellowship with the Holy Trinity, and felt such a sense of the Father's love as has sunk me in depths of self abasement at his feet, through whom I have access to the grace wherein I stand. I have hardly left room to subscribe myself what my heart feels, your truly affectionate, though unworthy child, E. R.

POETRY.

POETRY.

SHORT HYMNS.

[By the late Rev. C. WESLEY.]

HYMN XXXI.

On MATT. vii. ver. 8.——*He that ſeeketh findeth.*

HAVE I not fought a length of years,
And blindly follow'd on,
With joy and grief, with hopes and fears
Purſued the God unknown:
Through every means unwearied rov'd
And ſearch'd the deſart round!
Yet ſtill by me he is not lov'd,
By me he is not found.

How can I loſe, if God is true,
My unavailing pain?
What is it keeps him from my view,
And makes me ſeek in vain?
If every earneſt ſeeker finds
The ſmiling Deity,
It muſt be ſin my ſpirit blinds,
And hides my God from me.

The mountain dark that ſtands between
I cannot heave away,
Remove the ſeparating ſin,
Or ſtruggle into day;
I cannot find the hindrance out
With all my ſearching care,
But wander on in endleſs doubt,
And ſink in ſad deſpair.

Thou great Incomprehenſible
To whom my heart is known,
Whoſe abſence from my ſoul I feel,
And painfully bemoan;

Th' ob-

Th' obſtructing thing, the ſecret bar
Diſcover by thy light,
And now at laſt my ſoul prepare
To ſeek thy face aright.

Thou bidſt me ſeek, and thy command
Confers the power t' obey;
And all in thee may underſtand
The true and living way:
Thy Father, Lord, to me reveal,
The faith divine impart;
And then I ſee th' Inviſible,
I find him——in my heart.

A SONNET *by* SIGNOR ABATE METESTASIO.

[Tranſlated from the ITALIAN by a young LADY.]

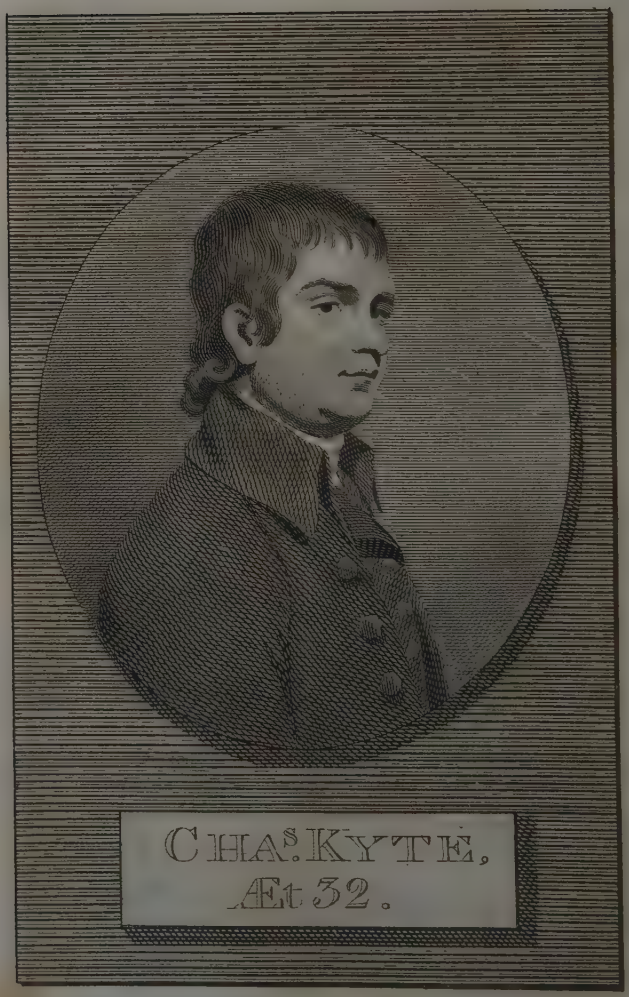
VAIN dreams and fictions of diſtreſs and love
I fondly feign'd; but while I idly ſtrove
To paint with every grace the tale of woe,
Ah fool! my tears unbid began to flow;
O'er the inv nted griefs I vainly mourn,
With real ſorrow in my boſom torn:
But has the Muſe alone the fatal power
To vex with fancy'd woes the troubled hour?
When Genius quits her Empire o'er my ſoul,
Does reaſon then my tranquil breaſt controul?
Deceiv'd no longer by the Muſe's art,
Does wiſdom rule the motions of my heart?
Do no vain loves, no idle paſſions rage?
No fond deſires my fooliſh hopes engage?
Alas, not only when I write and ſing,
I ſoar on fancy's ever ranging wing:
But all my hopes, and all my fears are vain,
And all my acts but like the tales I feign:
Urg'd by vain hopes; by vain deſires deceiv'd,
In empty dreams I joy and I am griev'd;

My

My raving life is one continual cheat,
And all my wiſhes but a fond deceit:
Ah! Lord! arouſe me from this dream of woes,
And let me in the arms of truth repoſe!

HEAVENLY CONTEMPLATION.

ROMANTIC pleaſures pleaſe no more:
Fantaſtic ſhadows I give o'er:
Devotion lend me wings to riſe;
This earth I'd quit to reach the ſkies.
Sweet *contemplation*, fill my mind
With rapture, ſuch as angels find:
Their ſacred tranſport let me feel;
My boſom fire with heavenly zeal:
O! wrap me in thy ſober veil;
From ev'ry human eye conceal:
No bold intruder dare invade
Thy ſolemn, ſilent, myſtic ſhade:
O! hide me in thy cloſe receſs;
With beauty's-ſelf my ſoul impreſs;
And teach me always, how to chuſe
The good: the evil to refuſe:
Reaſon, matur'd by Thee, ſhall learn,
Bright truth from falſehood to diſcern:
Nor blindly cleave to *wrong*, but *right*,
Illum'd by thy unerring light:
From airy phantoms ſet me free:
From ev'ry ſcene of vanity:
No more my wild affections rove;
Vain! panting after creature love!
But *Thou*, whom only I admire,
Fill my whole ſoul with pure deſire.
Thy power all-bounteous Lord diſplay,
And chaſe my darkneſs into day.



CHAS. KYTE,
Æt 32.

THE Arminian Magazine, For MARCH 1792.

DIALOGUES *on* PREDESTINATION.

[*By Dr.* WOBACK, *ſometime* BISHOP *of* WORCESTER.]

DIALOGUE II.

DIOTREPHES *and* CARNALIS.

Calviniſm a cloak for the Carnal, and an obſtacle to Converſion.

[*Continued from page* 61.]

CAR. SIR, if your inſtances be pertinent, your anſwer to my queſtion is affirmative: for the law preſumes ſuch falſe ſervants and malicious enemies to have free-will in thoſe actions, and ſo a power to omit them; elſe it would not bind them over to puniſhment, but hold them excuſed, as we may collect from the indemnity allowed to arrant fools and mad men committing the like facts. But to turn from the power of darkneſs to ſerve the living God, to believe in

Chriſt, and perform other evangelical duties, requires an irreſiſtable operation on God's part, not inferior for mightineſs to that power whereby he created the world, or raiſeth up the dead; as the Synod at Dort hath determined.

DIO. As your will itſelf is ſo corrupted, that nothing but effectual grace will move it, you have the more cauſe to ſeek for that grace.

CAR. Sir, it ſeems to be a contradiction, that a man who is not actually willing, ſhould ſeek for grace to make him willing; for where there is a ſeeking, there is a deſiring; and where there is a deſiring, there is a willing: ſo that you preſcribe ſuch an uſe of means to procure effectual grace to make one willing, as ſuppoſeth him willing without that grace; which moſt, if not all our divines, account impoſſible. But I pray tell me, Sir, whether an inſuperable impotency to be converted and become God's ſervant, doth not render a man excuſable; and whether Chriſt will accept of me, is to be reſolved according to his eternal purpoſe, which is not certainly to be underſtood, but by his own ſpecial revelation, or his effectual work of grace, without which it is impoſſible to be his acceptable ſervant; and to obtain that work is a difficulty, which the willingeſt mind in the world, of itſelf, cannot overcome.

DIO. But God hath appointed certain means for the ungodly, which they are bound to uſe, in order to their converſion; and if they will not uſe them, they are without excuſe. *Directions to prevent miſcar. in converſ.* p. 265.

CAR. Sir, when a man is made captive, and kept manacled and fettered in priſon, though you command the priſon doors to be all opened, and invite him to come forth, with all the rhetoric and earneſtneſs you can, and give him ten thouſand keys to unlock his fetters, yet if you keep the right key from him, no man will look upon you as any other than a deluder; nay, though you put the right key into his hands too, yet if his hands be ſo manacled, and his ſinews ſo benumbed

and

and ſtupified, that he cannot uſe it; if you do no more for the reſtitution of his liberty, your offer of it will be but a perfect piece of mockery. I pray therefore do not conceal the right key from theſe poor priſoners, the bondmen of corruption: but give us a preſcription of ſuch means as are ſufficient and effectual for the work.

DIO. See that ye be conſtant readers and hearers of the word; and that it may not ſlip out of your hearts, meditate diligently upon it, and confer frequently about it, eſpecially with your teachers: be ſtrict in the obſervation of the Lord's-day; and conſtant in duty with your family; and importunate with God in your prayers, that he would pardon your former rebellions againſt the motions of his Spirit, and give you a ſenſe and feeling of your needs, and a thirſt after the ſupplies of his grace and righteouſneſs. Theſe are the means that God hath appointed to bring you into a ſtate of ſaving grace. *Treatiſe of Converſ.* p. 238, 239.

CAR. I pray God we have the right key yet! Here are but two to ſpeak of in the whole bunch, prayer, and the word; and it is well if we do not find the firſt to be a key without wards; and the ſecond, one that will not fit the lock well: let us try: and to begin with prayer.

1. Dr. *Twiſs** makes a mock of it, and upbraids Dr. *Tilenus* for ſeeming to attribute ſomething to the power of prayer, in order to our converſion. His words are theſe: "This author ſeems by his diſcourſing here of prayers, either to be poorly exerciſed in antiquity, or richly exerciſed in the contemning of it; for he would have men to be effectually called by virtue of their prayers. The apoſtle ſaith, how can they call upon him, in whom they have not believed? But this author is able by his prayers to obtain faith." In his judgment (you ſee) prayers ſignify nothing to the obtaining of faith, or converſion.

* Againſt Tilenus, *ubi ſupra*, p. 85.

2. I have read in the writings of Mr. *Baxter*,* that "the firſt ſpecial work of converſion, God hath not promiſed conditionary, or abſolutely, to any individual perſon that hath it not; he hath bound all to repent and believe, but hath not promiſed to make them to do it; only, he hath revealed that there are certain perſons ſo given to Chriſt, as that they ſhall be infallibly drawn to believe." Sir, that act of grace (you know) was paſt before I was born: and ſo it is too late for any addreſs of mine to procure my name to be put into the donation. If it be there already, I am then of the ſurer ſide; I ſhall be infallibly drawn to believe: but if God hath made no promiſe (abſolute or conditional) of that ſpecial work, what encouragement can I have to pray for it? Will not a prayer without a promiſe, prove to be a key without wards, as I ſaid? It is only the prayer of faith that finds acceptation; and (not to ſpeak of an unregenerate man, into whoſe heart that faith is not yet infuſed) ſuch a prayer it cannot be, unleſs it be eſtabliſhed upon ſome promiſe; † for (it is Mr. *Baxter*'s doctrine, two or three pages after the place mentioned, p. 269.) "When men ſay, they believe that which was never promiſed,——this is preſuming, and not true believing:" and whatever prayer may be (according to your doctrine) I am ſure, preſumption is none of the means that God hath appointed to bring me into the ſtate of ſaving grace.

DIO. Though he hath made you no promiſe to give you ſaving grace, yet he hath revealed it to be his ſacred will, that you repent and believe, in order to your ſalvation; 1 Tim. ii. 4. 2 Pet. iii. 9.

CAR. I have read in the author mentioned, ‡ that "God's will is ſufficient to cauſe the thing willed:" from whence I

* Direct. to prevent Miſcar. in Converſ. p. 265.

† For prayer is the formal act of faith and hope. And hope is a virtue, by which we are inclined to the expectation of thoſe things which God hath promiſed us. *Ameſ. Medal.* p. 277.

‡ Mr. *Baxter*'s Preface to the Gro. Rel. ſect. 12.

ſuppoſe

ſuppoſe I may rationally infer, that either God doth not will my converſion; or if he wills it, that his will hath cauſed it alſo; and then why would you ſo ſharply reprehend me for my non-converſion?

DIO. We muſt diſtinguiſh of God's will; it is either ſecret, and this is ſufficient to cauſe the thing willed, and never fails to accompliſh whatever it pleaſeth; or elſe it is revealed, and this hath no other efficacy than what conſiſts in the manner of ſignification (by commands, perſuaſions, exhortations, &c.) which may be, and oftentimes is rejected. When I ſay God wills you to repent and believe, I underſtand it, not of his ſecret, but of his revealed will, whereby he declares what ſhall be your duty to do, though by his ſecret will he hath determined the contrary. To this purpoſe Dr. *Twiſs* § ſaith, "By his commandment God ſignifies what is our duty to do; but by his purpoſe he decrees what ſhall be done, or not done. God commanded *Abraham* to ſacrifice his ſon *Iſaac*, and thereby made it his duty to offer *Iſaac*; but withal he determined that *Iſaac* ſhould not be ſacrificed."

[*To be continued.*]

SERMON LXVI.

[By the late Rev. J. WESLEY.]

2 CORINTHIANS iv. 7.

We have this treaſure in earthen veſſels.

1. HOW long was man a mere riddle to himſelf? For how many ages were the wiſeſt of men utterly unable to reveal the myſtery, to reconcile the ſtrange inconſiſtencies in him, the wonderful mixture of good and evil, of greatneſs and littleneſs, of nobleneſs and barrenneſs? The more deeply they conſidered theſe things, the more they were intangled. The more pains they took in order to clear up the ſubject, the more they were bewildered in vain, uncertain conjectures.

§ *Ubi ſupra*, p. 58.

2. But

2. But, what all the wisdom of man was unable to do, was in due time done by the wisdom of God. When it pleased God to give an account of the origin of things, and of man in particular, all the darkness vanished away, and the clear light shone. *God said, Let us make man in our own image.* It was done. In the image of God man was made. Hence we are enabled to give a clear satisfactory account of the greatness, the excellency, the dignity of man. But *man being in honour* did not continue therein, but rebelled against his sovereign Lord. Hereby he totally lost not only the favour, but likewise the image of God. And *in Adam all died.* For fallen *Adam* begat a son *in his own likeness.* And hence we are taught, to give a clear, intelligible account of the littleness and baseness of man. He is sunk, even below the beasts that perish. Human nature now is not only *sensual* but *devilish.* There is in every man born into the world (what is not in any part of the brute Creation ; no beast is fallen so low!) a *carnal mind,* which *is enmity,* direct enmity *against God.*

3. By considering therefore these things in one view, the creation and the fall of man, all the inconsistencies of his nature are easily and fully understood. The greatness and littleness, the dignity and baseness, the happiness and misery of his present state, are no longer a mystery, but clear consequences of his original state, and his rebellion against God. This is the key that opens the whole mystery, that removes all the difficulty, by shewing, what God made man at first, and what man has made himself. It is true, he may regain a considerable measure of *the image of God wherein he was created.* But still, whatever we regain, we shall *have this treasure in earthen vessels.*

In order to have a clear conception of this, we may enquire, first, *What is the treasure which we* now *have:* and in the second place consider, How we have this treasure *in earthen vessels.*

I. 1. And

I. 1. And first, let us enquire, What is *this treasure* which Christian believers have? I say, believers; for it is of these directly that the Apostle is here speaking. Part of this they have in common with other men, in the remains of the image of God. May we not include herein, first, an immaterial principle, a spiritual nature, endued with understanding, and affections, and a degree of liberty, of a self-moving, yea and self-governing power, (otherwise we were mere machines, stocks and stones.) And secondly, all that is vulgarly called, Natural Conscience, implying some discernment of the difference between moral good and evil, with an approbation of one, and disapprobation of the other, by an inward monitor excusing or accusing? Certainly whether this is natural, or superadded by the grace of God, it is found, at least in some small degree, in every child of man. Something of this is found in every human heart, passing sentence concerning good and evil, not only in all Christians, but in all Mahometans, all Pagans, yea the vilest of Savages.

2. May we not believe, that all Christians, though but nominally such, have sometimes at least some desire to please God? As well as some light concerning what does really please him, and some convictions, when they are sensible of displeasing him? Such treasure have all the children of men, more or less, even when they do not yet know God.

3. But it is not these of whom the Apostle is here speaking, neither is this the treasure which is the subject of his discourse. The persons concerning whom he is here speaking, are those that are born of God, those that *being justified by faith, have now redemption in the blood of Jesus, even the forgiveness of sins:* those who enjoy that peace of God, which passeth all understanding; whose soul doth magnify the Lord, and rejoice in him with joy unspeakable; and who feel the *Love of God shed abroad in their hearts by the Holy Ghost which is given unto them.* This then is the treasure which they have received, a faith of the operation of God, a peace which sets them above the

the fear of death, and enables them in every thing to be content: an hope full of immortality, whereby they already *taſte of the powers of the world to come*; the love of God ſhed abroad in their hearts with love to every child of man, and a renewal in the whole image of God, in all righteouſneſs and true holineſs. This is properly and directly the treaſure, concerning which the Apoſtle is here ſpeaking.

[*To be concluded in our next.*]

The JOURNAL *of* Mr. WILLIAM BLACK, *in his viſit to* NEWFOUNDLAND.

HAVING had an intention for ſome time of paying a viſit to *Newfoundland*, on Auguſt 2, 1791, I agreed for a paſſage on board the Snow Turner, *Robert Young*, maſter, an enemy to religion. On my going on board the veſſel, I found they had hung a cart over my birth, in which two butchers were to ſleep; and it came ſo low that it would be impoſſible for me to live under it. I requeſted the Captain that it might be moved. He gave me an inſolent, blaſphemous anſwer, declaring if I did not like it, I might let it alone. I thought if things were ſo before we left the port, I did not know what might be the conſequence before we reached *Newfoundland*.

I told him it would be impoſſible for me to breathe under that cart: and there being no other birth but mine in the cabin, I ſhould decline going, unleſs he would give orders for it to be removed. He ſwore he did not care what I did. I gave orders for my trunk to be taken on ſhore again, but it was in vain; go I muſt: unleſs I left my trunk, and loſt three pounds, the money I paid for my paſſage. I ſaid no more, but quietly went down into the cabin, praying the Lord to overrule all for his glory. In about a quarter of an hour after, we ſailed for St. *John's*.

In

In the evening he came down into the cabin, ſaid he had been in a paſſion before, hoped we ſhould be as agreeable as poſſible, and gave orders to have the cart removed. So can God reſtrain the wrath of man. Perhaps Satan ſaw, and feared the conſequences of my coming to this Iſland, therefore he wiſhed to prevent my coming altogether. And indeed he had well nigh carried his point.

Wedneſday 3. Moſt of this day, I was ſtrongly tempted, and much borne down by a ſenſe of my unfaithfulneſs to God. I thought I ſaw God chaſtiſing me, and felt his rod in the conduct of the Captain towards me. I endeavoured to humble myſelf before his throne, and reſolved to live more to him.

Thurſday 4. We have had a fine paſſage ſo far. The Captain is far more kind to me, than I expected to find him; but has an implacable hatred to religion. He cannot bear one word to be ſaid about God, or the things of God. Lord, pity his poor ſoul.

I feel a deſire to ſet out anew in the ways of God. My lukewarmneſs and unfaithfulneſs ſtare me in the face, and fill me with confuſion. O my God! why ſhould I wander in heart from thee! Where can I go? Thou art the joy of my ſoul! Still, my ſoul ſhall hang by faith on thee. To thee I'll look for quickning, healing grace. I cannot, even now in my diſtreſs, doubt thy love and favour! I know thou loveſt me! But, Lord, I am diſtreſſed with a ſenſe of my ſoul ingratitude. O enable me to repent, and fill all my powers with humble love.

Saturday 6. I feel my mind quickened by thy grace, comforted by thy love, and encouraged by thy word. Thou art my portion: and I am well ſatisfied with thee. Lord, I want no better, no greater good than thyſelf. Thou art all the world to me! Thy loving kindneſs is better than life! O that my ſoul may never loſe its reliſh for thee and the enjoyments of thy love. I long to love thee with all my heart, and ſoul, and ſtrength. I know the world, with all it can afford, is a

poor, empty, vain thing; but, Lord, thy ſweet ſmile is heaven! Thou art the joy, and life and ſtrength of my ſoul! Unto thoſe that believe, Jeſus is precious! Unſpeakably ſo! And ſo thou art to me, O thou comfort of the afflicted! Thou light to thoſe that are in darkneſs! Thou ſtrength of the weak!

Tueſday 9. Through mercy, we arrived ſafe at St. *John's*. I waited on Mr. *Jones* the Preſbyterian miniſter, who is a kind, friendly, chriſtian man. He has ſuffered much for Jeſus, and has been bleſſed in his labours. After ſpending the evening with him, I retired to a neighbouring houſe, where the good man had provided me lodgings. I found myſelf happy here alſo. Both the man and his wife appear to be no ſtrangers to Jeſus. I could not but admire the goodneſs of God to me! My heart overflowed with gratitude. My ſoul ſeems like a bird eſcaped from the cage. How happy to dwell with the followers of Jeſus! O Lord, what people are like unto thy people! with theſe may I live and die! It matters little by what name we are diſtinguiſhed amongſt men. We could not agree in our ſen iments concerning the decrees; but no matter, I truſt we agreed in this, "*Jeſus is altogether lovely; and we will count all things but dung, ſo we may win Chriſt, and be found in him at laſt.*"

Wedneſday 10. At ſix in the evening I preached in Mr. *Jones's* meeting-houſe, to about a hundred people. The old gentleman thanked me for my diſcourſe, and added, "It was a good, plain, old Methodiſt ſermon." St. *John's* is but a fiſhing-town. I ſuppoſe, in the ſummer-ſeaſon it may contain three thouſand inhabitants, many of whom return home in autumn to *England* or *Ireland*, and come out again in the ſpring of the year.

Thurſday 11. In the morning I left St. *John's* in a fiſhing-boat, and in the afternoon reached *Carbonear*, where I was joyfully received by brother *M'Geary*. He ſaid, he had been weeping before the Lord over his lonely ſituation, and the lamentable ſtate of the people. It ſeems there was once, (about twenty years ago) a great ſtir amongſt the people in different

harbours -

harbours of this bay, under Mr. *Coughlan*, many of whom were converted to God. Some of these have removed to different parts of the world; some have turned to folly again; and not a few of them are gone to heaven: so that now there is no regular Society: only about fifteen women meet among themselves. O my God, do thou lay to thy hand, make bare thine arm, and the mountains shall become a plain. Convince them of the worth of their souls, the emptiness of the world, and the preciousness of thy love; and they will gladly meet together to strengthen each others hands, and encourage each others hearts, in the way to thy kingdom. O that *my* conversation, and preaching may, under thy powerful influence, be made a means of rousing them from their sad lethargy, and bringing them home to thee! To-night I am to preach to them. My God, let it not be without thine aid and blessing! I would not preach myself, but Christ Jesus and him crucified. In the evening I preached, on, *Behold I stand at the door*, &c. but the people were little moved.

Sunday 14. The last evening I preached, I believe God convinced many of their foul revolt. Some, I trust, resolved to return to Jesus the Shepherd and Bishop of Souls. Several who never knew his ways, were much affected. I feel encouraged now, and trust I have not come here in vain.

This morning I had much liberty in preaching Jesus to the people at *Carbonear*. God was with us! The power of his Spirit was amongst the people both to wound and to comfort. In the afternoon I went over, with about thirty more, in a boat to *Harbour-grace*, and in the evening preached to a crouded audience. I feel a great hope that God will make bare his arm here. I have no doubt now, but God sent me in mercy to this people. I desire to live to God alone, and with a single eye pursue the work he has given me to do. I aim at sincerity in the Lord's work, and pray that I may be found faithful.

[*To be continued.*]

A ſhort ACCOUNT *of the* LAST DAYS *of the* RIGHT HONOURABLE, SELINA, COUNTESS DOWAGER *of* HUNTINGDON.

[By the Rev. T. Haweis, L. L. B.]

SOME little time before her Ladyſhip's laſt confinement, one of the Clergymen whom ſhe honoured with her confidence, ſpending a day with her, as he paſſed through town, ſhe ſpoke of herſelf in a ſtrain ſo remarkably affecting, that he could not but mention it afterwards.

The ſubject of the converſation was the cauſe of Chriſt, which ſhe always had ſo deeply at heart; and that led to the ſtate of her own mind and expectations.

Her expreſſions were to this effect, but more forcible than thoſe feeble traces of them.

"I ſee myſelf a poor worm. Drawing near *Him*, what hope could I entertain, if I did not know the efficacy of his blood, and turned as a priſoner of hope to this ſtrong-hold? How little could any thing of *mine* give a moment's reſt to a departing ſoul?—So much ſin and ſelf mixing with the beſt, and always ſo ſhort of what we owe! It is well for us that he can pity and pardon; and we have confidence that he will do ſo. I confeſs, my dear friend, I have no hope but that which inſpired the dying malefactor at the ſide of my Lord; and I muſt be ſaved in the ſame way, as freely, as fully, or not at all."

The friend ſaid, "Madam, I cordially join you, and feel with you, though our lives may be devoted to the work of Jeſus, and our deaths the conſequence of the ſervice, it is not to theſe ſacrifices we could look for comfort in a dying hour." She replied, "No, verily:"—and enlarging on the idea of the mixture of infirmity and corruption which tarniſhed all our beſt meant ſervices, ſhe added, "That a ſinner could only reſt ſatisfactorily on one foundation, and would find nothing in the

beſt

beſt works of his beſt day, that he could dare produce before God for its own ſake——ſufficiently bleſſed and ſecure, if he could but cry, God be merciful to me a ſinner; and let me be found accepted in the Beloved; and compleat in him."

To theſe, in the courſe of a long converſation, were added many like words of truth and grace.

To a paper of importance, written a few months before her laſt illneſs, were ſubjoined theſe words:

"—— And as I have always lived the poor unworthy penſioner of the infinite bounty of my Lord God and Saviour, Jeſus Chriſt, ſo I do hereby declare, that all my preſent peace, and my future hope of glory, either in whole or in part, depend wholly, fully, and finally, upon his alone merits, committing my ſoul into his arms unreſervedly, as a ſubject of his ſole mercy to all eternity."

When the blood-veſſel broke, which was the commencement of her illneſs in November, ſhe ſaid to Lady *Ann Erſkine*, on being aſked how ſhe did, "I am well; all is well——well for ever. I ſee, wherever I turn my eyes, whether I live or die, nothing but victory."

She has lately, with great emphaſis repeated often, "The coming of the Lord draweth nigh. O Lady *Ann*, the coming of the Lord draweth nigh!" Adding, "The thought fills my ſoul with joy unſpeakable, whether I ſhall ſee his glory more abundantly appear, or whether it be an intimation of my own departure to him."

At another time,——"All the little ruffles and difficulties which ſurround me, and all the pains I am exerciſed with in this poor body, through mercy, affect not the ſettled peace and joy of my ſoul."

A day or two before her laſt illneſs, juſt as ſhe had come from her room to her elbow-chair, ſhe broke out in theſe remarkable words:

"The Lord hath been preſent with my ſpirit this morning in a remarkable manner: what he means to convey to my mind I know

I know not; it may be my approaching departure; my ſoul is filled with glory; I am as in the element of heaven itſelf."

They who knew how conſtantly her converſation was in heaven, will conclude, that thoſe who were around her might fill volumes, inſtead of pages, with her energetic expreſſions; but ſhe has forbidden it, and the publication of her papers and correſpondencies.

Weakened by complicated diſorders, and enfeebled by age, when about a week preceding her departure ſhe was confined on the bed of languiſhing, it could not but afford ſurpriſe to all around her, that the vigour of her mind was as unabated, and her intellects as clear as in any period of her life. The ſame earneſt concern for the work of God, and the advancement of the kingdom of his dear Son abroad and at home, occupied all her thoughts.

Anxious that an attempt to ſend the goſpel to *Otaheite*, in the *South Seas*, ſhould ſucceed, to a friend engaged in that labour of love, who was ſitting by her bed-ſide, ſhe began to expreſs her earneſt deſire that it might be accompliſhed. He with difficulty prevailed on her to drop the ſubject, leſt talking earneſtly might interrupt the reſt which was deſirable for her; aſſuring her that every means would be purſued to effect ſo deſirable an event; "and to-morrow," ſaid he, "your Ladyſhip ſhall hear what can be done." And when the next day difficulties were raiſed, and the two perſons who had engaged to go as Miſſionaries demurred, unleſs they could be ordained in the eſtabliſhed church, which was refuſed them; ſhe ſaid, on being informed of it, "We ſhall find others, I doubt not;" and gave immediate orders to her Secretary, to write a note to the perſon engaged in the purſuit, to aſſure him of her affectionate regard; and to expreſs her love and honour for his zeal and faithfulneſs. So warmly was her heart intereſted in this work to her very laſt moments.

About an hour only before her death, ſhe ſaid to Lady *Ann Erſkine*, who with aſſiduous attention, for many nights and days,

never

never quitted her room," "Is *Charles*'s letter come?" (she had sent for him to supply her Chapel in *Spa-Fields*, when Mr. *Jones* of *Langan* returned home:) on being answered, "It is:" she said, "It must be opened, to see if he comes." When Lady *Ann* said, "I will go and open it"—— she added, "To know if he comes, that is the point." So anxiously were the cares of her work impressed upon her dying heart; and often she added, when speaking of the people in her connection, as her children, "I feel for their souls."

During the whole of her illness, her pains never made her impatient, but she seemed more concerned about those who attended her, than about herself. She said, tenderly, to Lady *Ann Erskine* and Miss *Scutt*, whose long faithful and tender attachment to her is well known, "I fear I shall be the death of you both (alluding to their constant watching with her;) it will be but a few days more."

She appeared, during the tedious nights and days of pain and sickness, engaged in prayer, and animated with thankfulness for the unutterable mercies which she had experienced; saying, "I am incircled in the arms of love and mercy:" and at another time, "I long to be at home; O! I long to be at home." A little before she died, she said repeatedly, "I shall go to my Father this night;" and shortly after, "Can he forget to be gracious? Is there any end of his loving kindness?"

Dr. *Lettsom* had visited her between four and five. Shortly after, her strength failed, and she appeared departing. Alarmed, they summoned up a friend, who was waiting anxiously below; he took her hand—it was bedewed with sweat—he applied his fingers to the pulse—it had ceased to beat—and that instant she breathed her last sigh, as he leaned over her, and fell asleep in Jesus, June 17th, 1791, in the 84th year of her age.

The next day Dr. *Lettsom* wrote the following letter to Lady *Ann Erskine*, which speaks the worthy sentiments of his own heart, and the satisfaction which so noble an example afforded him.

"Dear

"Dear Lady Ann Erſkine,

"I deeply ſympathiſe with thee, and all the family in Chriſt, in the removal of that evangelic woman, ſo lately among us, the Counteſs of *Huntingdon*. Your ſouls were ſo united, and your affections ſo endeared together, that I cannot but feel in a particular manner on thy account; leſt the mournful ſtate of thy mind may undermine thy conſtitution, and endanger a life ſpent in mitigating the painful ſufferings of body of our deceaſed friend whilſt living. Her advanced age, and debilitated frame, had long prepared my mind for an event which has at length deprived the world of its brighteſt ornament.

"How often have we, when ſitting by her ſick bed, witneſſed the faithful compoſure with which ſhe has viewed this awful change! Not with the fearful proſpect of doubt——not with the dreadful apprehenſion of the judgment of an offended Creator ——her's was all peace within; a tranquility and cheartulneſs which conſcious acceptance alone could convey. How often have we ſeen her, elevated above the earth, and earthly things, uttering this language, "My work is done; I have nothing to do, but to go to my heavenly Father?" Let us, therefore, under a firm conviction of her felicity, endeavour to follow her, as ſhe followed her Redeemer. Let us be thankful that ſhe was preſerved to advanced age, with the perfect exerciſe of her mental faculties; and that, under long and painful days and nights of ſickneſs, ſhe *never* repined; but appeared conſtantly animated in prayer and thankfulneſs for unutterable mercies ſhe experienced.

"When I look back upon the paſt years of my attendance, and connect with it the multitudes of others whom my profeſſion has introduced me to, I feel conſolation in acknowledging, that of all the daughters of affliction, ſhe exhibited the greateſt degree of Chriſtian compoſure that ever I witneſſed; and that ſubmiſſion to divine allotment, however ſevere and painful, which nothing but divine aid could inſpire.

"It

On the 12th of this month, our dear friend appeared more particularly indiſpoſed, and afforded me thoſe apprehenſions of danger, which on the 17th finally terminated her bodily ſufferings. I had, on former occaſions of her illneſs, obſerved, that when ſhe expreſſed "a hope and deſire to go to her heavenly Father;" (for this was often her language) ſhe uſually added ſome ſolicitudes upon her mind reſpecting her *children*, as ſhe ſpoke of her people in religious profeſſion; adding, "But I feel for the good of their ſouls." When under the utmoſt debility of body, ſhe has continued this ſubject in animated and pious converſation, extending her views to all mankind; ſhe has expreſſed a firm perſuaſion in the gradual and univerſal extenſion of virtue and religion. Wherever a fellow creature exiſted, ſo far her prayers extended.

In her laſt illneſs, I never heard her utter a deſire to remain longer on earth. A little before ſhe died, ſhe repeatedly ſaid, in a feeble voice, juſt to be heard, "I ſhall go to my Father this night;" adding, "Has God forgot to be gracious? or is there any end of his loving kindneſs?" On this day ſhe converſed a little on the ſubject of ſending Miſſionaries to *Otaheite*, in the *South Seas*, in the pious hope of introducing Chriſtianity among that mild but uninformed race of people: indeed her whole life ſeemed devoted to one great object, the glory of God, and the ſalvation of his creatures.

June 18, 1791. J. C. LETTSOM."

A ſhort ACCOUNT *of* MATTHIAS OWNER.

[By R. Rodda.]

MATTHIAS OWNER was born in *Germany* of religious parents, who took great pains in cultivating his mind, and forming his morals while under their tuition. They were members of the *Lutheran* Church. Every Sabbath after public worſhip, they with others of their religious neighbours uſed to meet

meet together to sing, pray and converse freely about the things of God.

When *Matthias* was grown up to manhood he left the place of his nativity, and after travelling through various parts of *Germany*, *Russia*, and *Prussia*, about the year 1779, came into *England*. In these peregrinations he sought happiness, but found none. Creature-good can never satisfy the infinite desire of an immortal spirit. All that the world calls great or good, are but as bruised reeds and broken cisterns, which can neither support the weight laid on them, nor fill up the immense vacuity of a soul made for God.

In these travels he had some serious intervals, and would often reflect on the good advice given him by his parents; and the Christian example they had set him made a deep impression upon his mind. He thought if he could meet with such people in *England*, he would cast in his lot among them, and spend the remainder of his days in the service of God.

He had been in *England* near four years, and saw nothing of what he deemed true piety, and was ready to conclude there was none in the nation. It pleased God in December 1784, he came to the city of *Chester*, where he soon gained the esteem of all he became acquainted with, being naturally of a generous, charitable, humane disposition. Here by the kind providence of God he found the people he had long sought. Being informed of the people called Methodists, he enquired into their doctrine, and practice, and was soon satisfied that these were the people he had desired to be acquainted with.

He came to hear, and the word was quick and powerful; he saw and felt the need of repentance towards God, and of faith in the atoning blood of our Lord Jesus Christ. He immediately joined the Society, and the first time he met in Class, the Lord gave him the desire of his soul. He was enabled to believe with his heart unto righteousness, and with his mouth he made confession unto salvation. He felt the comforts which

flow

flow from being united by living faith to the Lord Jesus; that is, peace with God, and joy in the Holy Ghost.

From this time he witnessed a good confession, and evidenced his love to Christ and his ways, by diligence, benevolence, and patience; and by a constant use of the means of grace, both public and private. Great part of the time which he could spare from business he spent in retirement, reading the Scripture, meditation and prayer.

In his unconverted state he was much addicted to drink spirituous liquors; but from the time he knew God, he totally abstained from them, and drank nothing but water. Though some urged that his self-denial might be hurtful to his health, yet he could not be prevailed on to make use of that liquor which had so often overcome him. He got plenty of money by his business, a part of which he distributed among the poor during his life; the remainder he left to two men to divide among the poor members of Society after his death.

After he had been about five months in Society, he was seized with a violent head-ach, which terminated in his death. In the beginning of his illness he confessed he was afraid to meet death. Satan suggested Christ would not receive such a sinner as he had been. This struggle was not long; God soon dispelled all his doubts and fears, and filled him with divine consolation. Though his body was racked with pain, his soul was indued with perfect patience; he rejoiced with joy unspeakable, glorifying God in the fire. If any mentioned his pain, he would say, "The Lord doeth all things well! He knoweth best what to do." During the last week of his illness, his evidence was unclouded; he endured as seeing Him that is invisible; his path shone more and more unto the perfect day. One night while his pains were exquisite, his friends were weeping around him, expecting every moment would be his last. They prayed for him, and after prayer when one went to comfort him, he eagerly said, "I thought it was all over, I thought I had been in heaven!"

Two or three days before his death, to a woman who came to see him, he said, "Peggy, I thought I should not see you before I died, come here, you are old, O seek for Jesus, don't you see him? She said no, do you? He said "Yes, there he is! I see him, and many more things than you can see! Oh seek him, seek him!" Another friend seeing him a little revived said, you may yet get through this sickness: He hastily replied "No, I do not want to live, I long to go to *my* Jesus!"

For about a day and half before his death he was speechless, until a few hours before his happy spirit took her flight. The Lord then suddenly opened his mouth in prayer and praise; which he did with great fervour and devotion. He prayed and sung in *German* with an uncommon loud voice, and his friends could only understand him when he mentioned the precious name of Jesus. After he had sung part of a hymn, he clapped his hands together, said, "I am happy!" And so saying, fell asleep in the Lord.

A TREATISE, *concerning the* GODHEAD *of* JESUS CHRIST.

[Translated from the FRENCH.]

SECT. III.

Wherein is shewn, that if Jesus Christ *was not the true* God, *of the same Essence with the Father, the* Sanhedrim *did an act of justice, in putting him to death.*

CHAP. I.

That Jesus Christ *takes the name of* God.

[*Continued from page* 83.]

AS the sentiment of those who believe Christ to be a mere man, would consecrate the Mahometan religion, so it would justify the most execrable parricide which was ever committed. Namely, the murder of our blessed Saviour.

To

To juſtify this, we need only ſhew, firſt, That the Sanhedrim had a right to judge him: ſecondly, That they had reaſon to condemn him as a blaſphemer, and thirdly, That they had a right to put him to death. But it is certain, all theſe propoſitions are true, if Jeſus Chriſt is a mere creature.

As to the right which they had to judge Jeſus Chriſt it is inconteſtable. For the Sanhedrim was the council eſtabliſhed by God himſelf, to take cognizance of all capital offences, relating either to the tranquility of the ſtate, or the preſervation of religion.

It is no leſs certain, that they had a right to put him to death, if he was convicted of blaſphemy. So that all the queſtion is, whether he really could be convicted of it? And nothing is more ſure: nothing can be more plain, if we obſerve either his own words, or thoſe of his diſciples. For hence it manifeſtly appears, 1. That Chriſt was called God: 2. That the attributes of God were aſcribed to him, and the honour which had never been paid to any but God: 3. That he cauſed himſelf to be worſhipped; and, that he applied to himſelf all thoſe antient oracles which expreſs the glory of God: 4. That he made himſelf equal with God: now it is evident, that all this cannot be ſaid of any creature, without the moſt apparent blaſphemy.

There are but two poſſible ways of evading this: either to prove, that Jeſus Chriſt was not called God, that he did not cauſe himſelf to be worſhipped, that he did not pretend to be equal with the Father, and that he did not pretend to apply to himſelf thoſe antient oracles which expreſs the glory of the ſupreme God: or to ſhew, that a mere man may without impiety, aſſume the name of God, with all the attributes which it includes, and the glory and worſhip which are due to it.

To prove the firſt is impoſſible. Jeſus Chriſt is called God. He is termed, the great God. *Thomas* ſays to him, *My* Lord, and *my* God. St. *John* ſays, *the Word was* God.

St.

St. *Paul* terms him, God *manifeſted in the fleſh*. And every one knows, this name expreſſes the glory of a being, raiſed above all creatures: that it is peculiar to the Supreme Being. What then can we think of any, who is not the Supreme Being, and yet dares to aſſume that name? Without queſtion he would be juſtly condemned for blaſphemous impiety.

Had not the Jews then reaſon to be offended, that Jeſus Chriſt being but a mere man, ſhould make himſelf God? And can we cenſure the ſentence they paſſed upon him, if he was not the God that created heaven and earth?

They attached the idea of the Supreme Being to this name of God, becauſe they had learned from the prophets, that there is but one God who made heaven and earth; that all other Gods are but vanity, and ſhould periſh from off the earth. If they were deceived they were deceived together with the prophets, who threw them into that error. If they were not deceived, they had reaſon to condemn all thoſe who uſurped the name of God.

Perhaps it will be ſaid, that Jeſus Chriſt did not ſtile himſelf God, but the Son of God: and that he juſtifies himſelf therein, in a manner which ſhewed, that he did not aſpire to the former title, ſeeing he cites for that end thoſe words of the Pſalmiſt, *I have ſaid, ye are Gods*. But our adverſaries themſelves agree, that Chriſt on this occaſion as on ſeveral others, as it were conceals his glory, and does not ſay to the Jews all that he might have ſaid. For although theſe words might ſeem to imply, that he was God in no other ſenſe than as magiſtrates are ſo ſtiled in ſcripture, yet themſelves allow him to be God in a far higher ſenſe than this, and indeed in a manner peculiar to himſelf. But not to inſiſt on this, were it true, that he had never himſelf aſſumed the name of God, and that the Sanhedrim could have alledged nothing of this kind, to juſtify their ſentence againſt him: it is at leaſt inconteſtable, that his diſciples have given him both the titles and the attributes of God. The ſucceeding Jews therefore, knowing that the ſpirit of Chriſt

Chriſt was the ſame with that of his diſciples, could not but approve of the ſentence of their fathers, condemning him as a blaſphemer.

In a word. If he who was in the fulneſs of times, to come, to redeem Sion, and turn away iniquity from Jacob, was to be the true God, the God of Iſrael; and if the oracles of the prophets clearly teſtify this, then are the Jews without excuſe. But if he was to be but a mere man, or a mere creature, neither can his diſciples be excuſed; nor can Jeſus Chriſt himſelf be accounted innocent, but a blaſphemer worthy of death.

CHAP. II.

That his diſciples aſcribe to Jeſus Chriſt *all the principal titles which in the writings of the prophets form the idea of the ſupreme* God, *and eſſentially diſtinguiſh him from all creatures.*

WHAT farther ſhews, that Jeſus Chriſt aſſumes the name of God in the true and proper ſenſe, is, that the apoſtles aſcribe all thoſe works and attributes to him, which the prophets aſcribe to none but the Moſt High.

The prophets conſtantly ſpeak of the creating heaven and earth, as the peculiar work of the Moſt High. But this the Apoſtles aſcribe to Jeſus Chriſt. By him, ſaith St. *John*, *all things were made.* He hath created, ſaith St. *Paul*, *things viſible and inviſible. He laid the foundations of the earth, and the heavens are the work of his hands.* Thus do they characterize Chriſt by the creation of all things, the ſtanding character by which the prophets uſe to diſtinguiſh the ſupreme God, and to exalt him above all things, by aſcribing to him the power which made them. What impiety were this, if he were a mere creature?

Secondly:

Secondly: The prophets ſpeak of God, as of one who knoweth all things. But this alſo is aſcribed to Chriſt. Lord, ſaith St. *Peter, thou knoweſt all things: thou knoweſt that I love Thee.* Now either this is blaſphemy or a truth. If he does know all things, it is a truth. If he does not, it is a blaſphemy; there it no medium. If it is a truth, he who is truth itſelf could not but approve of it. But if it was blaſphemy, both the glory of God, and the care he had for the ſalvation of his diſciple required that he ſhould ſet him right and ſeverely cenſure him. When this Apoſtle would have hindered him from going to ſuffer at Jeruſalem, our Lord rebuked him ſharply, *Get thee behind Me*, Satan; *thou art an offence unto Me.* And when he was robbing God of his peculiar honour, to give it to a creature, could he have kept ſilence? Certainly that which was reprovable in St. *Peter's* zeal, on the way to Jeruſalem, was his inconſiderate deſire to hinder a work which was for the glory of God. But in this aſſertion, if it be not true, he not only ſpeaks inconſiderately, but openly blaſphemes againſt God, by giving his glory to another.

St. Peter here aſcribes to Chriſt both the knowing all things in general, and in particular, what paſſes in the heart, *Thou knoweſt all things: thou knoweſt that I love Thee.* But this is a moſt eſſential character of the ſupreme God. *The heart of man is deceitful* (ſaith God by *Jeremiah*) *and deſperately wicked*: Who can know it? I the Lord, I am He, *who know the hearts and ſearch the reins.* So *Solomon, Thou alone knoweſt the hearts of men.* Two things are here affirmed. The firſt, That God knows the hearts of men; the ſecond, that none elſe does. Whence it follows, that the character of Searcher of Hearts is, according to the prophets, peculiar to the God of *Iſrael.* But in how ſolemn a manner does Jeſus Chriſt aſcribe this glorious title to himſelf? *And all the churches ſhall know, that I am the Searcher of the Hearts and Reins.*

Reins. Thus he attributes to himself, not barely the name of God, but the peculiar character given of him by the prophets. Consequently, either he is indeed the God of *Israel*, or the Jews had reason to regard him as a blasphemer.

Thirdly, The prophets describe the Supreme God as the Saviour, the only Saviour of the world. So *Isaiah*, *Look unto Me, and be ye saved all the ends of the earth*: manifestly implying, there is no other Saviour. I allow the prophet here alludes to the idols of the heathens, which were not able to save them. But nevertheless, he establishes this general principle, that it is God alone who can save the *ends of the earth*. This cannot be doubted, if we consider those words of God by the same prophet, *Am not I the* Lord? *Is there any other* God *beside Me? There is no other* God, *just and that saveth but Me*. Now Jesus Christ not only professes to save men, but names himself *The Saviour*, by way of eminence. And must it not be owned, that he hereby attributes a name to himself, which belongs only to the God of *Israel?* But if this be an eternal truth, that there is no other God, *just and that saveth*, but the God of *Israel*: how can we help regarding him as a blasphemer, who not being the God of *Israel*, yet stiles himself *the Saviour of the world*, of *the ends of the earth?* The prophets acknowledged but one God and Saviour, namely, The God of *Israel*, the Most High God. He therefore who stiles himself God and the Saviour of all the earth, not only takes to himself the name of God, but takes it in the highest sense wherein it occurs in the antient oracles.

Fourthly, The prophets to distinguish the Supreme God from all others, say, *He is the first and the Last*. But Jesus Christ assumes this title to himself, no less than five times in the revelation. That this is the incommunicable title of the Most High, may appear from many considerations. 1. Every one allows, that this title was never given before Christ came to any but the Supreme God. 2. There is no doubt, but if

any before him had assumed it, he would have been charged with blasphemy; and so would any one, 3. who at this day attributed it to himself. 4. This title is placed amidst the strongest descriptions of the Supreme Majesty of God: add to this, it is so blended with the other attributes which are peculiar to the Supreme God, that it is not possible to separate one from the other. Sometimes it is mingled with his power: as when it is said, *Who is he that hath done this? It is He that calleth the generations from the beginning. I am the* Lord: *I am the First, and with the Last, I am He.* Sometimes with his glory and majesty: as, *Thus saith the* Lord, *the King of* Israel, *and his Redeemer*, the Lord, *the* God *of Hosts: I am the First and the Last, and there is no other* God *beside Me, and who is like unto Me?* You see that after having said, *I am the first and the last*, God adds, *Who is like unto Me?* Giving us to understand, that none but He possesses the majesty and glory which is contained in that title and the others that accompany it. Sometimes he joins this title with the great work of creation, ascribing to himself both the one and the other. As, *Hear me*, Jacob, *and thou* Israel, *whom I have called. I am the First and the Last; and it is my hand that hath laid the foundation of the earth.* Certainly then, either Jesus Christ is the Most High God, or he is the most grievous blasphemer that ever lived. If therefore he was not the Most High, the Jews did well in condemning him to death, and in opposing to the uttermost his whole religion, grounded on such shocking blasphemy. [*To be continued*]

COPY *of a* LETTER *to the* Rev. Dr. COKE, *from a respectable* GENTLEMAN *in the* EAST-INDIES, *respecting a* MISSION *thither.*

[*Continued from page* 88.]

"THERE is, saith he, no hope of instructing, converting, and baptizing the natives, without a *standing Mission*; that is, a fixed establishment, with some means belonging to it: not

not only becauſe as ſoon as a poor native reſolves to turn Chriſtian, he is caſt off by his deareſt relations for ever, obliged to forſake wife and children, denied work, left to periſh for want, if not killed by his own kinſmen; but becauſe they are the poor, the diſtreſſed, the diſabled, thoſe who are brought low through affliction that will firſt reliſh the Goſpel doctrine; and ſuch perſons will need either employment, by which they may earn a maintenance, or charity whereon to ſubſiſt; and from hence ariſes the neceſſity of ſome reſources and funds which can only conſiſt with a fixed eſtabliſhment.

"How has an Ambaſſador of Chriſt that invites ſinners to be reconciled to God, who preaches good tidings to the poor, and calls the heavy laden to come to Jeſus for reſt; how, I ſay, has a Miniſter to act; into what perplexity of mind does he come, in caſe ſome poor and miſerable creatures profeſs a deſire of this free ſalvation, and to be inſtructed and baptized, but at the ſame time have not ſubſiſtence for a ſingle day? Shall he that invited them to heavenly bliſs for their ſouls, refuſe to receive them for want of being able to ſave their bodies from ſtarving? But they expect to be ſupported, he wants means, and is brought to the dilemma, either of baptizing them and ſeeing them lie at his door, or go away perhaps to renounce and diſgrace what they have done; or to avoid this, refuſing them baptiſm; and in either caſe of ſending them away hungry, dejected, and deſtitute. What anguiſh this produces to a tender hearted ſhepherd of Chriſt, I have been a witneſs of.

"For the ſettlement of a Miſſion it is not neceſſary to begin by building a Church. This would only alarm the natives, and thoſe who ſhould be ſeen to go into it would be held unclean, which would be a powerful preventative. The eaſieſt and ſureſt way is to commence by building only a dwelling-houſe for the perſons ſent out as teachers; with a room in it for the purpoſe of receiving natives, who might come to viſit. The ſame apartment would alſo ſerve for a ſchool, or ſuch a ſmall congregation as could be gathered at firſt. The next requiſite

would be to connect this building with some manufactory of indigo, sugar, opium, cloth or silk, which should employ a number of people. If such a manufactory could belong to the Mission, without involving in its management the persons appointed teachers, it might be most advisable. Hence various advantages would follow: constant opportunity of conversation with the labourers, of instructing them, and removing their prejudices; towards which it would contribute that they should be allowed their wages on Sundays, on condition of coming to the appointed room to hear some good instruction. Hence would also follow the power of employing, protecting, relieving converts, which has been before adverted to.

"If this beginning succeeds, to make the work of conversion further successful and lasting, the establishment of a Bengalese school would be of great importance. Children educated in the principles of practical Christianity must be looked upon as the solid foundation of the building; for the adult will hardly depart in their hearts from their idolatrous superstition. But the children must be educated gratis, for the parents are too poor and avaritious to pay for them: the expence however would not be great: fifty children might be maintained, clothed, and instructed for about two Rupees per month each. Native masters could be hired for a small salary, and this would much assist an European in acquiring the Bengalese language; for being present in the school he would not only hear it constantly spoken, but have opportunities himself of speaking to the children, and thence getting a better acquaintance with the true idiom. Another benefit which would spring from the school is, that the parents would often come to see the children, whence they would get confidence and a regard for the Missionaries, and by their good report in the villages, the people would be disposed to a favourable opinion of the persons and doctrine of the Missionaries.

"If the work of a Mission is in earnest undertaken, it would be of the utmost advantage, if the persons appointed to carry it

on

on would firſt touch at *Tranquebar* on the coaſt of *Coromandel*, and viſit the *Daniſh* Miſſionaries in that place, who have long experience; ſee the ſchools, the regulation of them, and the manner of teaching the children; obſerve alſo the manner of converſing with the Heathen, and preparing them for Baptiſm: the management of their congregations, the ſchools in the country, the work of the travelling Catechiſts, of Schoolmaſters and female Teachers, who alone can viſit women, &c. In ſhort, very many important things may be learned there: many worthy of imitation, and others that may ſuggeſt caution. Whether the viſitors ſhould at firſt chuſe to reveal their own views, muſt be left to themſelves to determine."

What has been hitherto ſaid, Sir, may ſerve as an anſwer to your third and ſixth queries, ſo far as they reſpect the eſtabliſhment and progreſs of a Miſſion. The firſt and grand requiſite is the countenance of the governing powers, and from them an aſſignment of lands (which may be eaſily ſpared) in one or ſeveral parts of the country, ſuch as ſhould be found moſt commodious: and theſe would probably be in the center, Northern, or Weſtern diviſions, remote from the larger cities. Numerous are the aſſignments of this ſort ſtill remaining, which the *Mahomedan* Rulers gave to their own ſect; and the lands conferred on *Bramins*, conſtitute no very trifling proportion of the whole territory.

I cannot forbear, in this place, pointing to one diviſion of the country, which ſeems to me to afford ſuperior hope of ſucceſs in the work of a Miſſion. It is a hilly Diſtrict on the Weſtern ſide of *Bengal*, diſtinguiſhed by the name of the *Jungletterry*, and a particular Map is given of it in *Rennell*'s Atlas. The inhabitants, who are moſtly *Aborigines*, are not of the *Hindoo*, nor of the *Mahomedan* religion; nor in language, manners, or appearance like either race, ſo far as is known to us here, in their neighbourhood. This country is poor, they have little trade, few arts, no letters, but ſeem to have capacities, and to be good natured. They have a kind of Prieſts, and ſome ſacrifices;

fices; but are comparatively little troubled by ſuperſtition, have none of the fetters of the *Hindoos* about *Caſte*, &c. and eat and drink whatever Europeans do. From all theſe circumſtances, which make their condition ſo much more unentangled, the *Hill* people, as they are called, ſeem to bid much the faireſt for liſtening to inſtruction, and becoming Chriſtians. The ſame remark may be extended to ſome inhabitants of the Eaſtern Hills of *Bengal*, who are ſtill leſs known to us, and ſeem to be in no regular ſubjection, civil or religious to the *Hindoos*.

[*To be continued.*]

EXTRACTS *concerning the words* ANATHEMA MARANATHA.

ANATHEMA (Ἀνάθεμα) is uſed by ſome of the old Greek writers, to denote a perſon or thing, which on account of ſome public calamity, was devoted as an expiatory ſacrifice to the *Infernal Gods*. vide Scap. ſub voce τιθημι and *Parkhurſt*.

The words Maran Atha (μαρὰν ἀθά) ſeem to be added by way of *Amen*, or fixt to the dreadful execration, (1 Cor. xvi. 22.) in order to eſtabliſh it, and prove to the unhappy object of it, that if he continued in a ſtate of enmity againſt Chriſt, his eternal deſtruction would be inevitable.

Maranatha is ſuppoſed to be Syriac, and to mean *the Lord cometh*; namely, to take vengeance on the perſon anathematized. In the Syriac Verſion it is *Moran etho*, literally, *our Lord cometh*: but even here the words ſeem to be borrowed. Mr. *Parkhurſt* ingeniouſly conjectures them to have been originally Hebrew, viz. מחרם אתה mecherem attah, *curſed art thou*, which the Helleniſtic Jews finding difficult in pronounciation, ſoftened into Maran atha. *Parkhurſt's Greek Lex. ſub voce.*

This ſuppoſition ſeems pretty well founded, firſt on the analogy the Greek words bear to the Hebrew; and ſecondly, on the frequent uſe of the חרם cherem among the Jews, many examples

examples of which *Buxtorf* gives in his Talmudic Lexicon. As to the fubſtitution of the Greek ν in μαχαν, for the final ם in מחרם, the learned *Montfaucon* obſerves, that *(N pro M frequentiſſimè ponunt Græci, quia nempe à terminatione μ abhorret Græca lingua.)* "The Greeks very frequently put N for M, becauſe the latter termination is very diſagreeable to the Greek tongue." See the place in *Parkhurſt*.

As a farther elucidation of the above paſſage, I ſubjoin a tranſlation of an ancient form of the חרם or Anathema among the Jews, which *Buxtorf* tells us he tranſcribed "from an ancient Hebrew Manuſcript."

* "By the ſentence of the Lord of Lords, let P. the ſon of P. be anathematized in both houſes of judgment, the ſuperior and inferior: let him be anathematized by the ſupreme Saints: let him be anathematized by *Seraphim* and *Ophanim*; and let him be anathematized by every aſſembly of the great and the ſmall.

"Let great and permanent afflictions be laid upon him, with multitudes of horrible diſeaſes. Let his houſe be the habitation of dragons, and let his conſtellation be obſcured in the clouds: let his dead body be caſt out to the ſerpents and wild beaſts, and let all his adverſaries prevail over him: let him be (a prey) to fury and wrath and burning rage. Let his ſilver and gold be given to others, let his children be conſumed at the gate of their enemies, and let poſterity be aſtoniſhed at his day.

"Let him be anathemized by the mouth of *Adiriron* and *Achtariel*; by the mouth of *Sandalphon* and *Hadraniel*; by the mouth of *Anſiſiel* and *Pachtiel*, by the mouth of *Seraphiel* and *Zaganzael*; by the mouth of *Michael* and *Gabriel*; and by the mouth of *Raphael* and *Meſhartiel*. Let him alſo be

Though we fear this form of Anathema will not be very edifying to our readers; yet we have given it a place in our Magazine as a piece of Talmudical antiquity for the curious.

anathematized

anathematized by the mouth of *Tſabhtſbhibh*, and by the mouth of *Habbhabhibh*, he is the great Jehovah; and by the mouth of the ſeventy names of the Supreme King, and from the ſeat of *Tſortak* the high Chancellor.

"Let him be ſwallowed up like *Corah* and his company; let his ſoul depart with trembling and horror; let the chiding of the Lord ſlay him; and let there be no reſurrection of his ruins. In the burying-places of *Iſrael* let him not be buried; let his wife be given to ſtrangers, and let them bow themſelves upon her in his death. In this Anathema let P. the ſon of P. be, and let this be *his* inheritance: but upon me, and all *Iſrael* may God extend his peace and benediction! Amen.

"And if it come to paſs that in hearing the words of this curſe, he bleſs himſelf in his heart, ſaying, I ſhall have peace, though I walk in the imagination of mine heart, to add drunkenneſs to thirſt; the Lord will not ſpare him, but then the anger of the Lord and his jealouſy ſhall ſmoke againſt that man, and all the curſes written in *this* book ſhall lie upon him, and the Lord ſhall blot out his name from under heaven. And the Lord ſhall ſeparate him unto evil out of all the tribes of Iſrael, according to all the curſes of the covenant written in this book." vid. Lexicon Talmud. Sub. voce חרם.

If St. *Paul* alluded to the above, which might have exiſted in his time, or to any thing ſimilar, how deplorable muſt the ſtate of that man be, who, deſtitute of the love of the Lord Jeſus Chriſt, is expoſed to ſo great a condemnation! Be this as it may, we are aſſured that our God is a conſuming fire, and that it is a fearful thing to fall into his hands without a Mediator. May the eternal Spirit help us to take refuge by faith in Chriſt Jeſus, in whom alone is ſalvation! Amen.

A. CLARKE.

COPY

COPY *of a* DEED.

[*As many of our friends have repeatedly desired to see the late Rev. Mr. Wesley's Deed, or, as it is termed in the Prerogative Court of Canterbury, the third Codicil of his Will, which disposes of all his Books, Pamphlets and Copy-Rights, we at length comply with their desire, and shall in the next Magazine give a Copy of the Deed of sale of the whole property to the Conference: though we acknowledge we are unwilling to fill up so much room with what is not directly of a religious nature.*]

THIS INDENTURE made the fifth day of October, in the thirtieth year of the reign of our Sovereign Lord *George* by the grace of God of *Great-Britain*, *France*, and *Ireland*, King, defender of the faith, and so forth; and in the year of our Lord one thousand, seven hundred and ninety, between John Wesley, Clerk, Master of Arts, late of *Lincoln*-College, in the University of *Oxford*, but now of the City-Road, in *London*, of the one part—Thomas Coke, Clerk, Doctor of Civil Law, late of Jesus College, in the University of *Oxford*, now of the City-Road, in *London*; Alexander Mather, Preacher of God's holy word, in connection with the said John Wesley, now of *Wakefield*, in the county of *York*; Peard Dickinson, Clerk, late of the University of *Oxford*, now of the City-Road, in *London*; John Valton, Preacher of God's holy word, in connection with the said John Wesley, now of *Kingswood*, near *Bristol*, in the county of *Gloucester*; James Rogers, Preacher of God's holy word, in connection with the said John Wesley, now of the City-Road, in *London*; Joseph Taylor, Preacher of God's holy word, in connection with the said John Wesley, now of *Derby*,

in the county of *Derby*; and Adam Clarke, Preacher of God's holy word, in connection with the said John Wesley, now of the city of *Dublin*, of the other part, witnesseth—That the said John Wesley, out of love and respect, and for divers other considerations him thereunto moving, doth give, grant, and convey all his Books, Tracts, Pamphlets, and stock in trade, in *Great-Britain* and *Ireland*; and all his Books, Tracts and Pamphlets which shall be his property at the time of his death; and all his Copy-Right to all Books, Tracts, and Pamphlets, which he has already printed, or may print hereafter unto the said Thomas Coke, Alexander Mather, Peard Dickinson, John Valton, James Rogers, Joseph Taylor, and Adam Clarke; to have and to hold the said Books, Tracts, Pamphlets, and Copy-Rights, to the said Thomas Coke, Alexander Mather, Peard Dickinson, John Valton, James Rogers, Joseph Taylor, and Adam Clarke, their Executors, Administrators, and Assigns; nevertheless upon special trust and confidence, and to the intent that the said Thomas Coke, Alexander Mather, Peard Dickinson, John Valton, James Rogers, Joseph Taylor, and Adam Clarke; and the survivor or survivors of them, or the Administrators or Assigns of the survivors of them, do and shall apply all the profits of the said Books, Tracts, Pamphlets, and Copy-Rights, as aforesaid, unto the sole use and benefit of the Conference of the people called Methodists, as established by a Deed-Poll under the hand and seal of the said John Wesley, bearing date the twenty-eighth day of February, in the year one thousand, seven hundred, and eighty-four; and enrolled in his Majesty's High Court of Chancery, in such manner as to the said Thomas Coke, Alexander Mather, Peard Dickinson, John Valton, James Rogers, Joseph Taylor, and Adam Clarke, and the survivor or survivors of them, or the Administrators, or Assigns of the survivor or survivors of them, shall seem most proper and expedient; provided nevertheless that the said Thomas Coke, Alexander

Mather,

Mather, Peard Dickinſon, John Valton, James Rogers, Joſeph Taylor, and Adam Clarke, do, and ſhall with all convenient ſpeed, pay and diſcharge all ſuch debts as the ſaid John Weſley ſhall owe at the time of his death out of the profits of the ſaid Books, Tracts, Pamphlets, and Copy-Rights; provided alſo that the ſaid Thomas Coke, Alexander Mather, Peard Dickinſon, John Valton, James Rogers, Joſeph Taylor, and Adam Clarke, or their Executors, Adminiſtrators, or Aſſigns, ſhall have full power and authority to pay out of the ſaid Books, Tracts, Pamphlets, and Copy-Rights, as aforeſaid, any Legacies, or Annuities, which the ſaid John Weſley ſhall bequeath by Will to any perſon or perſons whomſoever. In witneſs whereof the ſaid John Weſley hath ſet his hand and ſeal to theſe preſents on the day and year above written.

JOHN WESLEY. (L S)

Signed, ſealed and delivered, the day and year above written, (being firſt duly ſtampt) in the preſence of

THOMAS WINDSOR,
WILLIAM TYLER.

STATEMENT *reſpecting the* EXECUTORS.

AT the laſt Conference the three Executors of Mr. *Weſley's* Will were introduced. The Preſident then informed them, that, as Mr. *Weſley*'s Books were burdened with a debt of ſixteen hundred pounds and upwards, the Conference was willing to make proviſion for that debt, and to take the Books off their hands. The Executors replied, that in *their* opinion, their authority was to continue over the property, for the benefit of the Conference, as long as they ſhould live; and therefore they could not comply with the propoſal.

The Conference were greatly furpriſed at this; and the Preſident replied, "Gentlemen and Brethren, we think you can only be Executors of the property which Mr. *Weſley* died poſſeſſed of: we cannot think that your authority extends to the property which may ariſe out of it *by our means!* Nevertheleſs, that we may meet you, and agree, if poſſible, we propoſe to incorporate you with us, ſo that you may be preſent at our Conferences when the money is diſpoſed of, and have a voice in the diſpoſal of it. You ſhall alſo be Members of the Committee to be formed in *London*, for the regulation of the Preſs, and the examination of the Accompts: and we think this will be a ſafe and effectual way to fulfil the deſign of the Teſtator."

This propoſal the Executors refuſed. The Conference therefore determined to give up the entire property into their hands, in order that the Executors might ſell it to them, or diſpoſe of it otherwiſe, as they might think fit, giving them a month or thereabouts to conſider the ſubject.

Before the expiration of the month the Executors had taken the opinions of two of the greateſt Lawyers in the nation, who both declared that the *Deed* was *Teſtamentary*, and that it ſuperſeded the Will in reſpect to all the Books, Pamphlets and Copy-rights, being made ſubſequent to the Will. Yet the Truſtees of the Deed, wiſhing for peace, and deſirous to agree with the three other Gentlemen, made the ſame offer to them in *London*, which was made by the Conference at *Mancheſter:* and declared to them, that if they would comply with the propoſals of the Conference, the Deed ſhould for ever lie dormant. This offer they alſo refuſed.

The Truſtees have now adminiſtered to the Deed, and have diſpoſed of the property to the Conference, that they may fulfil the grand end which the Teſtator had in view. The Bargain and Sale will be inſerted in the next Magazine, and alſo the manner in which the profits of the Books will be diſpoſed of in future.

We,

We, whoſe names are hereunto affixed, do teſtify, that (though we cannot exactly recollect *every word* that was ſpoken on the ſubject) we believe the above is (in ſubſtance) a juſt ſtatement of the whole tranſaction.

THOMAS COKE,
JAMES CREIGHTON,
HENRY MOORE,
RICHARD RODDA,
JOSEPH BRADFORD,
JAMES ROGERS,
GEORGE WHITFIELD.

London, Dec. 23, 1791.

An ACCOUNT *of the* EXPULSION *of the* MOORS, *by* PHILIP *the* THIRD, KING *of* SPAIN.

IN 1609 it was reſolved, that all the *Moreſcoes* in *Spain*, thoſe in *Valentia* as well as thoſe in other Provinces, ſhould be expelled. The Cardinal-Archbiſhop went himſelf to *Rome*, to perſuade the Sovereign *Pontiff* to grant his ſanction to the Expulſion by a publick deed. But the *Pontiff* choſe that the odium which muſt attend a meaſure ſo barbarous, and ſo unprecedented, ſhould rather fall on the Court of *Spain*, than on the holy See; and, therefore he ſent no other Bull, but one, addreſſed to the Biſhops of *Valentia*, commanding them to aſſemble together, to conſider whether any method of converting the *Moreſcoes* could be deviſed? This Bull was dated in the year 1606, before the Cardinal ſet out for *Rome*; but was not publiſhed till after his return in 1608. In compliance with it, the Biſhops ſoon after met together, and ſpent ſeveral months in deliberating on the ſubject. But, as if the deſign of their meeting, had been to condemn the *Moreſcoes*, not to convert them, they pronounced the following ſentence: "That the

the *Moreſcoes* of the kingdom of *Valentia* were all apoſtates from the Chriſtian faith, and were, beſides, ſo obſtinate and inflexible in their infidelity, that no hopes could be entertained of their converſion."

This ſentence confirmed the King in the reſolution which he had formed. It was agreed, however, that the Expulſion ſhould be deferred; and that in the mean time, the ſtricteſt ſecreſy ſhould be obſerved. It was judged neceſſary to keep the deſign ſecret, leſt the *Moreſcoes* ſhould, either of themſelves or inſtigated by the Barons, have recourſe to arms. And no ſuſpicion was entertained, either by the *Moreſcoes* or *Barons*, of the King's determination, till every neceſſary precaution was made for carrying it into execution.

The Court having determined to begin with the *Valentian Moreſcoes*, orders were ſecretly given to the Naval Commanders in *Spain*, *Portugal*, and *Italy*, to receive a certain number of troops on board their ſhips, and to rendezvous in Auguſt 1609, at *Alicant*, *Denia*, and other Sea-ports in the *Mediterranean*, on the coaſt of *Valentia*. About the ſame time, Don *Auguſtin Mexia*, an old experienced officer, Governor of *Antwerp*, was ſent to the city of *Valentia* to concert with the Viceroy, the Marquis of *Cararena*, and others concerning the meaſures neceſſary to be taken, to prevent tumult. The pretext employed for aſſembling the fleet was an expedition againſt the Moors in *Barbary*. But the Barons, obſerving that frequent conferences were held, by night and by day, at the Viceroy's, and being informed that the Arch-Biſhop (who aſſiſted at theſe conferences,) as if he expected to be beſieged, had conveyed into his palace an extraordinary quantity of proviſions, beſides ſome troops and arms, they ſoon ſuſpected what was the real purpoſe of the Naval armament: and having, conformably to a privilege which belonged to them by the conſtitution of *Valentia*, ſummoned an aſſembly of their own number, they ſent Deputies to the Viceroy, requeſting him to acquaint them with the deſign of

the

the preſent preparations. To this enquiry the Viceroy replied, that whatever it was, the Barons might reſt aſſured that no reſolution could be formed by the King, who had ever regarded them as his moſt faithful vaſſals, but ſuch as in the iſſue would be found conducive to the true intereſt of *Valentia*. By this anſwer, the Barons were confirmed in their ſuſpicions, and as they could not but ſuppoſe the Viceroy would have choſen, had it been in his power, to diſpel their apprehenſions, they could no longer doubt, that the object of all the preparations, was the expulſion of their vaſſals. They inſtantly convened again, and drew up a remonſtrance to be preſented to the King, of which the purport was, that *Valentia* would be entirely ruined, if the *Moreſcoes*, by whom moſt of the work in that kingdom was carried on, were expelled.

At the deſire of the Viceroy, who dreaded that this ſtep might be an alarm to the *Moreſcoes*, the *Juſtiza*, or chief Juſtice in criminal matters, having attempted in vain to divert them from their purpoſe, was ſo violently agitated with grief and rage, that he dropped down dead in the aſſembly. This prevented them from coming to any deciſion, but next morning they had another meeting, in which they appointed the Deputies to carry their remonſtrance to the King.

It was expreſſed in the ſtrongeſt terms, dictated by a deep conviction, of the melancholy truth which it contained: but the Deputies, though received by the King and his Miniſter with much diſtinction were told that, the King's reſolution, having been formed after the moſt mature deliberation, was unalterable; that the Barons had been too late in preſenting their petition, and that the Edict of expulſion was already publiſhed.

A ſtrong body of *Caſtilian* troops had actually entered *Valentia*, about the time of the arrival of the Deputies at *Madrid*, and the *Moreſcoes* were now acquainted with their fate.

[*To be continued.*]

An

An EXTRACT *from an* ACCOUNT *of the* PELEW ISLANDS *in the* PACIFIC OCEAN.

By CAPTAIN HENRY WILSON.

[*Continued from page* 95.]

NOVEMBER 12, In the morning, at day-light, an *Engliſh jack* was hoiſted at the maſt-head of the veſſel, and one of the ſwivels fired, as a ſignal for ſailing; this being explained to the King, he ordered boats immediately to take on board yams, cocoa-nuts, ſweet-meats, and other things provided for the voyage; beſide which, many canoes of the natives, loaded with a profuſion of proviſion, lay along-ſide the *Oroolong*; ſo that, had all the expected Northern *Rupacks* added their intended preſents, it would have ſupplied a ſhip of five-times the ſize.

As ſoon as the veſſel was loaded with every thing they could take on board, and got ready for ſea, the boat was ſent on ſhore for the Captain; who acquainting the King therewith, he ſignified that he and his ſon would come on board preſently in his canoe.—Captain *Wilſon* then took *Blanchard*, as alſo the five men who had come on ſhore for him, into a temporary houſe that had been erected for the accommodation of the *Rupack Maath*, who was expected from the Northward, and being entered, he once more requeſted *Blanchard* to impreſs on his memory all that advice which he had before given him, and particularly to be obſervant of his duty, that the people of *Pelew* might thereby ſee that he retained that faith and ſenſe of religion in which he had been trained. He then made the ſeamen preſent kneel down with him, and unite in thankſgiving to that Supreme Being, who had not only ſupported their ſpirits in the midſt of ſevere toils and dangers, but had now opened to them the means of deliverance.——

During

During this act of devotion, the King and his Chiefs remained near the entrance of the houſe, obſerved and well knew what our people were about, and preſerved a profound ſilence.

It muſt be alſo noticed, that when *Lee Boo* came up, a baſket, with ſome dozens of a fruit reſembling an apple, was brought from *Pelew*; they were of an oblong ſhape, and in colour of a deep crimſon, not unlike what are called in *England*, *The Dutch Paradiſe Apple*.*—They ſpoke of them as a fruit that was very rare, and ſaid they were then juſt coming in ſeaſon. The Captain gave one to each of his Officers, being a fruit they had not ſeen before; and the reſt he carefully reſerved for his young paſſenger, to treat him with during his voyage.

About eight o'clock in the morning the Captain went on board in his boat; the King, with his ſon *Lee Boo*, and his *Rupacks*, followed him very ſoon in their canoes, accompanied by *Blanchard*. Their little veſſel was ſo deeply loaded with their ſea ſtores, that a doubt aroſe whether ſhe might be able to get over the reef; it was therefore agreed to land the two ſix-pounders, and leave the jolly-boat behind, they having no materials wherewith to repair her, and without it ſhe could not much longer ſwim. This being made known to the King, and that they were in want of a boat, he immediately offered to ſupply them with a canoe, and pointed to ſeveral then alongſide; all which being too large to hoiſt on board the veſſel, the King diſpatched his eldeſt ſon *Qui Bill* on ſhore, who ſoon returned with one of a proper ſize.

Mr. *Sharp* had been deſired to take the King's ſon under his particular care, till the *Oroolong* ſhould arrive at *China*; and *Abba Thulle* now pointed out Mr. *Sharp* to him, who he ſaid was to be his *Sucalic*; and from that moment *Lee Boo* attached himſelf to him, keeping cloſe at his ſide in whatever

* Of this fruit there are different ſorts, in many of the South Sea Iſlands; it is the Jamboo Apple, the *Eugenia Malaccenſis* of *Linnæus*.

part of the veſſel he went. In putting every thing to order before the *Oroolong* moved, there was a ſmall ſail belonging to the pinnace, which could not be found. *Blanchard* was now got into the pinnace, in order to take the veſſel in tow; he had, with the moſt unwearied aſſiduity, lent his countrymen every aſſiſtance in his power to the laſt, and, having laid up carefully the ſail enquired after, came on board to ſhew where he had ſtowed it; which having done, he wiſhed them all a proſperous voyage, and, without teſtifying the ſmalleſt degree of regret, took leave of all his old ſhip-mates, with as much eaſe as if they were only ſailing from *London* to *Graves-end*, and were to return with the next tide.

The *Oroolong* now proceeded towards the reef; and, loaded as ſhe had been by *Abba Thulle*'s bounty, even to ſuperfluity, with whatever he conceived might be uſeful or pleaſant to his departing friends, yet on either ſide of her were a multitude of canoes, filled with the common natives, who had all brought our people preſents from themſelves, intreating they might be accepted.——It was in vain they were told that the veſſel was ſo full there was no room to receive any thing more; each held up a little ſomething, "*Only this from me*"—"*Only this from me*," was the general cry;—the repetition of which was urged with ſuch ſupplicating countenances, and watery eyes, that this bewitching teſtimony of affection and generoſity almoſt overcame every one on board.——From ſome of thoſe who were neareſt, a few yams or cocoa-nuts were accepted; and the poor creatures, whoſe intreaties could not be attended to, unable to bear the diſappointment, paddled a-head, and threw the little preſents they had brought into the pinnace, totally ignorant that ſhe was to return back with *Blanchard*.

Several canoes preceded the pinnace, to mark the ſafeſt track for the veſſel; and others were ſtationed at the reef, by the King's command, to point out the deepeſt water for her paſſage over it: by all the previous examinations, as well as by the preſent precautions, the *Oroolong* cleared the reef without the leaſt difficulty.

The

The King accompanied the *Engliſh* in their veſſel, almoſt to the reef, before he made a ſignal for his canoe to come alongſide; he gave *Lee Boo* his bleſſing, wiſhing him happy and proſperous, which his ſon received with great reſpect.—Seeing Captain *Wilſon* buſied in giving directions to his people, he ſtopt till he found him quite at liberty, and then went up to him and embraced him with great tenderneſs, ſhewing, by his looks and voice, how much he was diſtreſſed to bid him farewell; he ſhook all the officers by the hand, in a moſt cordial manner; ſaying, "You are happy becauſe you are going home;—I am happy to find you are happy—but ſtill very unhappy myſelf to ſee you going away."——Then, aſſuring our people of his affectionate wiſhes for their ſucceſsful voyage, he went over the ſide of the veſſel into his canoe.

Moſt of the Chiefs on board left them at the ſame time, except *Raa Kook*, and a few men who attended him, who would ſee the *Engliſh* clear of danger to the outſide of the reef. As the canoes drew cloſe and ſurrounded that of the King, the natives all looked up eagerly, as if to take leave, whilſt their countenances communicated all their benevolent hearts felt, in looks more expreſſive than language. Our countrymen might with truth ſay, they left a whole people in tears; and ſo ſenſibly were they impreſſed themſelves by this intereſting ſcene, that when *Abba Thulle* and his train turned back to *Oroolong*, they were hardly able to give them three cheers, and their eyes purſued them to catch the lateſt look, whilſt every man on board, with the warmeſt emotions of gratitude, felt the efficacy of his ſervices, which in a great meaſure had brought about their deliverance—and the ſteadineſs of his friendſhip, which, though from imaginary alarms at times doubted, they had found firm and unſhaken to the laſt.

[*To be continued.*]

A MODE *of exciting* FERMENTATION *in* MALT LIQUORS, *without* YEAST.

OF all the proceſſes of Chemiſtry, there is, perhaps, none, which have been leſs ſatisfactorily explained, than thoſe of Fermentation. The writers on Chemiſtry have been content to deſcribe the ſeveral appearances, the progreſs and reſult of Fermentations, and have declined any enquiry into its primary cauſes, or into the mode by which the changes, induced by it, are effected in bodies, which are the objects of its action.

Within theſe few years, great changes have taken place in the theory of Chemiſtry. The important diſcoveries of ſeveral philoſophical Chemiſts have happily explained many operations of Chemiſtry, which were before wholly unintelligible: and the preſent time forms one of the moſt diſtinguiſhed æras in the hiſtory of that Science. We now underſtand the nature of lime and of alkalis; the difference between a metal and its calx; the cauſe of the increaſe of weight in the latter, and of its decreaſe when turned to a metallic form.

The conſtitution of atmoſpheric air has been demonſtrated. Various gazes reſembling air, in many points, but differing from it in others, have been diſcovered; and, among theſe, an ætherial fluid, ſuperior in its properties to common air, and capable of ſupporting life and combuſtion more vigorouſly and durably. Our acquaintance with this pure fluid, which forms the vital part of common air, ſeems to promiſe much enlargement to our Chemical knowledge, in the inveſtigation of its various combinations; and we have already derived much information, relative to the conſtitution of acids, and of water, from the reſearches of philoſophers into the nature of pure air.

Of the gazes, which have ſo much engaged the attention of the pneumatic Chemiſts, fixed air, or, as it has more properly been

been denominated by Sir *Torbern Bergman*, aerial acid, was that which firſt attracted their notice. This gas, which had been remarked by *Van Helmont*, to be diſcharged, in great quantities, from liquors, in the vinous fermentation, was found to be again miſcible, with them; and, on the preſence of this gas, the briſkneſs and pleaſantneſs of theſe liquors depends, and, when deprived of it, they become vapid and flat.

But though the honourable Mr. *Cavendiſh* had proved the ſeparation, and aſcertained the quantity of this gas, diſcharged in fermentation, and though Dr. *Prieſtley* had early made the above-mentioned obſervations, it does not appear to have occurred to theſe Philoſophers, that this gas was the exciting cauſe, as well as the product, of fermentation.

It is a fact well known to Brewers of Malt Liquors, that wort, contrary to what takes place in Liquors more purely ſaccharine, as the juice of the grape, cannot be brought into the vinous fermentation, without the addition of a ferment; for which purpoſe Yeaſt or Barm, which is a viſcid frothy ſubſtance, taken from the ſurface of other maſſes of fermenting liquor has been commonly uſed. But the nature of this ſubſtance, much leſs its mode of action, has not been conſidered, with that degree of attention, which one would have expected ſhould have been excited by ſo extraordinary an agent. We are told indeed that a vinous ferment induces the vinous, that a ferment of an acetous kind brings on the acetous fermentation, and a putrid one that fermentation which ends in putrefaction. But we receive no more information relative to the manner in which they produce theſe effects, than we do with regard to fermentation itſelf.

Before I endeavour to deliver any theory of ferments or of fermentation, I ſhall relate a number of facts, which have led to a few thoughts on the ſubject; and having mentioned the phenomena attendant on the proceſs, as deſcribed by other Chemiſts, ſhall then proceed to offer an hypotheſis, with the greateſt diffidence: a diffidence which nothing could enable me

me to surmount, but the kind indulgence I have so often experienced from men of Science. And on no occasion have I stood more in need of their candour than on the present one; as the obscurity and intricacy of the path, on which I am entering, the almost total want of guides, and my inadequate abilities to clear away the obstacles, throw light on the dark parts, and point out those that may be traversed with ease and certainty, place me in a situation truly difficult. Indeed I was in hopes to have rendered what I have to offer, less imperfect, but an accident has so engaged my thoughts, and added so much to my necessary avocations, that I have been able to devote but a small portion of my time to Scientific pursuits.

Soon after Dr. *Priestley* had published his method of impregnating water with fixed air; I began to prepare artificial Pyrmont-water by that means; and early observed that water, so impregnated, though it at first shewed no sparkling when poured into a glass; yet after it had been kept in a bottle, closely corked, for some days, exhibited, when opened, the sparkling appearance of the true Pyrmont-water. * This I attributed, and perhaps not unjustly, to the gas which had been more intimately combined with the water, and reduced to a kind of latent state, recovering its elasticity and endeavouring to escape.

Having one day made some punch with this water, and having about a pint of it remaining, after my friends had retired, I put it into a bottle capable of containing a quart, and corked the bottle. On opening it, at the distance of three or four days, the liquor, when poured out, creamed and mantled, like the briskest bottled cyder. An old gentleman, to whom I gave a half pint glass full of it, called out in raptures to know what delicious liquor he had been drinking, and earnestly desired, if I had any more of the same, I would give him another glass.

Dr. *Priestley*

* Various methods have since been devised of forcing such a quantity of gas to combine, or at least to mix with water, as immediately to communicate to it this appearance.

Dr. *Prieſtley*, as has been already mentioned, had informed us that fixed air, thrown into a wine or malt liquor, grown vapid, reſtored to them their briſkneſs and pleaſant taſte. On impregnating ſome vapid ale with fixed air, I was diſappointed in not finding the effect immediately produced. But after bottling the ale and keeping it cloſely ſtopped for four or five days, it became as briſk as ale, which in the common way has been bottled ſeveral months.

In the year 1778, I impregnated, with fixed air, a quantity of milk-whey, which I had clarified for the purpoſe of preparing ſome ſugar of milk, and bottled it. In about a week, the whey in one of the bottles, which had been ſo cloſely corked, that the liquor had partly oozed out, was remarkably briſk and ſparkling. Another bottle, which was not opened till the Summer of 1782, contained the liquor, not in ſo briſk a ſtate, but become evidently vinous, and without the leaſt acidity perceptible to the laſt.

I now began to ſuſpect that fixed air is the efficient cauſe of fermentation; or, in other words, that the properties of Yeaſt, as a ferment, depend on the fixed air it contains; and that Yeaſt is little elſe than fixed air, enveloped in the mucilaginous parts of the fermenting liquor. I therefore determined to attempt the making of artificial Yeaſt. For this purpoſe, I boiled wheat flour and water to the conſiſtence of thin jelly, and putting the mixture into the middle part of *Nooth*'s machine, impregnated with fixed air, of which it imbibed a conſiderable quantity. The mixture was then put into a bottle, looſely ſtopped, and placed in a moderate heat. The next day the mixture was in a ſtate of fermentation, and by the third day, had acquired ſo much of the appearance of Yeaſt, that I added to it a proper quantity of flour, kneaded the paſte, and after ſuffering it to ſtand, during five or ſix hours, baked it, and the product was bread, tolerably well fermented.

I now determined to make a more ſatisfactory experiment. The wort, obtained from Malt, it is known cannot be brought into

into a ſtate of fermentation, without the aid of a ferment; for which purpoſe Yeaſt is always uſed. I, therefore, by impregnating wort with fixed air, I could bring on the vinous fermentation; if I could carry on this fermentation ſo as to produce ale, and, from the ale, procure ardent ſpirit, I imagined that I ſhould be able to announce to the world, a mode of procuring newly fermented liquors, in moſt climates, and in moſt ſituations.

I, accordingly, procured from a public-houſe two gallons of ſtrong wort. It had a diſagreeable bitter taſte, owing either to bad hops, or to ſome ſubſtitute for hops. A large part of the liquor was impregnated in *Nooth*'s machine with fixed air, which it ſeemed to abſorb very rapidly and in a large quantity. When it was thus impregnated, it was mixed with the other part, and poured into a large earthen jug, the mouth of which was ſtopped with a cloth; and placed in a degree of heat, varying from 70° to 80.° In twenty-four hours the liquor was in briſk fermentation, a ſtrong head of Yeaſt began to collect on its ſurface; and on the third day, it appeared to be in a ſtate fit for tunning. It was therefore put into an earthen veſſel, ſuch as is uſed in this country, by the common people, as a ſubſtitute for a barrel, for containing their ſmall brewings of fermented liquors. During the ſpace of near a week, previous to the ſtopping up of this veſſel, much Yeaſt was collected on its ſurface, and occaſionally taken off; and by means of this Yeaſt, I fermented wheat flour, and procured as good bread, as I could have obtained, by uſing an equal quantity of any other Yeaſt.

The veſſel was now ſtopped up; and, in about a month, tapped. The liquor was well fermented, had a head or cream on its ſurface, and though, as might be expected from the deſcription of the wort, not very pleaſant, yet as much ſo, as the generality of the ale brewed at public houſes.

I flatter myſelf that theſe experiments may be of extenſive utility, and contribute to the accommodation, the pleaſure, and the

the health, of men, in various ſituations, who have hitherto, in a great degree, been precluded from the uſe of fermented liquors; and be the means of furniſhing important articles of diet and of medicine. Not only at ſea, but in many ſituations in the country, and at particular ſeaſons, Yeaſt is not to be procured. By the means I have ſuggeſted, in theſe experiments, freſh bread and newly fermented Malt or Saccharine liquors may at any time be procured.

N. B. We have not been favoured with the name of the Author of the above experiments, owing to the neglect of the Tranſcriber.

LETTERS.

LETTER DLXXXVI.

[From ———, to the Rev. J. Weſley.]

Edinburgh, Oct. 25, 1783.

Rev. and dear Sir,

I Moſt ſincerely congratulate you upon your recovery, in being once more given to the prayers of God's people, I doubt not for wiſe and good purpoſes. I hope the Lord has much to do with you, and by you yet, before he calls you to receive your full reward. I am glad to find your excurſion to *Holland* has been ſo comfortable and profitable. How deſirable is it to ſpend and be ſpent for God, and to be enabled to increaſe your labours inſtead of diminiſhing them, as you advance in years. Surely this muſt be of the Lord, and may well be wondrous in your eyes: what cannot faith and prayer effect! Through mercy I feel much of the ſweetneſs and profit of the latter; and pant to prove the utmoſt power of the former; for ſome time paſt I have not enjoyed much comfort, but have been ſtruggling into God, following hard after him for all he is willing to beſtow; to *this* I ſeem drove by a haſty

neceſſity, feeling more and more of the emptineſs of all created good, and being more and more fully perſuaded of the fulneſs that is in God. It ſeems as if I could not live at this poor dying rate. The ſmall taſte I have of the goodneſs of the Lord, has quite ſpoiled my reliſh for worldly ſatisfactions. Indeed it is an enjoyment of ſuch a ſuperior nature to what earthly good can beſtow, ſo much more delicate, yea exquiſite, that it has proved a great preſervative againſt the pleaſing baits and dangerous temptations of the world. Yet ſometimes I have been tempted to think I was miſtaken in this point, and that it was rather owing to great ſhyneſs of temper, and perhaps a degree of pride, that I was ſo little diſpoſed to unite with the generality of people I met with, or to be made happy by thoſe things that many others were perfectly ſatisfied with. It is no doubt of conſequence to have this matter cleared up, and to be fully aſcertained from which of the above cauſes theſe effects flow, but I feel quite unable to determine the point, nor do I believe any but God himſelf could fully ſatisfy me. I ſhall be glad to hear that all the effects of your late diſorder are gone; that your ſoul proſpers as the palm tree, and your labours grow more and more ſucceſsful. I am Rev. and dear Sir, your faithful, humble ſervant.

LETTER DLXXXVII.

[From John Bauſell, to the Rev. J. Weſley,]

October 14, 1789.

Dear Friend John Weſley,

WITH this I preſent thee with a pamphlet for thy peruſal: if thou art perſuaded it is dictated by the Maſter, receive it as from him. Look not at the inſtrument; at the meanneſs of the veſſel by which our heavenly Father conveys us food. I doubt not but thou haſt been an inſtrument in thy Maſter's hand, of good unto the inhabitants of this

nation,

nation, in awakening many thouſands out of a ſtate of lethargy; go on in the name of the Lord, and may his bleſſing attend thee, and the Angel of his preſence encamp round about thee, and accompany thee through this vale of tears! And, when thy earthly habitation of clay ſhall be diſſolved, may thy ſoul be tranſlated into thoſe regions of immortal bliſs, where the morning ſtars ſing together, and the Sons of God ſhout aloud for joy!

I am free to inform thee, my friend, that from my childhood I have been ſeeking a city called Jeruſalem. I have heard and read many excellent things concerning her, that her walls are ſalvation, and her gates praiſe: that her gates are continually open, both day and night; and that her Prieſts are clothed with ſalvation, and her Miniſters are as a flame of fire. O that I might gain an entrance in at the gate of the Holy City, and know the laws, ſtatutes, and commandments of the great King of Kings, and do them, that I may have a right unto the tree of life, and eat of the heavenly fruit of paradiſe, and live for evermore! And may thou, my friend, partake with me, may we drink together of the ſtreams of that pure river which proceedeth from the throne of God, clear as cryſtal! May it be our concern to walk in the counſel of the Holy One of Iſrael while here, then we ſhall have a well grounded hope of being admitted into the kingdom of glory hereafter. And may thou, my ancient friend, for whom I feel a ſincere regard, pray unto the Lord the fountain of light and wiſdom, to direct thy ſteps in righteouſneſs, that great may be thy peace, and that thy peace may flow as a river into thy ſoul, and that thou mayeſt have to drink deep draughts of divine conſolation, of the joy of God's ſalvation! May the Lord anoint thy head with holy oil, and cauſe thy cup to run over; may the Lord ſpread a table for thee in the ſight of thy enemies; may my God teach thy hands to war, and thy fingers to fight, againſt the enemies of his holy kingdom: and may thou be inſtrumental in his hands, in bringing the children of men unto the

mountain of the Lord, unto the houſe of the God of *Jacob*, who has promiſed to teach his people his ways, and to guide them in the midſt of the paths of judgment, cauſing thoſe that love him to inherit ſubſtance.

If mankind were to hear and obey the voice of the Spirit of God, they need not the teachings of men. If the ſheep of the Lord's paſture hearken and obey the voice of the good Shepherd and follow him; he will lead them into the green paſtures. It was the concern of the Miniſters of Chriſt in the morning of the Goſpel-day, to turn men from darkneſs unto light, from Satan unto God, and from the teachings of men unto the word of God. The engrafted word to which they bore teſtimony was able to ſave the ſoul, that their faith might not ſtand in the wiſdom of words, but in the power of God alone. This is the rock upon which the Church of Chriſt is built, and againſt which the gates of hell are not able to prevail. There is no other foundation can be laid, than what is already laid, viz. Chriſt Jeſus, the wiſdom and power of God, the divine light that enlighteneth every man coming into the world. Thoſe that walk in this heavenly light become the children of the light, and of the day, in whom there is no cauſe of ſtumbling.

I write not theſe things, my friend, under an apprehenſion, thou art a ſtranger unto them, but to ſtir up the gift of God in thee that thou mayeſt be exerciſed under the influence of this divine gift, in forming a people that may live to the praiſe and glory of God. Remember, the great Apoſtle Paul ſaw that after his departure, grievous wolves would creep in, not ſparing the flock. O that all who profeſs themſelves Miniſters of Chriſt might move under the conſtraining influence of pure diſintereſted love! that they and their hearers might be rooted and grounded in love, that they might comprehend the heights and depths, and know and experience divine love to poſſeſs their ſouls, that they may enjoy this treaſure in their earthen veſſels; and this will be the happy experience of all thoſe who

are

are looking with a single eye unto God, whose dependance upon, and expectation is alone from him, from whom every good and perfect gift cometh. He is the God and Father of the spirits of all flesh, the fountain of light and love, in whom there is no variableness, nor shadow of turning. His love is as great towards man, his beloved offspring, in this as in any other age. In that love that is without dissimulation, I salute thee, and bid thee farewel in the Lord, a travailler for the prosperity of Sion, JOHN BAUSELL.

P. S. I am at present separated from all Society. I can see no people I can join in religious fellowship with. I have had two meetings with thy people at *North Walsham* to comfort; but was refused the like opportunity last week. The excuse my friend *C*—— made was, it was contrary to thy Rules. I hope thou makest no Rules contrary to the Gospel Rule, to do by others as thou wouldst be done unto: I hope better things of thee. I attempted this summer to speak after the Minister had done in the Tabernacle at *London*, but they pulled me down. I write these things that thou mayest be instrumental in promoting a more noble liberal conduct among thy people.

I should be glad to see thee with any of thy friends, and if thou feel freedom to have a meeting at my house, it is open to receive thee: and if thou conclude upon it, please to let me know, and I will by divine permission give notice of it next week. I have thought, if thou and those that minister in the word and doctrine among thy people wait upon God to be endued with wisdom and power from him to feed the flock, his blessing will attend you; but if the Preachers move in their own will and wisdom, the Lord will set them aside, and raise up others to bear testimony to his great power, goodness and love; for he will have a people that shall worship him under the influence of his own Spirit. These he will own with his presence. Those that honour God he will honour.

POETRY.

POETRY.

SHORT HYMNS.

[By the late Rev. C. WESLEY.]

HYMN XXXII.

On MATT. vii. ver. 8.—*To him that knocketh, it shall be opened.*

PLEADING in prayer the faithful word,
The blessing I implore;
Open to me most gracious Lord
The penitential door:
At God's right-hand with glory crown'd,
If crown'd for me thou art;
By one kind look my spirit wound,
And break my flinty heart.

Strengthen'd by Thee to persevere,
In ceaseless prayer to pray;
Jesus, thy earnest suppliant hear;
And mercy's door display:
The door of faith and pard'ning grace
Now let it open'd be,
T' admit into thy children's place
The chief of sinners, me.

An entrance through thy speaking blood,
Into the holiest give;
And bring me back by faith to God,
And with thy Saints receive:
Yet will I, Lord, my suit repeat
For more abundant love;
'Till thou my urgent soul admit
Into thy fold above.

CHRIST'S

CHRIST'S PASSION. *An* ODE.

[By Mr. Pitt.]

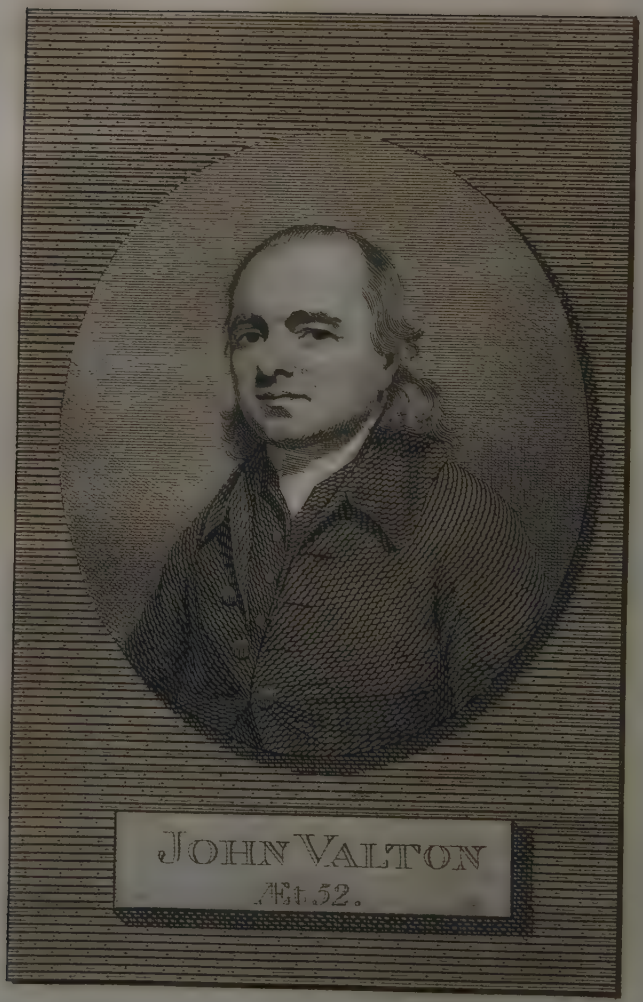
NO more of earthly subjects sing,
To heaven, my Muse, aspire;
To raise the song, charge every string,
And strike the living lyre.
Begin; in lofty numbers show
Th' eternal King's unfathom'd love,
Who reigns the sovereign God above,
And suffers on the cross below.
Prodigious pile of wonders! rais'd too high
For the dim ken of frail mortality.
What numbers shall I bring along!
From whence shall I begin the song?
The mighty mystery I'll sing inspir'd
Beyond the reach of human wisdom wrought,
Beyond the compass of an angel's thought,
How by the rage of man his God expir'd.
I'll make the trackless depths of mercy known,
How to redeem his foe God render'd up his Son;
I'll raise my voice to tell mankind
The Victor's conquest o'er his doom,
How in the grave he lay confin'd,
To seal more sure the ravenous tomb.
Three days th' infernal empire to subdue,
He past triumphant through the coasts of woe;
With his own dart the tyrant death he slew,
And led hell captive through her realms below.

A mingled sound from *Calvary* I hear,
And the loud tumult thickens on my ear,
The shouts of murderers that insult the slain,
The voice of torment and the shrieks of pain.
I cast my eyes with horror up
To the curst mountain's guilty top;

See

See there! whom hanging in the midſt I view!
Ah! how unlike the other two!
I ſee him high above his foes,
And gently bending from the wood
His head in pity down to thoſe
Whoſe guilt conſpires to ſhed his blood.
His wide extended arms I ſee,
Transfix'd with nails, and faſten'd to the tree.
Man! ſenſeleſs man! canſt thou look on?
Nor make thy Saviour's pains thy own?
The rage of all thy grief exert,
Rend thy garments and thy heart:
Beat thy breaſt, and grovel low,
Beneath the burden of thy woe;
Bleed through thy bowels, tear thy hairs,
Breathe gales of ſighs, and weep a flood of tears.
Behold thy King with purple cover'd round,
Not in the Tyrian tinctures dy'd,
Nor dipt in poiſon of *Sidonian* pride,
But in his own rich blood that ſtreams from every wound.
Doſt thou not ſee the thorny circle red?
The guilty wreath that bluſhes round his head?
And with what rage the bloody ſcourge apply'd,
Curls round his limbs, and ploughs into his ſide?

At ſuch a ſight let all thy anguiſh riſe,
Break up, break up the fountains of thy eyes.
Here bid thy tears in guſhing torrents flow,
Indulge thy grief, and give a looſe to woe.
Weep from thy ſoul, till earth be drown'd,
Weep, till thy ſorrows drench the ground.
Canſt thou, ungrateful man! his torments ſee,
Nor drop a tear for him, who pours his blood for thee?


JOHN VALTON
Æt. 52.

THE Arminian Magazine, For APRIL 1792.

DIALOGUES *on* PREDESTINATION.

[*By Dr.* WOBACK, *ſometime* BISHOP *of* WORCESTER.]

DIALOGUE II.

DIOTREPHES *and* CARNALIS.

Calviniſm a cloak for the Carnal, and an obſtacle to Converſion.

[*Continued from page* 117.]

CAR. I Shall not aſk you how it can conſiſt with God's ſincerity, to profeſs to will one thing, and ſecretly to will another: but I ſhall only obſerve, that ſince this revealed will of God is nothing but his external word, repudiable, and for the moſt part eventually rejected, it muſt needs be, as I ſaid, a key that will not fit the lock; I mean it is no fit and adequate means to bring us into the ſtate of grace, though you ſay God hath appointed it to that purpoſe. Inſomuch, as Dr. *Twiſs* affirms,* that "the execution of God's

* *Ubi ſupra*, p. 84.

goodneſs towards a man, is not haſtened by his hearkening to God's word; for though men do hear it daily, yet are they not forth-with brought to faith."

For this word is but a moral inſtrument, whoſe whole energy is exerted, and put forth only by precepts and inſtructions, exhortations and perſuaſions, promiſes and threatenings, (as was intimated even now;) ſuch inducements as haply may conduce ſomewhat towards the inciting of a ſoul already alive and active, but can confer nothing towards the exciting of a ſoul that is dead of thoſe two great ſpiritual diſeaſes, wilfulneſs and blindneſs; and therefore it ſeems very irrational to undertake her reſurrection by ſuch feeble and incompetent applications: and Dr. *Twiſs* * doth readily acknowledge, "That God, unto the outward miniſtry of the word, doth not, for the moſt part, add the efficacy of his Spirit to work men unto faith and repentance," which is the actual cure of their blindneſs and wilfulneſs. So that this zeal and earneſtneſs you hold forth in a way of moral perſuaſion, with that ineffectual aſſiſtance of the Spirit, flies at no higher an aim, than to render men inexcuſable, if it can amount to that; for whatever cure it may work upon his blindneſs, it leaves his diſeaſe of ungodlineſs ſtill unmaſtered: and ſo, in fine, you leave me but where you found me, in my inſuperable ſtate of death ſtill, after all theſe applications; and though you call it but a moral impotency, yet it is ſuch, it ſhould ſeem, as is not to be cured by moral means, though ſome motions of the Holy Ghoſt concur with it. What therefore can you preſcribe me further, that I may, if it be reaſonable, ſubmit to it?

Dio. You muſt diligently go forward in the uſe of thoſe means, and ardently deſire, and humbly and reverently expect the good hour of more plentiful grace; ſo that famous *Synod* † doth adviſe you. And though you be dead in your treſpaſſes and ſins, yet you know, a condemned trator, that is dead in

* *Vind.* p. 116. † *Synod of Dort*, cap. i. art. 16.

law,

law, may by humble ſupplication do ſomewhat to diſpoſe himſelf for pardon and life. Mr. *Baxter on ſaving faith*, p. 39.

CAR. Sir, I doubt you contradict the doctrine of the *Synod*, if it doth not (in this point) contradict itſelf; for they infer, that an unregenerate man "is properly and totally dead in ſins, and deſtitute of all ſtrength tending to ſpiritual good; that he is not able to hunger and thirſt after righteouſneſs, or everlaſting life; or to offer the ſacrifice of an humble and contrite heart, ſuch as is acceptable to God." *Syn. Dodrac.* c. iii. iv.

DIO. "You muſt betake yourſelf daily to God in hearty prayer; beſeeching him to open your eyes, and ſhew you the greatneſs of your ſin and miſery, till you be unfeignedly humbled; and that he would ſhew you the need of his grace in Chriſt, till you can thirſt after him and his righteouſneſs; and that he would ſhew you the certainty and excellency of his glory, till your heart be ſet upon it above all." *Treat. of Converſ.* p. 239.

CAR. We heard before, that ſuch prayers of the unregenerate have no promiſe to bottom on, and how then can they be made in faith? But beſides, the aſſembly of Divines, and the congregational churches tell us,* "that works done by unregenerate men, although, for the matter of them they may be things which God commands, and of good uſe both to themſelves and for others: yet, becauſe they proceed not from a heart purified by faith, nor are done in a right manner, according to the word; nor to a right end, the glory of God; they are therefore ſinful, and cannot pleaſe God, or make a man meet to receive grace from God; and yet their neglect of them is more ſinful and diſpleaſing unto God." The laſt clauſe of which theſis ſeems to oppoſe the opinion of ſome other divines of the ſame combination, who ſay poſitively, that all works done before regeneration are more hurtful than profitable; but indeed they are coincident: for if they cannot make us meet to receive grace, nor pleaſe God, but are ſinful; then it will un-

* Cap. xvi. n. 7. Of their Confeſ. and Declarat. reſpectively.

deniably follow, that they are more hurtful than profitable to our ſalvation. So that upon the matter, after all the rules you preſcribe, and the advice you give to the unregenerate, you allow him but the choice of a leſſer evil to bring him into a ſtate of grace.

DIO. You may miſtake thoſe aſſemblers, and the elders of the congregational churches; I find them declare in the chapter of free-will (c. ix. n. 3.) "That a natural man, being altogether averſe from that (ſpiritual) good (accompanying ſalvation) and dead in ſin, is not able by his own ſtrength to convert himſelf, or to prepare himſelf thereunto." Obſerve, they ſay, he cannot prepare himſelf by his own ſtrength; but if common grace be added to their own ſtrength, I ſuppoſe they will not deny, but by the acceſſion of ſuch auxiliaries, a man may diſpoſe himſelf for converſion: for that common grace is preparatory to ſpecial, is ſo commonly held by Proteſtants (eſpecially practical divines) and ſo plain in Scripture and reaſon, that I ſhall not trouble you with many words about it.

1. "He that uſeth God's appointed means as well as he can, is more diſpoſed for the bleſſing of thoſe means, than the wilful deſpiſer or neglecter of them."

2. "He that is nearer Chriſt, is more diſpoſed to come to him by faith, than he that is at a further diſtance."

3. "He that doth not ſo much reſiſt the Spirit, but with ſome ſerioufneſs beggeth for the Spirit and for ſaving grace, is better diſpoſed for it, than ſuch as obſtinately reſiſt and ſcorn it."

[*To be continued.*]

SERMON

SERMON LXVI.

[By the late Rev. J. WESLEY.]

2 CORINTHIANS iv. 7.

[*Concluded from page* 120.]

II. 1. BUT this, invaluable as it is, *we have in earthen veſſels.* The word is exquiſitely proper, denoting both the brittleneſs of the veſſels, and the meanneſs of the matter they are made of. It directly means what we term *earthen ware.* China, Purcelain, and the like. How weak, how eaſily broke in pieces! Juſt ſuch is the caſe with a holy Chriſtian. We have the heavenly treaſure in earthly, mortal, corruptible bodies. *Duſt thou art,* ſaid the righteous Judge, to his rebellious creature, till then incorruptible and immortal, *and to duſt thou ſhalt return.* How finely (but with what a mixture of light and darkneſs,) does the Heathen Poet touch upon this change?

Poſt ignem ætherea domo
Subduxerat.

"After man had ſtolen fire from heaven." (What an emblem of forbidden knowledge.) *Magna & nova febrium, &c.* that unknown army of conſumptions, fevers, ſickneſs, pain of every kind, fixt their camp upon earth, which till then they could no more have entered, than they could ſcale heaven: and all tended to introduce and pave the way for the laſt enemy death. From the moment that awful ſentence was pronounced, the body received the ſentence of death in itſelf: if not from the moment our firſt parents compleated their rebellion, by eating of the forbidden fruit. May we not probably conjecture that there was ſome quality naturally in this, which ſowed the ſeeds of death in the human body, till then incorruptible

incorruptible and immortal! Be this as it may, it is certain that from this time, *the incorruptible body has preſſed down the ſoul.* And no marvel: ſeeing the ſoul, during its vital union with the body, cannot exert any of its operations, any otherwiſe than in union with the body, with its bodily organs. But all of theſe are more debaſed and improved by the fall of man, than we can poſſibly conceive: and the brain, on which the ſoul more directly depends, not leſs than the reſt of the body. Conſequently, if theſe inſtruments by which the ſoul works are diſordered; the ſoul itſelf muſt be hindered in its operations. Let a Muſician be ever ſo ſkilful, he will make but poor muſic, if his inſtrument be out of tune. From a diſordered brain, (Such as is more or leſs, that of every child of man,) there will neceſſarily ariſe confoundneſs of apprehenſion, ſhewing itſelf in a thouſand inſtances, falſe judgment, the natural reſult thereof, and wrong inferences: and from theſe innumerable miſtakes will follow, in ſpite of all the caution we can uſe. But miſtakes in the judgment will frequently give occaſion to miſtakes in practice: they will naturally cauſe our ſpeaking wrong in ſome inſtances, and acting wrong in others: nay, they may occaſion not only wrong words or actions, but wrong tempers alſo. If I judge a man to be better than he really is, in conſequence I really love him more than he deſerves. If I judge another to be worſe than he really is, I ſhall in conſequence love him more than he deſerves. Now both theſe are wrong tempers. Yet poſſibly it may not be in my power to avoid either the one or the other.

2. Such are the unavoidable conſequences of *having theſe treaſures in earthen veſſels.* Not only death and its forerunners, ſickneſs, weakneſs and pain, and a thouſand infirmities, but likewiſe error in ten thouſand ſhapes will be always ready to attack us. Such is the preſent condition of humanity! Such the ſtate of the wiſeſt men! Lord, *what is man, that thou art ſtill mindful of him, or the ſon of man that thou regardeſt him!*

3. Something of this great truth, that the "corruptible body preſſes down the ſoul," is ſtrongly expreſſed in thoſe celebrated lines of the ancient Poet: ſpeaking of the ſouls of men he ſays,

Igneus eſt ollis vigor & cœleſtis origo
Seminibus, quantum non noxia corpora tardant
Terreniq; hebetant artus moribundaq; membra.

Theſe ſeeds of heavenly fire
With ſtrength innate would to their ſource aſpire,
But that their earthly limbs obſtruct their flight,
And check their ſoaring to the plains of light.

4. But ſuppoſe it pleaſed the All-wiſe Creator, for the ſin of man, to ſuffer the ſouls of men in general, to be weighed down in this miſerable manner, by their corruptible body: why does he permit the excellent treaſure which he has intruſted to his own children, to be ſtill lodged in theſe poor earthen veſſels? Would not this queſtion naturally occur to any reflecting mind? Perhaps it would; and therefore the apoſtle immediately furniſhes us with a full anſwer; God has done this, that *the excellency of the power might be of God, and not of us:* that it might be undeniably plain, to whom that excellent power belonged: that no fleſh might glory in his ſight, but that all who have received this treaſure, might continually cry, *Not unto us, but unto thee, O Lord, be the praiſe, for thy name and for thy truth's ſake.*

5. Undoubtedly this was the main deſign of God, in this wonderful diſpenſation, to humble man, to make and keep him little and poor, and baſe and vile in his own eyes. And whatever we ſuffer hereby, we are well repaid, if it be a means of *hiding pride from man*; of laying us low in the duſt, even then, when we are moſt in danger of being lifted up by the excellent gifts of God.

6. Nay,

6. Nay, if we ſuffer hereby, from the mean habitation of the immortal ſpirit; if pain, ſickneſs and numberleſs other afflictions beſide, to which we ſhould not otherwiſe have been liable, aſſault us on every ſide, and at length bear us down into the duſt of death: what are we loſers by this? Loſers! No, *In all theſe things we are more than conquerors through him that loved us:* come on then, diſeaſe, weakneſs, pain: afflictions (in the language of men.) Shall we not be infinite gainers by them? Gainers for ever and ever! Seeing *theſe light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory!*

7. And are we not by the conſciouſneſs of our preſent weakneſs effectually taught wherein our ſtrength lies? How loud does it proclaim, *Truſt in the Lord Jehovah, for in him is everlaſting ſtrength?* Truſt in him who ſuffered a thouſand times more than ever you can ſuffer! Hath he not all power in heaven and in earth? Then what though

The heavenly treaſure now we have
In a vile houſe of clay!
Yet he ſhall to the utmoſt ſave,
And keep it to that day.

Potta, June 17, 1790.

The JOURNAL *of* Mr. WILLIAM BLACK, *in his viſit to* NEWFOUNDLAND.

[*Continued from page* 123.]

TUESDAY 16. Yeſterday evening I preached in the church built by brother *Stretton*. God is evidently at work here alſo. Several are beginning to awake out of their ſins. The word ſeems to have reached their hearts. Several alſo are ſtirred up, and ſome not a little comforted. There is

no

no regular Society here: only about twelve or thirteen women meet together in Class. In the forenoon I went across the bay to visit a few poor people on that side. My heart was pained with the sight. They are not many degrees above the savage tribes, either in manner of living, or intelectual improvements. My God think upon them, that they perish not! After praying with them, I gave each a few words of exhortation, and then commended them to God. I was glad to find them all at the preaching in the evening.

This morning I called on the minister of the church of *England*, Mr. *Belfour*, but he was not at home. I then walked over to *Carboneer* and dined at brother *Valentine's*. He appears to be a friendly, pious man. He informed us that about fifteen were under conviction, and some very deeply so. Tuesday 16. I preached in the evening in the church at *Carboneer*. Under the sermon some began to cry out. I stopped preaching, and began to pray. My voice was soon drowned. I left the pulpit, and went up and down the church, exhorting those that were wounded and crying for mercy, to look unto Jesus as the only Redeemer. Weeping was on every side. About thirty were under deep distress, if one might so conclude from weeping eyes, heaving breasts, solemn groans, shrill cries, self accusations, and serious, reiterated inquiries "What shall I do to be saved?"

In the midst of this general distress, one young woman rose up and declared the loving kindness of the Lord to her soul. She appeared almost carried beyond herself. The happiness she found within, sparkled in her eyes, and gave an uncommon beauty to every feature: so that she looked not like the same person. I requested those who were in distress to withdraw to brother *M'Geary's* house, but they would not leave the church: so that it was between nine and ten o'clock before the meeting broke up. After they left the church, one might hear the language of distress for a considerable distance in different directions. What a change among this people in so short a

time! Lord, the work is thine; carry it on unto full salvation. I trust this is but the beginning of good days. I almost dread the thought of leaving them so soon as in all probability I must. However, the work is the Lord's. Not my will, but thine be done. I desire to labour faithfully while I am here, and leave the rest to the Lord.

Wednesday 17. This morning I visited the young woman that found peace last night. She was rejoicing in the Lord, and praising the wonders of redeeming love. Peace and joy still sparkled in her eyes. I gave her and two others who were in the house, a few words of advice, and by prayer commended them to God.

I walked about six miles to *Harbour-grace*, in company with brother *Stretton*, and preached in our chapel, built by him at his own expence. Before we parted, the spirit of conviction was poured upon the people here also, much in the same manner as at *Carboneer*. Some followed me to brother *Stretton's* house. I prayed and exhorted, until my strength was so exhausted that I could scarcely speak. Nothing was to be seen or heard in all parts of the room but the marks of distress; tears, groans, cries, prayers, &c. I know I cannot absolutely judge of the depth of the work by these outward circumstances; yet I apprehend they are pleasing symptoms, and they make my heart to rejoice.

Thursday 18. I discoursed upon the nature and necessity of religious Society. I read the rules of our Society, and explained to them some points of our discipline. Deep attention sat on every face; and many resolved to give themselves to God. Before I dismissed the people, I gave an invitation to those under distress, to call upon me at brother *Stretton's*, and I would spend half an hour with them in prayer, and serious conversation. Presently the house was filled. The spirit of conviction fell on the people. Nothing was to be heard through the whole room but the language of distress, attended with the most affecting prayers and cries for pardon. Some of them I

trust

truſt are not far from the kingdom of God. It was difficult to get the people to leave the houſe. Some of them ſtaid till twelve o'clock. I prayed, exhorted and talked till a pain in my breaſt obliged me to deſiſt. At laſt, I retired to my chamber in order that they might go home: but they knew not how to leave the houſe without the bleſſing they ſought for. One young man from *Briſtol* in *England*, who came to the houſe weary and heavy laden, was delivered of his burden, and went home rejoicing in Jeſus.

I believe there is a general ſhaking throughout the place; particularly amongſt the young people. This is the day of their viſitation. Lord, grant them to know and improve it!

Friday 19. This morning ſeveral of thoſe who are awakened called upon me at brother *Stretton's*, to join with us in prayer, and receive a word of exhortation. There is a bleſſed proſpect! O my God, carry on the work, and enable me to be faithful,

"'Tis worth living for this,
To adminiſter bliſs
And ſalvation in Jeſus's name."

My ſoul thirſteth after perfect purity of intention, and affection. The greateſt grief of my life is, that I do not always live in the ſpirit of full conformity to God.

Saturday 20. Yeſterday, I rode over to *Carboneer*. About thirty perſons came round in a boat. In the evening I preached in the church. O what a time! weeping, praying, &c. were on every ſide. Three more profeſs converting grace. My God, let none ſnatch at comfort 'till adminiſtered by thee. About one o'clock in the morning, I was called to go and pray with one in deep diſtreſs of ſoul, but did not go till about eight o'clock. Some had been praying and ſinging with her all night. I left her as I found her, refuſing to be comforted, till God gave her the knowledge of ſalvation by the remiſſion of

ſins. Her ſoul ſeemed to be in dreadful agonies. A man may eaſily ſuſtain his natural infirmities; but a wounded ſpirit, who can bear!

Sunday 21. I preached to about three hundred people at *Port de Grave* in the open air; and in the afternoon to about two hundred and fifty at *Bay Roberts*, where I found about twenty ſix that met together in Society, though not many of them have yet found peace. They appeared much affected. I formed them into a regular claſs, and added five more to their number. A pious young man leads them, and I truſt will be a great bleſſing to them.

Having met the Society, I ſet off for *Harbour-grace* in a ſmall ſkiff. The wind came a-head, and began to blow freſh, ſo that we were obliged to land, and grope our way through the woods in the dark. Such a road I have hardly ever travelled before. About ten o'clock we arrived ſafe at brother *Stretton's*, a fiſherman putting us acroſs the harbour.

Monday 22. While preaching at *Harbour-grace*, there was ſuch a ſhaking among the dry bones, as I have not ſeen ſince I came to the Iſland. Weeping, praying, groaning, &c. were on every ſide. O what a ſight! to ſee forty or fifty drowned in tears: ſome crying in the moſt affecting manner, deeply bewailing their ſins, and ſupplicating mercy for three hours together. One I hope found peace to his weary ſoul.

Wedneſday 24. I cannot but obſerve the goodneſs of God in ſending me here and that by a chain of providences. My intention was, inſtead of coming to *Newfoundland*, to have viſited *Paſamaquady*, the river St. *John's*, &c. &c. But the Lord over-ruled, and by viſiting two or three of the preachers with ſickneſs, occaſioned my return to *Halifax* at the time the before-mentioned veſſel was to ſail for this Iſland. I now ſee his deſign was big with mercy. What a change has God wrought in leſs than two weeks!

I rode with brother *Stretton*, to *Carboneer*. In the evening we had a moſt powerful ſeaſon, while I endeavoured to point out

out the difference between the righteous and the wicked, between him that ſerveth God, and him that ſerveth him not. Many were pricked at their hearts, and cried out, "What ſhall I do to be ſaved?" Some in a moſt affecting manner. One young woman, who was in extreme diſtreſs for ſome time, was delivered from her burden, and went home rejoicing greatly in the God of her ſalvation. There are now five or ſix who have profeſſed redemption in the blood of Chriſt within theſe few days. Many backſliders are healed, and not a few under deep convictions for ſin. Lord, the work is thine, carry it on, until righteouſneſs fill the earth.

[*To be continued.*]

A ſhort ACCOUNT *of* WILLIAM LANKTREE.

[By Mr. Math. Lanktree.]

WILLIAM LANKTREE was born at *Oldcaſtle*, in the county of *Weſtmeath* in *Ireland*, in the year 1772. In his childhood he was taught to pay regard to the publick worſhip of God, and to reverence his name, and word: yet he remained ignorant of his own depravity, and ſaw no need of redemption in the blood of Chriſt. This indeed was not ſtrange, ſince he converſed with none who profeſſed vital religion, nor was there any in the place to direct him in the way to the kingdom of God. It pleaſed God to give him a loud call, when he was in his ſixteenth year. He took ſwellings in his limbs, which broke and emitted the ſubſtance of his body; and baffled all the means made uſe of to remove them: yet ſtill he had no great apprehenſion of death, or the preparation neceſſary for ſo awful a change.

About the beginning of the year 1790, God who is rich in mercy, in love to him, and many ſouls in this place, who were likely to be deſtroyed for lack of knowledge, and were dead in treſpaſſes and ſins, ſent his ſervants to proclaim the acceptable

year of the Lord, and shew unto perishing sinners their Gospel privileges. The messengers of glad tidings were joyfully received by his father's family, for which I trust they will with him have reason to bless God through all eternity! Being ignorant of the Scriptures, and a stranger to spiritual doctrines, Mr. *W*——'s first sermon, had no great effect on him; but when he saw its effects on others, and heard the experience of one who had found peace with God, he began to hear for himself; and truly the seed fell in good ground. He was deeply convinced, and brought forth the fruit of true repentance. His desire to hear, was now so greatly increased, that when through weakness (which was the effect of his disorder,) he could hardly walk, he regularly attended the ministration of the word, and all the other means of grace.

He delighted in the word of God; and from this time whilst he was able to read, was seldom found without the Bible, or some other religious book in his hand. His conversation was truly profitable, and his spiritual discernment amazed me. He frequently accompanied me, when I visited a friend that lay on her death-bed; and it was here the Lord first revealed himself in his soul. One evening whilst we were agonizing in prayer for her that was afflicted, he found light break into his soul. His heart began to melt, and take the divine impression, whilst his flowing eyes, and expressions of joy, clearly evidenced his happy change.

His whole deportment from that time, plainly testified, that a work of redemption was wrought in his soul. The speedy advances of his disorder prevented his assembling with the people, except at his father's; here he sometimes prayed at prayer-meetings, and constantly in the family. He was frequently at the throne of grace in private; but as his dissolution hastened, his whole life seemed to be one continual prayer.

His love for souls was great; which he shewed by his care over the family; and all with whom he conversed. He reproved all who sinned in his presence, with cautious meekness.

He

He mourned for the impenitent, and backſliders; and had a feeling for all.—He generally had ſuch humiliating views of himſelf, that his experience was not a tranſporting joy; but a reverential fear. Yea, ſo great a ſenſibility had he of the reality of *eternal things*, that I do not know that he laughed, ſince he was firſt convinced of ſin. The cunning Adverſary, however, endeavoured to perſuade him, that a work of grace had never taken place in his ſoul, which cauſed him to doubt (for a time) of the reality of his faith.

About a fortnight before his death, he ſaid, "I know I am not yet ripe for eternity." One evening whilſt I called the family to prayer, in the room where he lay, I aſked him if he was able to pray a few words, which he did, pouring out his ſoul with ſuch unction, and power, for us, for the whole Society, the backſliders, the whole church, and for an abundant out-pouring of the Spirit of God on all fleſh, that I think I ſhall never forget the impreſſion it made on my mind.

The Lord was pleaſed at laſt to remove all his doubts, and gave him a clear ſenſe of his acceptance, and a ſweet manifeſtation of that perfect love, which caſteth out all fear. He now boldly ſaid, "I have no doubt but my pardon is ſealed." He ſaw his approaching diſſolution with joy; repeatedly ſaying, "I long to be diſſolved and to be with Chriſt." He was now worn almoſt to a ſkeleton; but ſtill enjoyed perfect reſignation, ſaying, "The will of the Lord be done!" When aſked how he was, he would patiently anſwer, "I have great reaſon to praiſe the Lord. O! that I was ſufficiently thankful for his mercies!" and again, "O how ungrateful was I! elſe I ſhould have been always praiſing the Lord for his goodneſs."

He rejoiced when he ſaw any near him, to whom he might declare the goodneſs of God, ſaying, "Religion is more than ſaying of prayers, &c. It is an inward work in the ſoul, that makes us feel God always; and fear him as much in private, as though there were a thouſand witneſſes," adding, "I do not deſire you ſhould think any thing of me; I am a poor unworthy creature,

creature, but ſeek thoſe things for yourſelves, ſeeing you muſt ſoon die as well as I." He deſired his mother not to grieve for him, but to work out her own ſalvation. He deſired always to have ſome one, either reading or praying by him; and was uneaſy when any thing trifling, or worldly was ſpoken of, ſhewing by his brightened countenance, and lifted eyes, that eternal things ſhould be the peculiar objects of their concern. And when we were ſilent, he would ſay to me, "Why do not you ſpeak?" "Why do not you comfort me?" When we ſpoke of eternity, heaven, the goodneſs of God, &c. his ſoul ſeemed to be moſt ſolemnly engaged in the contemplation of what we ſaid.

His debility increaſing, he could hardly ſpeak; but what he did ſay was expreſſive of that inward happineſs he ſtill enjoyed. The three laſt days of his trial, he would willingly have me with him always, ſtill ſaying, when I was not ſpeaking, "Why do not you encourage me?" I read Mr. *Weſley*'s dying expreſſions for him, and when I came to thoſe words, "The beſt of all is, God is with us:" he ſeemed to receive new ſtrength, ſaying with rapture, "The beſt of all is, God is with us." At another time he ſaid, "Lord, make us faithful! O! may the Lord feed, and nouriſh us with his love!"

On Saturday, September 17, 1791. He ſeemed to be very near his departure, and often ſaid, "Come, Lord Jeſus! Come quickly!" He then informed a perſon that ſtood by, that he would go ſooner than they expected; and deſired that there ſhould be no noiſe at his wake, but ſinging and prayer. All this he did with as much compoſure, as if he was only going to take a natural ſleep.

During the night he grew ſomething delirious; but it was eaſily perceived his heart was with Chriſt. At day-light he could not be underſtood; I aſked him ſeveral queſtions, and he ſtrove to make anſwer; but not ſo as to be underſtood. After a little, I ſaid, Chriſt is precious at this hour: he anſwered, "O yes!" I deſired him, if his ſoul was happy, and

if he could not ſpeak, to lift up his hand; which he did. For ſome time after he could articulate, "O Lord! O Lord!" But I think the laſt word he ſpoke plainly was, "Come, Lord Jeſus." About eight o'clock, as we were meeting the Claſs, the ſilver cord was looſened, and leaving a propitious ſmile imprinted on the countenance of his earthly tabernacle, his happy ſpirit took its wiſhed for flight to the manſions of eternal glory. M. L.

A TREATISE, *concerning the* GODHEAD *of* JESUS CHRIST.

[Tranſlated from the FRENCH.]

CHAP. III.

That the Apoſtles make JESUS CHRIST *equal with* GOD.

[*Continued from page* 138.]

ST. *Paul* ſcruples not to ſay, That *Jeſus Chriſt thought it no robbery to be equal with* his Father. And his Father, without all controverſy, is the Moſt High God. It is remarkable, that he who ſpeaks thus is St. *Paul*, who of all men in the world, aſcribes the moſt to grace, and moſt carefully refers all things to the glory of God. Would one who is ſo careful, not to aſcribe to ſecond cauſes any of the praiſe that belongs to God, have lightly uſed an expreſſion, which ſets a creature on a level with his Creator?

I deſire three things in particular, may be conſidered on this head. The firſt is, That God had ſolemnly declared by his Prophets, there was *none like unto him.* He had not ſaid it once or twice only, but had repeated it a thouſand times. He had ſpoken it in a manner capable of confounding Idolaters: he had made it the grand principle of his religion. St. *Paul* knew this: he had read the oracles of God again and again. Yet St. *Paul* dares anſwer that voice from heaven, *Who is like unto*

unto me? by boldly anſwering, "*Jeſus Chriſt:* he *thought it no robbery to be equal with* this great God.

The ſecond conſideration is, The Apoſtle could not but know that reaſon, (or rather pretence) for which Chriſt had been accuſed and condemned by the Jews, was that he made himſelf like and equal to God. This was an inſufferable offence to them, who had heard God ſaying by the Prophets, *Who is like unto me?* St. *Paul* did all that lay in his power, to draw the Jews to Chriſtianity: but inſtead of juſtifying the Chriſtian from the crime of equalling a creature with the Creator, at a time when this was ſo neceſſary both for the ſalvation and for the glory of God, he affirms, that Jeſus Chriſt *thought it not robbery to be equal with God!* Would he who rent his garments, when they took him for *Mercury*, a ſubaltern God of the Heathens, have dared to equal a mere creature with the Moſt High God?

In the third place, I conſider, that the other expreſſions of the apoſtles, are a ſure comment on this: and that as the apoſtles of Chriſt, not only attribute to him the name of God, but attribute it with the very ſame idea which the Prophets had affixed to it: as they gave him the titles which could not poſſibly belong to him, if he were not equal with God: it cannot be doubted, but St. *Paul* here uſes the term in its proper and literal ſenſe.

Obſerve four judgments which the Jews might reaſonably form hereon. They judged, firſt, that Chriſt was a mere creature: ſecondly, that we cannot without impiety ſay, that a creature is equal with God: thirdly, that the diſciples of Chriſt did ſay, Chriſt was equal with God, equalling a creature with the Creator: and, fourthly, that they ought, for ſo doing to be treated as blaſphemers. This laſt is but a juſt and natural concluſion from the three preceding. For how properly might they have ſaid to the apoſtles, "When God ſaith, *Who is like unto me?* He does not exclude a reſemblance of conformity and analogy: (for thus we are like him in many reſpects) but

a reſemblance

a reſemblance of equality. And it is this very reſemblance which you aſcribe to a creature, when you affirm, That Jeſus Chriſt *thought it not robbery to be equal with God.* For, if you ſpoke this only of a reſemblance of analogy, you ſay nothing: this may be aſcribed either to angels or men: and yet no angel or man, could or ought, to have expreſt himſelf in this manner. You muſt therefore aſcribe a reſemblance of equality to him, according to the truth and natural force of the expreſſion.

In fine: if Jeſus Chriſt was not equal with God, why does the Apoſtle ſay ſo? What neceſſity was there for ſpeaking thus? Was it neceſſary for the glory of God? No. On the contrary, it diſhonours God, by giving his glory to another, at leaſt, if you take the words in the ſame ſenſe, wherein they have been always hitherto taken. Was it neceſſary in order to do honour to Jeſus Chriſt? But might not honour have been done to him, without ſetting him on an equal footing with the Supreme God? Was it neceſſary, in order to ſhew the truth and accompliſhment of the ancient oracles? But thoſe very oracles had pronounced, that there was but one God, and that there was none like him. Was it to edify men? But how could they be edified by ſeeing a creature equalled with the Moſt High? St. *Peter* and *Paul* were the diſciples of Chriſt, his Miniſters, his Ambaſſadors; and thoſe who undoubtedly held the firſt rank in the Church of Chriſt. Nevertheleſs were St. *Peter* or *Paul* to ſay, *I count it no robbery to be equal with Chriſt*, ſhould not we, would not every ſerious Chriſtian, look upon him as a blaſphemer? Now God, the Supreme God ſtands at a infinitely greater diſtance from Jeſus Chriſt (if he is a creature) than Jeſus Chriſt can ſtand from one of his Apoſtles. If therefore it would be a blaſphemy for him, to ſay he was equal with Chriſt, what blaſphemy muſt it be, to ſay Jeſus Chriſt (if a creature) *thought it no robbery to be equal with God?*

CHAP. IV.

That JESUS CHRIST *required and received* ADORATION.

TO ſhew ſtill more clearly, that the Apoſtles made Chriſt equal with God and that he equalled himſelf with the Moſt High, in the proper ſenſe of the word, over and above ſhewing that he aſſumed the names and titles which were ſacred to the Supreme God, we ſhall now ſhew farther, that he laid claim to the ſame homage and adoration.

It is certain, that we are to worſhip God, and that we are to worſhip none but him. When men have pretended to this worſhip, they have thereby pretended alſo to be Gods. And if they have not pretended to be Gods, neither have they pretended to this worſhip.

Had we then hitherto doubted, whether Jeſus Chriſt would have men regard him as God, we could doubt it no more when we ſee him permitting and requiring men to worſhip him. Not long after his birth, he was adored by the Shepherds, and then by the Wiſe-men. And the ſame Goſpel which records this, records his being frequently adored, through the whole courſe of his life: and adds not only that men are permitted to do this, but likewiſe, that all *the angels of God* are commanded to *worſhip him*.

Now if Jeſus Chriſt is the Supreme God, he has reaſon to claim adoration. But if he is not, we cannot pay it him, without a kind of ſacrilege. Certainly were all the reſt ſupportable, this could not be borne or excuſed in any wiſe: for a creature to make himſelf equal with the Moſt High, not by words only, but actions too.

It is pretended indeed, that there are two ſorts of worſhip: a ſubaltern or inferior kind; which may be paid to creatures, and a Supreme, which can be paid to the Supreme God only. But this avails nothing; for it is eaſy to ſee that Chriſt laid claim to the higheſt Adoration: he would have men think of him as they think of the Moſt High God, would be worſhipped

as

as the Moſt High. But Jeſus Chriſt would have men think of him as they think of the Moſt High God. For he deſcribes himſelf as equal with the Moſt High. He aſſumes to himſelf his attributes, his omnipotence, omniſcience, and the reſt. Therefore he would have men think of him as they think of the Moſt High God. Again, he who ſpeaks of himſelf as the Moſt High God, or who authoriſes others ſo to ſpeak, deſigns to be acknowledged as ſuch, and to be adored as the Moſt High. But Jeſus Chriſt ſpeaks of himſelf thus, and authoriſes others ſo to ſpeak. This appears in his taking the names of God. For otherwiſe what need had he to take them? It appears farther, from his aſcribing to himſelf the attributes and the works of God. *All things were made by him, and without him was not any thing made which was made.* Laſtly, He would not have us to do for him what has never been done but for the Moſt High God, would be worſhipped as the Moſt High. But Jeſus Chriſt would have us do for him what has never been done but for the Moſt High. We ought to give our hearts to God; to love him above all; and it is to God alone that we owe this. But we owe it to Jeſus Chriſt. We ought to love him above what we love moſt, even our own life. *If a man hate not his own life*, ſaith he, *for my ſake, he is not worthy of me.* We owe to God, not the ſacrifice of bullocks and lambs, but the ſacrifice of our blood and our life: a ſpiritual ſacrifice worthy of a religion and a covenant more perfect than that of the law. But Jeſus Chriſt requires us to pay him this; which was never done for any but God. It is therefore every way plain, that he would have us worſhip him as the Moſt High God.

That inferior or ſubaltern kind of worſhip, of which ſome love to ſpeak, was not known either by our Law-giver, or by the Prophets, or by Chriſt himſelf, or his Apoſtles.

Two conſiderations ſhew, that the ſubaltern worſhip was not known to the Law-giver. The firſt is, that he forbids in general

general all worſhip, but that of the Supreme God. Now this he would not have done, if there had been a ſort of ſubaltern worſhip, which was ſtill lawful: leſt he ſhould lay a ſnare for men, by ſo ambiguous an expreſſion, as would naturally intangle them in error. He would not have forbidden us in general, to worſhip any but God; but, to worſhip any other with ſupreme worſhip. The ſecond is, that the Law-giver manifeſtly deſigned, to ſtop the courſe of Heathen idolatry. Now the idolatry of the Heathens properly lay, in paying this ſubaltern worſhip to many gods: for they generally (as well as the Jews) acknowledged one Supreme Being.

I ſay in the ſecond place, that the Prophets knew nothing of this ſubaltern worſhip. For they had no example of it before their eyes. They had never heard it ſpoken of. They never mentioned it themſelves. They ſcoff at thoſe ſubaltern Gods, of the Heathens, as not being able to comprehend, how they could regard or worſhip as Gods, any other Being than him who governs the world, and who created heaven and earth. But this they certainly could not have done, had they known that there was, or would be in the fulneſs of time, a ſubaltern and dependant God, who ought to be worſhipped, though he did not govern or make the world.

Thirdly, The Apoſtles knew nothing of this diſtinction between ſupreme and ſubaltern worſhip. They thought that all, even outward worſhip paid to a creature, was injury to the Creator. When *Cornelius* fell down at St. *Peter*'s feet, he did not take him for God. He knew him well to be but a man: this therefore could be but a ſubaltern worſhip. Yet as even this outward worſhip was an action conſecrated by cuſtom, to denote the honour paid to the Supreme Being, St. *Peter* could not ſuffer that to be done to him, which ought to be done to God only. *Ariſe*, ſaid he, *I alſo am a man*: giving us hereby invincible proof, that it is in no caſe lawful to worſhip any other than the Supreme God. The firſt, that St. *Peter* oppoſes this action, for the glory of God: whence it appears, that ſub-

altern

altern worſhip, as well as all other, paid to any but God, is contrary to his glory. The ſecond, in as much as it appears from hence, that whoever is by nature a mere man, has no right to any worſhip at all, either ſupreme or ſubaltern.

In the fourth place, the angels know nothing of this ſubaltern worſhip. Otherwiſe the angel who ſpake to St. *John*, would not ſo earneſtly have rejected that which the Apoſtle was willing to pay him. St. *John* did not take him for God: for he had juſt been ſaying, *The Lord God of the holy prophets has ſent his angel to ſhew his ſervants the things which muſt be ſhortly.* The Apoſtle adds, *After I had heard and ſeen theſe things, I caſt myſelf down to worſhip at the feet of the angel who ſhewed me theſe things. But he ſaid, See thou do it not. I am one of thy fellow-ſervants and of thoſe who keep the words of the prophets: worſhip God.* St. *John* would have worſhipped him, becauſe he was an angel of God, not becauſe he thought he was God himſelf. But this angel, who made none of theſe diſtinctions, ſaid to him, *Worſhip God.* Shewing in the plaineſt manner, that worſhip of whatever ſort, muſt be paid to God alone.

[*To be concluded in our next.*]

COPY *of a* LETTER *to the* Rev. Dr. COKE, *from a reſpectable* GENTLEMAN *in the* EAST-INDIES, *reſpecting a* MISSION *thither.*

[*Continued from page* 142.]

THE reſt of your queries have reſpect chiefly to proviſion for the perſons who ſhall be ſent as Miſſionaries; and becauſe I have already enlarged ſo much, I ſhall endeavour to be conciſe in my anſwers to theſe.

To the 1ſt. The proviſion of linen, of any ſort, neceſſary, will be juſt as much as will ſuffice for the voyage; and that rather of cotton cloth, which may be worn more conveniently

here afterwards. For other apparel, beſides what may be uſed on board ſhip, one ſuit of thin black cloth, another of black camblet, dimity, or any light ſtuff of that kind, and if convenient, ſome of the ſame in the piece. Of ſhoes, hats, &c. there need be little ſuperfluous ſtock, becauſe they ſpoil by being kept. Of white thread or cotton ſtockings, if to be had of a good ſort, under four ſhillings the pair, it might be adviſable to lay in two or three dozens, for wear here, where very ordinary ſtockings coſt two rupees per pair. Blankets are uſed here in the cold weather, and a pair might be furniſhed. In regard to the building of a houſe, ſuch materials as glaſs panes, door locks, bolts and the like, could be purchaſed far more cheaply in *Europe* than here, and a great ſaving would accrue, if they could be brought out.

To the ſecond queſtion. Living is very dear in *Bengal:* money is not worth perhaps a third of the value it bears in *England*. The *Daniſh* Miſſionaries by being ſent upon ſuch narrow pittances, are in moſt ſtraitened mean circumſtances, and expoſed to low cares for a ſubſiſtence. Some indeed riſe nobly above all worldly hardſhips and reſpects, and in poverty, want, almoſt nakedneſs, give themſelves cordially and wholly to their work. Among theſe the Rev. Mr. *Swartz* deſerves to be eminently mentioned, and alſo the Rev. Mr. *Gerieke*. Others, eſpecially thoſe with families, have ſome times been induced to ways of bettering their condition, which though not unlawful in themſelves, have been inexpedient for perſons ſet a part for ſuch a miniſtry.

Miſſionaries appearing upon this larger ſcene in circumſtances equally mean, would bring additional contempt and obſtruction to their undertaking. They ſhould be able to appear among their own countrymen, occaſionally with decency, and to the natives as diſtinguiſhed from low *Europeans*; and indeed with both would find the advantage of joining to more ſolid qualifications, a genteel carriage, and an intelligent converſation. It appears to me therefore, that two hundred Sicca

Rupees

Rupees per month, is as little as can be given to a Miſſionary; many of the native *Portugueſe* writers and others have an equal or better income. Upon this allowance a Miſſionary will find it difficult to ſubſiſt; without moderation and œconomy he cannot; more eſpecially if he ſhould be a married man. Whether it would be deſirable that a Miſſionary ſhould be ſo, I cannot pretend to ſay. The ſtile in which *European* women, even of the lower ſort, live here is very expenſive, more ſo than the propoſed allowance would bear; ſingle perſons alſo would have fewer cares: but on the other hand, a truly chriſtian companion that could ſubmit to the circumſtances of her huſband, without regarding the faſhions of the world, might be uſeful to him; eſpecially in his work, by viſiting the native women, who cannot receive any viſits from men, except thoſe of their own family. I humbly conceive therefore that ſuch, if they were willing, ſhould not be rejected.

To the 4th queſtion. I have already anſwered generally. My reſidence is fixed at this place, remote from *Calcutta*, where the Miſſionaries will come firſt; and where it may be expedient that they ſtay *ſome time* to be acquainted with perſons and things, ſo far as may be requiſite for their views. Any influence too, upon which I can reckon, and as it ariſes from my buſineſs here, is confined to that circle of it. It is the duty of all who profeſs faith in Chriſt to own his cauſe in the world, to honour thoſe that love with him in ſincerity, and doubly the faithful Miniſters of his word. Not queſtioning therefore that the perſons ſent will truly be of this deſcription, and that they will demean themſelves ſuitably to their high character, and the profeſſed deſign of their coming; I can have no difficulty in ſaying, that I ſhall be happy to give them and their undertaking all the little aid and countenance I can. And on the other hand, however far I am from imagining, however reluctant to advance even a ſuppoſition, that the conduct of any individual might tend to diſcredit the cauſe he profeſſed; yet were ſuch a caſe actually to happen, the ſame principle of duty would

would then oblige me, under whatever ſenſe of perſonal imperfections I might myſelf labour, to diſcountenance that individual.

To the 5th queſtion. The moſt general *dialect* of the Company's provinces here is the *Hindoſtannee*, which is a mixture of the original language of the country, and that brought in by the *Mahomedans*; but it has no peculiar character, and is not often written. It will be neceſſary however for converſing with the *Mahomedans*, and for common intercourſe; but for the *Bengaleſe*, their *own language* will be requiſite; and I conceive, ought to be the firſt ſtudy of the Miſſionary. It is uſed univerſally by the *Hindoos* of *Bengal* among themſelves in diſcourſe and writing, and may be learned among the natives, eſpecially with the help of the Grammar, lately publiſhed, in no great time. This will be the language of addreſs to the far greater part of the inhabitants of *Bengal*; and is therefore of the laſt importance. As to the *Portugueze*, it is ſpoken chiefly on the ſea-coaſts, and is of little or no uſe to thoſe whoſe object is the converſion of the Heathen; becauſe among them in the inland parts of the country it is not underſtood; ſo that the Miſſionaries would only loſe time by reſidence at *Liſbon*.

[*To be concluded in our next.*]

A COPY *of the Bargain and Sale of Books, belonging to the late* Rev. J. WESLEY.

WE, Thomas Coke, Alexander Mather, Peard Dickenſon, John Valton, James Rogers, Joſeph Taylor, and Adam Clarke, Truſtees named in a Deed bearing date the fifth day of October one thouſand ſeven hundred and ninety, and executed by the Reverend John Weſley lately deceaſed, and which Deed we have been allowed to prove as a Codicil to his laſt Will and Teſtament, whereby he gave unto us as his Truſtees

Truſtees all his Books, Tracts, Pamphlets and Stock in Trade then in *Great Britain* and *Ireland*, and all his Books, Tracts and Pamphlets which ſhould be his property at the time of his death, and all his Copy-Right to all Books, Tracts, and Pamphlets which he had at the making of the ſaid Deed printed or might thereafter print, unto us his ſaid Truſtees, our Executors, Adminiſtrators and Aſſigns. Nevertheleſs, upon ſpecial truſt and confidence and to the intent, that we ſhould apply all the profits of the ſaid Books, Tracts, Pamphlets and Copy-Rights as aforeſaid, unto the ſole uſe and benefit of the Conference of the people called Methodiſts, as eſtabliſhed by a Deed-Poll, under the hand and ſeal of the ſaid John Weſley, bearing date the twenty-eighth day of February, one thouſand ſeven hundred and eighty-four, and enrolled in the Court of Chancery, in ſuch manner as to us ſhould ſeem proper and expedient: Provided that we did and ſhould with all convenient ſpeed pay and diſcharge out of the ſaid Books, Tracts, Pamphlets, Copy-Rights and Stock in Trade, all ſuch debts as the ſaid John Weſley ſhould owe at the time of his death; and alſo that we ſhould pay out of the ſame any Legacies or Annuities which the ſaid John Weſley ſhould bequeath by Will to any perſon or perſons whomſoever. And the ſaid Conference having ſignified their deſire to have the ſaid Books, Tracts, Pamphlets, Copy-Rights and Stock in Trade under their own direction, and having appointed George Whitfield of the *City-Road, London*, to receive and manage the ſame: we the ſaid Truſtees and Executors for and in conſideration of the ſum of five ſhillings of lawful money of *Great Britain* to us in hand paid by the ſaid George Whitfield at or before the ſealing and delivery of theſe preſents, the receipt whereof we hereby acknowledge, have granted, bargained and ſold, and by theſe preſents do grant, bargain and ſell, unto the ſaid George Whitfield, for the ſole uſe and benefit of the ſaid Conference, all the ſaid Books, Tracts, Pamphlets, Copy-Rights, Goods and Stock in

Trade whatſoever, given unto us in truſt by the ſaid Deed, and to which we are or can be entitled by virtue thereof, or as Executors to the ſame, as the ſaid Books, Tracts, Pamphlets, Copy-Rights, Goods and Stock in Trade are particularly mentioned in a Schedule thereof, and ſigned by us and the ſaid George Whitfield; all and ſingular which ſaid premiſes are now remaining and being in the Book-Room and warehouſes late belonging to the ſaid John Weſley in the *City-Road* aforeſaid and elſewhere: TO HAVE AND TO HOLD all and ſingular the ſaid Books, Tracts, Pamphlets, Copy-Rights, Goods and Stock in Trade whatſoever late belonging to the ſaid John Weſley, and given to us as aforeſaid, and above-bargained and ſold, or mentioned or intended ſo to be, to the ſaid George Whitfield and his aſſigns to and for the ſole uſe and benefit of the ſaid Conference and the ſucceſſors thereof for ever: ſubject nevertheleſs and chargeable with the payment of all ſuch debts as were owing by the ſaid John Weſley at the time of his death, and ſubject and chargeable with all Legacies and Annuities which the ſaid John Weſley hath bequeathed by Will; and alſo ſubject and chargeable with all ſuch expences as we have been or may be put to, and with all claims and demands for which we are or may be liable, as his Truſtees and Executors as aforeſaid. And we the ſaid Thomas Coke, Alexander Mather, Peard Dickenſon, John Valton, James Rogers, Joſeph Taylor and Adam Clarke, for ourſelves, our Executors and Adminiſtrators, all and ſingular the ſaid Books, Tracts, Pamphlets, Copy-Rights, Goods and Stock in Trade, unto the ſaid George Whitfield and his Aſſigns for the ſole uſe and benefit of the ſaid Conference againſt us the ſaid Truſtees, our Executors, and Adminiſtrators, and againſt all and every other perſon or perſons whatſoever, ſhall and will warrant and for ever defend by theſe preſents: of all and ſingular of which ſaid Books, Tracts, Pamphlets, Copy-Rights, Goods and Stock in Trade, we the ſaid Truſtees have put the ſaid George Whitfield in full poſſeſſion, by delivering to him one ſet of the ſaid John Weſley's

Wesley's Notes on the New Testament at the sealing and delivery of these presents, in the name of the whole premises hereby bargained and sold, or mentioned or intended so to be, unto the said George Whitfield as aforesaid. And we the said Trustees severally bind and oblige ourselves, our Executors, and Administrators, to execute any other Deed or Deeds which the said Conference shall at any time require, for further securing the sole use and benefit of the premises to the said Conference. In witness whereof we have hereunto set our Hands and Seals this eighth day of November, in the year of our Lord one thousand seven hundred and ninety one.

Signed, THOMAS COKE,
ALEXANDER MATHER,
PEARD DICKENSON,
JOHN VALTON,
JAMES ROGERS,
JOSEPH TAYLOR,
ADAM CLARKE.

Signed, sealed, and delivered, (being first duly stamped,) in the presence of

RICHARD SHROPSHIRE,
WILLIAM BARTLETT.

It will be proper to inform our friends of the mode in which the profits of the Books will be applied; which is as follows: 1st. The necessities of the Preachers in *Scotland*, particularly in the North of that kingdom, will be considered: 2dly. The necessities of the Preachers in *Ireland*, especially in the North of that kingdom: 3dly. Those of the Preachers in *Wales*: 4thly. Those of the Preachers in the poor Circuits in *England*: and lastly, Those of the Preachers in *France*. First, it will be examined, according to the above-mentioned order, whether the salaries of twelve pounds for each Preacher, and twelve pounds

pounds for each wife, with the allowance for their children, have been paid up. Secondly, What expences have been incurred by ſickneſs or other occurrences, which the reſpective Circuits have not been able to bear.

Sixteen hundred pounds, which have been paid with *borrowed* money to the widow of the late Mr. *Charles Weſley*, together with our venerable father's funeral expences, will take up all the produce of the Book-Room for a conſiderable time. But the yearly Collection, with ſome hundreds of pounds which Mr. *Weſley* annually gave out of the profits of the books, have not been ſufficient to ſupply the urgent neceſſities of the Preachers, their wives and children, for the laſt fifteen years, one excepted.

Of FRIENDSHIP.

OUT of your acquaintance chooſe familiars, and out of thoſe pick friends. But let me adviſe you, never make a coward your friend, or a drunkard your Privy-counſellor; for the one upon the approach of the leaſt danger will deſert you; and the other will diſcover all your ſecrets; both are dangerous to human Society.

A real friend is your very ſelf, and ſo treat him: do but think him faithful, and you make him ſo. Friendſhip is a ſacred thing, and deſerves our tendereſt acknowledgments.

A friend is a great comfort in ſolitude, an excellent aſſiſtance in buſineſs, and the beſt protection againſt injuries. He is a counſellor in difficulties, a confeſſor in all ſcruples, and a ſanctuary in diſtreſs.

Amongſt all human enjoyments, nothing is ſo rare, ſo valuable, and ſo neceſſary as a true friend.

In the kindneſs of my friend, I ſweeten the adverſities of my life; by his cares I leſſen my own, and repoſe under his friendſhip. When I ſee any good befal him, I rejoice, and thereby

increaſe my own happineſs. My friend is a counterpart of myſelf.

It is a great ſatisfaction to me to ſee my friend pleaſed, but it is much more to make him ſo.

A friend, like a good Mirror, will beſt diſcover to you your own defects.

Phocion told *Antipater*, "You are deceived, Sir, if you would have me your friend, and expect I ſhould play the flatterer."

It is better to decide a difference betwixt our enemies than our friends; for one of the friends will certainly become an enemy, one of the enemies a friend.

If you cannot make a great man your friend, let it ſuffice to keep him from being your enemy. To fix yourſelf in the favour of a great perſon, except he be virtuous, is like the mouſe that built her neſt in the Cat's ear.

Never ſeek for a *Friend* in a *Palace*, or try him at a *Feaſt*.

Never purchaſe friends by gifts; for, if you ceaſe to give, they will ceaſe to love.

Next to my friend I love my enemies, for from them I firſt hear of my faults.

Go ſlowly to the feaſt of friends; but make haſte to them in their misfortunes.

Love is built upon the union of minds, not the bribery of gifts; and the more you give, the fewer friends you will have.

Be ſlow to chooſe a friend, and ſlower to change him. Courteous to all, intimate with few. Scorn no man for his meanneſs, nor humour any for their wealth.

Proſperity is no juſt ſcale; adverſity is the only ballance to weigh friends in. Friendſhip multiplies joys, and divides griefs.

Many times when I have heard that my friend was dead, how have I drowned my eyes in tears! And I could as paſſionately have wept over his urn, as the *Grecian* matron did for the loſs of her mother; but then I conſidered, it was more

kindneſs

kindneſs in me than prudence; for I might as reaſonably have wept that my friend was born no ſooner, as that he ſhould live no longer.

"All that we know of what is done above
By bleſſed ſouls, is that they ſing and love."

There is a friend that ſticketh cloſer than a brother.
This is my Beloved, and this is my friend!

An EXTRACT *from an* ACCOUNT *of the* PELEW ISLANDS, *in the* PACIFIC OCEAN.

By CAPTAIN HENRY WILSON.

[*Continued from page* 155.]

HAVING now bid adieu to this good and amiable prince, it may not be improper to give an outline of his general character.——It is more than probable, that the curtain is for ever dropped between him and the world!——He is entered into his own unnoticed domains, where he and his Anceſtry have paſſed a long ſucceſſion of ages in oblivious ſilence, unknowing and unknown to their cotemporaries inhabiting the reſt of the globe.——An accident, wholly unexpected, hath given us at laſt a tranſient ſight of theſe people; nor is it likely that they will again be fought, or looked after, as they poſſeſs nothing but good ſenſe and virtue, and live in a country which ſupplies no materials that may tempt the avarice of mankind to diſturb their tranquility.

If they have not, nor yet know the comforts of civilized nations, the advantages of arts, or the blandiſhments of luxury ——they have, in counterpoiſe, been ignorant of the anxieties they awaken, the paſſions which they inflame, and the crimes they

they give birth to!——Even in their ſtate of native ſimplicity, as pictured in the foregoing pages, there is, I ſhould conceive, ſufficient matter to intereſt, and ſtill far more to admire. With regard to the excellent man, who ruled over the ſons of nature, he certainly, in every part of his conduct, ſhewed himſelf firm, noble, gracious, and benevolent; there was a dignity in all his deportment, a gentleneſs in all his manners, and a warmth and ſenſibility about his heart, that won the love of all who approached him.——Nature had beſtowed on him a contemplative mind, which he had himſelf improved by thoſe reflections that good ſenſe dictated, and obſervation confirmed.—His remarks on the affair of the muſquets was as pointed, and at the ſame time as delicate a reproof as perhaps was ever thrown out.——His converſation with Captain *Wilſon*, reſpecting his ſon, whilſt it ſhewed an unbounded confidence on the part of the King, marked alſo the force of great ſentiment and reaſoning; and his rebuke, when refuſing his nephew's ſolicitation, diſcovered a heart tutored in the ſentiments of refined honour.

The happineſs of his people ſeemed to be always in *Abba Thulle*'s thoughts.——In order more effectually to ſtimulate them to uſeful labour, he had himſelf learnt all the few arts they poſſeſſed, and was looked on, in ſome of them, to be the beſt workman in his dominions.——His requeſting from Captain *Wilſon* the *Chineſe* mat, was only to give his people a better pattern than their own to follow; and, in ſending his ſon to *England*, and in the long inſtructions given him before his departure, he had not, nor could have, any other object in view, but that of benefiting his ſubjects by the future improvements he would bring back to his country; ideas, which the intercourſe he had had with the *Engliſh* muſt have ſolely excited.——In ſhort, had his lot been thrown to rule over a great nation, connected with mankind, one is at liberty to conjecture, that his talents and natural diſpoſition might have made him the *Peter* of the Southern world!

Placed as he was by Providence in its obſcurer ſcenes, he lived beloved by his Chiefs, and revered by his people; over whom, whilſt he preſerved a dignity that diſtinguiſhed his ſuperior ſtation, he reigned more as the father than the ſovereign. ——The eyes of his ſubjects beheld their naked prince with as much awe and reſpect, as thoſe are viewed who govern poliſhed nations, and are decorated with all the dazzling parade and ornaments of royalty; nor was the purple robe, or the ſplendid diadem neceſſary to point out a character, which the maſterly hand of nature had rendered ſo perfect!

Having paſſed the reef, and being clear of preſent danger, every one would have been in great ſpirits, had not the pain of quitting theſe friendly people overſhadowed their joy.—— *Raa Kook* remained very penſive, and ſuffered the veſſel to proceed a conſiderable way from the reef before he recollected himſelf, and ſummoned his canoes to return back.——As this Chief had been their firſt and truly valuable friend, they preſented him with a brace of piſtols, and a cartouch-box loaded with the proper cartridges.——The pinnace being now at the ſide of the veſſel, the Captain and officers were prepared to take leave of the General; but, when the moment of ſeparation arrived, he was ſo affected, that he was at firſt unable to ſpeak; he took them cordially by the hand, and pointing with the other to his heart, ſaid, *it was there he felt the pain* of bidding them farewell; nor were there any on board who ſaw his departure without ſharing nearly the ſame diſtreſs. ——He addreſſed *Lee Boo* by his name, and ſpoke a few words to him; but, being unable to proceed, he went into the boat, when, immediately quitting the rope, he gave our people a laſt affectionate look,—then dropped aſtern.

This excellent man appeared to be ſomewhat upwards of forty years of age, was of a middling ſtature, rather inclinable to be corpulent; he had great expreſſion of ſenſibility in his countenance, tempered with much good-nature. His character

was

was firm and determined, yet full of humanity; in whatever he undertook he was ſteady and perſevering; he delivered his orders to the people with the utmoſt lenity, but would be obeyed; and they, on every occaſion, ſeemed to ſerve him with ardour and alacrity, as if mingling affection with duty. The reader muſt have obſerved, that from his firſt interview with our people, he had ſhewn an attachment to them, which was never after leſſened or cooled.

He was not of ſo ſerious a caſt as the King, nor had he that turn for humour and mimickry which *Arra Kooker* ſo ſtrongly poſſeſſed; but he had abundant good-humour, was always pleaſant and lively, and well-diſpoſed to laughter, when it was occaſionally excited. He had an eager ſpirit of inquiry, and a deſire to examine the cauſes and reaſons of every effect which he ſaw produced, and was wonderfully quick in comprehending whatever was deſcribed to him; his mind was ſtrong and active, his behaviour manly and courteous, and accompanied with ſo nice a ſenſe of honour, that he felt it wounded whenever any of the natives had, by their little trifling thefts, violated, as he judged, the laws of hoſpitality, which he held moſt ſacred, and always diſcovered an impatience till he could make them reſtore what they had taken away. This he carried ſo far as even to ſhew his diſpleaſure at the *Chief Miniſter*, for requeſting a cutlaſs of Captain *Wilſon* (at the firſt interview,) thinking it a breach of this virtue, to ſolicit a favour of thoſe who were ſo ſituated, as not to be at liberty to refuſe the requeſt, though the granting it might be inconvenient. He was much amuſed by the peculiar manner of the *Chineſe*, and their way of talking; would frequently ſit down to pick oakum with them, on purpoſe to ſee more of them, without ſeeming to intrude.

Our people were probably partly indebted to his good offices for the ſteady friendſhip the King had for them; at leaſt, on their firſt coming, he certainly intereſted his brother in their favour. He beheld all duplicity with indignation, and pub-

licly, before the King, ſhewed his contempt of *Soogle*, the *Malay*, who had dared to throw out inſinuations prejudicial to the *Engliſh*. He was communicative to our people on every occaſion, and at all times willing to explain any thing to them; and, had they always had the linguiſt at their elbow, or a language in which they could have more eaſily converſed with him, many things might have been cleared up, which muſt now remain undetermined.—With all theſe excellent qualities, he appeared in his domeſtic character equally reſpectable; as the reader will recollect, who has had a view of his pleaſant deportment in his own family, and has ſeen him in all the ſilent majeſty of grief attending the obſequies of a valiant ſon who had been ſlain in fighting for his country.—To all theſe circumſtances I muſt add, that the concern he diſcovered in taking leave of his nephew, and our countrymen, evidently proved there was no ſmall portion of ſenſibility lodged about his heart.

[*To be continued.*]

An ACCOUNT *of the* EXPULSION *of the* MOORS, *by* PHILIP *the* THIRD, KING *of* SPAIN.

[*Continued from page* 151.]

IN the edict of expulſion, which was publiſhed with the uſual formalities in the beginning of September 1609, they were all commanded, men, women, and children, under the penalty of death, within three days, to repair to the ſea-port, appointed for their embarkation, and there to go on board of ſhips prepared for carrying them into foreign parts.

It was ordained under the ſame penalty, that they ſhould all remain in the places where they were, at the time of publiſhing the edict, till the commiſſaries appointed to conduct them to

the

the ſeacoaſt ſhould arrive; that if any of them ſhould, before the arrival of the commiſſaries, preſume to change the place of their abode, they might be carried by any perſon before a Judge, and in caſe they ſhould make reſiſtance, inſtantly be put to death.

It was enacted that all their effects ſhould belong to the lords whoſe vaſſals they were, except ſuch as they could carry along with them; and that in caſe they ſhould conceal or deſtroy any of their effects, they ſhould be puniſhed with death.

For the preſervation of the ſugar works, granaries of rice, drains or aqueducts, and that the chriſtian inhabitants might be inſtructed in the works and manufactures, which had hitherto been carried on by the *Moreſcoes*; it was declared, that ſix families, to be named by the Barons out of every hundred, might remain.

It was ordained that all children under four years of age might remain, provided their parents or guardians ſhould conſent: that children under ſix or ſeven, one of whoſe parents was an old chriſtian, might remain, and the mother with them, though they were *Moreſcoes*: but if the fathers were *Moreſcoes*, and the mothers chriſtians, the fathers ſhould be expelled, while the children might remain with their mothers. That all ſuch of the *Moreſcoes* might remain, who for any conſiderable time had demeaned themſelves as chriſtians, who could produce certificates from the pariſh prieſts, of their having received the ſacrament, or who had not for two years attended any of the *Moreſco* religious meetings.

They were all permitted to depart into any country not ſubject to the Crown of *Spain*, provided they ſhould leave the kingdom within the time ſpecified. The ſeveral conceſſions contained in this edict were conſidered by the eccleſiaſtics and the Court of *Spain* as proofs of extraordinary clemency on the part of the king; but they could not be regarded in the ſame light by the *Moreſcoes*. They were equally overwhelmed with aſtoniſhment

aſtoniſhment and anguiſh, and their hearts ſunk within them when they reflected on the miſery which they were doomed to undergo. They were not only diſquieted with ſo near a proſpect of the loſs of their moſt valuable poſſeſſions, and of perpetual baniſhment from their native country, but dreaded, that they were all to be butchered, as ſoon as they were put on board the ſhips appointed for their tranſportion. They never had any friends to whom they could look for aſſiſtance, except their patrons the Barons, whoſe intereſt was inſeparably linked with theirs; but the Barons, they knew, were unable to afford them protection on the preſent occaſion, and all the good offices, which they had interpoſed in their behalf, had been without avail.

The reſolution of leaving no children behind them was warmly embraced not by them of *Valentia* only, but by all the other *Moreſcoes* in the kingdom. Only thoſe who inhabiting certain mountainous parts of the country, which they deemed impregnable, formed the deſperate reſolution, of maintaining their poſſeſſions by force of arms.

This declaration that they would leave none behind them, was a matter of deep concern to the Barons, who had, in ſome meaſure, been reconciled to the expulſion, by the promiſe which had been given for ſix families out of every hundred to remain. They now dreaded the utter ruin of their eſtates, if the *Moreſcoes* ſhould perſevere in their preſent reſolution. Of all the Barons the Duke of *Gandia* was likely to prove the greateſt ſufferer, as his eſtate chiefly conſiſted of thoſe manufactures, with which the *Moreſcoes* alone were acquainted. By employing all his influence with them, and making them the moſt advantageous offers, he at length obtained their conſent, on condition that they ſhould be allowed the free exerciſe of their religion. The Duke ſolicited the Viceroy to grant them this indulgence, till the *Chriſtians* ſhould be inſtructed in the manufactures, which would not require more than two or

three

three years at the moſt; but was told by the Viceroy, that it could not be granted for a ſingle day. This anſwer being communicated to the *Moreſcoes*, there was not one perſon of more than a hundred and fifty thouſand, who could be perſuaded to remain.

Nor were they leſs inflexible in refuſing to leave their children behind them, that were under ſix years of age; they were well aware, as they ſaid to the eccleſiaſtics who applied to them on this head, of the great inconveniencies, and dangers to which ſo many thouſand children with their mothers and nurſes, none of whom had ever been at ſea, muſt be expoſed, from being crowded together on board the ſhips and gallies. But they were unalterably determined to carry them along with them to whatever part of the world they themſelves ſhould go, and choſe rather to ſee them periſh before their eyes, than to leave them in the hands of a people, by whom their parents had been treated with ſo much cruelty.

The army having been diſtributed into the ſeveral ſtations, where they might moſt effectually prevent any inſurrection, and the ſhips being fully equipped for their intended voyage, the Viceroy, without any farther delay, began to carry the royal edict into execution, by ſending commiſſioners with a ſufficient body of troops, to collect the *Moreſcoes* in different quarters together, and to conduct them to the coaſt. The vaſſals of the Duke of *Gandia*, amounting to more than twenty thouſand men, were the firſt who embarked, and after a proſperous voyage, they were ſafely landed at *Oran*, a Spaniſh fortreſs, on the coaſt of *Barbary*.

At *Oran* they were well received, by the Count of *Aguilar*, the Governor of the fort; and on his application to the Viceroy of *Tremezan*, which ſtands at a diſtance of two days journey from *Oran*, leave was granted them to come to take up their reſidence in the former of theſe places. In their journey thither, they were deeply affected, and few of them could reſtrain

ſtrain their tears, when they compared the deſart barren plains through which they paſſed, with the fertile, and delightful regions of *Valentia*. It afforded them however no ſmall conſolation in their diſtreſs, to reflect that, as the dread which they had entertained of being murdered by the way, had proved groundleſs, they had now found a Prince of their own religion, diſpoſed to grant them his protection. Upon their arrival at *Tremezan*, they were ſuffered to retain all their wealth, which they had brought with them, and admitted to all the ſame liberties, and privileges, as the natives of the place.

[*To be concluded in our next.*]

EXTRACT *of a private* LETTER *received by the* HAWKE, *lately arrived from* INDIA.

IN the laſt war, Major *Gowdie* had been *Tippoo's* priſoner, and was confined, with many other gentlemen, in *Bangalore*, where they ſuffered every ſpecies of inſult, hardſhip and barbarity. A humane and beneficent butcher, whoſe buſineſs led him often to their priſon, ſaw and felt for their ſufferings; they had been ſtripped of their clothes, and robbed of their money, before they were confined.

It would have coſt the butcher his ears, perhaps his life, had he diſcovered any ſymptoms of pity for the priſoners before his countrymen. They were allowed only one ſeer of rice, and a piece, or halfpenny per day, for their ſubſiſtence; but the butcher continued to relieve their neceſſities. Upon opening the ſheeps' heads, which they frequently bought from him as food, they were aſtoniſhed to find pagodas in the brains. Upon paſſing the yard of their priſon, he often gave them abuſive language, and threw balls of clay or dirt at them, to teſtify his hatred and contempt; but, upon breaking the balls, they always found that they contained a ſupply of money for their relief, and this he did frequently for a long ſeries of time.

Major *Gowdie* had not long entered the breach lately in *Bangalore*, when he saw and recollected his friend the butcher; he ran with eagerness to embrace him, saved him from the carnage, and led him to a place of safety. The transports of the two generous spirits, at their meeting, gave the most pleasing sensations to all who beheld them; it softened the rage of the soldiers, and made the thirst of blood give way to the emotions of humanity.

HOSPITALITY REWARDED.

THE Czar Ivan, who reigned over *Russia* about the middle of the sixteenth century, frequently went out disguised, in order to discover the opinion which the people entertained of his administration. One day, in a solitary walk, near *Moscow*, he entered a small village, and pretending to be overcome by fatigue, implored relief from several of the inhabitants. His dress was ragged: his appearance mean; and what ought to have excited the compassion of the villagers, and ensured his reception, was productive of refusal. Full of indignation at such inhuman treatment, he was just going to leave the place, when he perceived another habitation, to which he had not yet applied for assistance. It was the poorest cottage in the village. The Emperor hastened to this, and knocking at the door, a peasant opened it, and asked him what he wanted.—"I am almost dying with fatigue and hunger," answered the *Czar*; "can you give me a lodging for one night?"—"Alas!" said the peasant, taking him by the hand, "you will have but poor fare: you are come at an unlucky time; my wife is in labour; her cries will not let you sleep: but come in; come in; you will at least be sheltered from the cold; and such as we have you shall be welcome to."

The peasant then made the *Czar* enter a little room, full of

children; in a cradle were two infants fleeping foundly! A girl three years old was fleeping on a rug near the cradle; while her two fifters, the one five years old, the other almoft feven, were on their knees, crying, and praying to God for their mother, who was in a room adjoining, and whofe piteous plaints and groans were diftinctly heard——"Stay here," faid the peafant to the Emperor. "I will go, and get fomething for your fupper."

He went out, and foon returned with fome black bread, eggs, and honey.—"You fee all I can give you," faid the peafant; "partake of it with my children. I muft go and affift my wife." Your hofpitality," faid the *Czar*, "muft bring down bleffings upon your houfe; I am fure God will reward your goodnefs."—"Pray to God, my good friend," replied the peafant, "pray to God Almighty, that fhe may have a fafe delivery: That is all I wifh for"—"And is that all you wifh to make you happy?"—"Happy! judge for yourfelf; I have five fine children; a dear wife that loves me; a father and mother both in good health; and my labour is fufficient to maintain them all."—"Do your father and mother live with you?"—Certainly; they are in the next room with my wife."—"But your cottage here is fo very fmall!"—"It is large enough; it can hold us all."

The good peafant then went to his wife, who in about an hour after was happily delivered. Her hufband in a tranfport of joy, brought the child to the *Czar*: "Look," faid he, "Look: this is the fixth fhe has brought me! May God preferve him as he has done my others!"—The *Czar*, fenfibly affected at this fcene, took the infant in his arms: "I know," faid he, "from the phyfiognomy of this child, that he will be quite fortunate. He will arrive, I am certain, at preferment." The peafant fmiled at the prediction; and at that inftant, the two eldeft girls came to kifs their new born brother, and their grand-mother came alfo to take him back.——The little

ones followed her; and the peaſant, laying himſelf down upon his bed of ſtraw, invited the ſtranger to do the ſame.

In a moment, the peaſant was in a ſound and peaceful ſleep; but the *Czar*, ſitting up, looked around, and contemplated every thing with an eye of tenderneſs and emotion,——The ſleeping children, and their ſleeping father. An undiſturbed ſilence reigned in the cottage.——"What a happy chaſm! What delightful tranquility!" Said the Emperor: "Avarice and ambition, ſuſpicion and remorſe, never enter here. How ſweet is the ſleep of innocence!"—In ſuch reflections, and on ſuch a bed, did the mighty Emperor of the *Ruſſias* ſpend the night! The peaſant awoke at the break of day, and his gueſt, taking leave of him, ſaid, "I muſt return to *Moſcow*, my friend; I am acquainted there with a very benevolent man, to whom I ſhall take care to mention your kind treatment of me. I can prevail upon him to ſtand godfather to your child. Promiſe me, therefore, that you will wait for me, that I may be preſent at the chriſtening; I will be back in three hours at the fartheſt."——The peaſant did not think much of this mighty promiſe; but in the good nature of his heart, he conſented, however, to the ſtranger's requeſt.

The *Czar* immediately took his leave: the three hours were ſoon gone; and nobody appeared. The peaſant, therefore, followed by his family, was preparing to carry his child to church; but as he was leaving his cottage, he heard, on a ſudden, the trampling of horſes, and the rattling of many coaches. He knew the Imperial guards, and inſtantly called his family to come and ſee the Emperor go by. They all ran out in a hurry; and ſtood before their door. The horſes, men, and carriages, ſoon formed a circular line; and at laſt, the ſtate coach of the *Czar* ſtopped, oppoſite the peaſant's door.

The Guards kept back the crowd, which the hopes of ſeeing their ſovereign had collected together. The coach door was opened; the *Czar* alighted; and advancing to his hoſt, thus addreſſed him: I promiſed you a god-father; I am come

to fulfil my promiſe: give me your child, and follow me to church."——The peaſant ſtood like a ſtatue; now looking at the Emperor with the mingled emotions of aſtoniſhment and joy; now obſerving his magnificent robes, and the coſtly jewels with which they were adorned; and now turning to a crowd of nobles that ſurrounded him. In this profuſion of pomp he could not diſcover the poor ſtranger, who lay all night with him upon ſtraw.

The Emperor, for ſome moments, ſilently enjoyed his perplexity, and then addreſſed him thus; "Yeſterday you performed the duties of humanity: to-day I am come to diſcharge the moſt delightful duty of a Sovereign, that of recompenſing virtue. I ſhall not remove you from a ſituation to which you do ſo much honour, and the innocence and tranquility of which I envy.—But I will beſtow upon you ſuch things as may be uſeful to you. You ſhall have numerous flocks, rich paſtures, and a houſe that will enable you to exerciſe the duties of hoſpitality with pleaſure.—Your new-born child ſhall become my ward; for you may remember, continued the Emperor, ſmiling, that I propheſied he would be fortunate."

The good peaſant could not ſpeak; but with tears of ſenſibility in his eyes, he ran inſtantly to fetch the child, brought him to the Emperor, and laid him reſpectfully at his feet. This excellent Sovereign was quite affected; he took the child in his arms, and carried him himſelf to church, and, after the ceremony was over, unwilling to deprive him of his mother's milk, he took him back to the cottage, and ordered that he ſhould be ſent to him, as ſoon as he could be weaned. The *Czar* faithfully obſerved his engagement, cauſed the boy to be educated in his palace, provided amply for his further ſettlement in life, and continued ever after to heap favours upon the virtuous peaſant and his family.

Hiſtorical

Hiſtorical ANECDOTE *of a remarkable* DUEL.

THE fame of an Engliſh dog has been deſervedly tranſmitted to poſterity by a monument in baſſo relievo, which ſtill remains on the chimney-piece of the grand hall at the caſtle of *Montargis*, in *France*: the ſculpture repreſents a dog fighting with a champion, and was occaſioned by the following circumſtance.

Aubri de Mondidier, a gentleman of family and fortune, travelling alone through the foreſt of *Bondi*, was murdered, and buried under a tree. His dog, an Engliſh blood-hound, would not quit his maſter's grave for ſeveral days, till at length, compelled by hunger, he went to the houſe of an intimate friend of the unfortunate *Aubri*'s, at *Paris*, and by his melancholy howling, ſeemed deſirous of expreſſing the loſs they had both ſuſtained. He repeated his cries, ran to the door, then looked back to ſee if any one followed him, returned to his maſter's friend, pulled him by the ſleeve, and with dumb eloquence entreated him to go with him.

The ſingularity of all the actions of the dog; his coming there without his maſter, whoſe faithful companion he always had been; the ſudden diſappearance of his maſter; and perhaps, that divine diſpenſation of juſtice and events, which will not permit the guilty to remain long undetected; made the company reſolve to follow the dog, who conducted them to the tree, where he renewed his howl, ſcratching the earth with his feet, to ſignify that that was the ſpot they ſhould ſearch. Accordingly, on digging, the body of the unfortunate *Aubri* was found.

Some time after, the dog accidently met the aſſaſſin, who is ſtiled, by all hiſtorians that relate this fact, the *Chevalier Macaire*; when inſtantly ſeizing him by the throat, it was with great difficulty he was made to quit his prey.

Whenever

Whenever he saw him after, the dog pursued and attacked him with equal fury. Such obstinate virulence in the animal, confined only to *Macaire*, appeared extraordinary to those persons who recollected the dog's fondness for his master, and at the same time several instances wherein *Macaire* had displayed his envy and hatred to *Aubri de Mondidier*.

Additional circumstances increased suspicion, which at length reached the royal ear. The king (*Lewis* VIII.) sent for the dog. He appeared extremely gentle, till perceiving *Macaire* in the midst of twenty noblemen, he ran directly towards him, growled, and flew at him as usual.

In those times, when no positive proof of a crime could be procured, an order was issued for a combat between the accuser and accused. These were denominated the judgment of God, from a persuasion that heaven would sooner work a miracle, than suffer innocence to perish with infamy.

The king, struck with such a collection of circumstantial evidence against *Macaire*, determined to refer the decision to the chance of war, or in other words, he gave orders for a combat between the Chevalier and the dog. The lists were appointed in the aisle of *Notre Dame*, then an unincloſed, uninhabited place: *Macaire's* weapon was a great cudgel.

The dog had an empty cask allowed for his retreat, to recover breath. The combatants being ready, the dog no sooner found himself at liberty, than he ran round his adversary, avoiding his blows, menacing him on every side, till his strength was exhausted; then springing forward, he griped him by the throat, threw him on the ground, and forced him to confess his crime before the king and the whole court. In consequence of which the Chevalier, after a few days, was convicted upon his own acknowledgment, and beheaded on a scaffold in the aisle of *Notre Dame*.

The above curious recital is translated from the *Memoires sur les Duels*, and is confirmed by many judicious, critical writers, particularly *Julius Scaliger*, and *Montfaucon*, neither of them relators of fabulous stories.

Anecdote

ANECDOTE *of* CASIMER *ſecond* KING *of* POLAND.

WHILE Caſimer was Prince of *Sandamir*, he won at play all the money of one of his Nobility, who, incenſed at his ill fortune, ſtruck the Prince a blow on the ear, in the heat of paſſion. He fled immediately from juſtice; but being purſued and overtaken, was condemned to loſe his head; but the generous *Caſimer* determined otherwiſe. "I am not ſurpriſed, ſaid he, at the Gentleman's conduct; for, not having it in his power to revenge himſelf on fortune, no wonder he ſhould attack her favourite." After which he revoked the ſentence, returned the Nobleman his money, and declared that he alone was faulty, as he encouraged by his example a pernicious practice, that might terminate in the ruin of hundreds of the people.

An Anſwer to a Correſpondent in CORNWALL.

WITH reſpect to the account of a fire-damp in a Tin-Mine in *Cornwall*, publiſhed in our Magazine for November laſt; we can only ſay that it was found among many other papers, which were delivered ſome years ago by Mr. *Weſley* to the perſon who then corrected the preſs under his directions. We ſuppoſe, Mr. *Weſley* got it from ſome of his correſpondents in *Cornwall*, and that he believed the fact well authenticated. We beg leave further to inform our readers in general, that many of the materials now printing, and which will be inſerted in our Magazine for ſome years to come, were collected by Mr. *Weſley*, or tranſmitted to him from his numerous correſpondents.

The EDITORS.

LETTERS,

LETTERS.

LETTER DLXXXVIII.

[From Miſs E. Ritchie, to the Rev. J. Weſley.]

Otley, Sept. 2, 1784.

Rev. Sir,

MANY thanks to my ever dear and Reverend father for his welcome and truly profitable letter. The language of my heart to God and man is, "What I know not teach me," and glory be unto his name, I hear my Saviour's voice by his Spirit, his word, and through his ſervants. Some weeks ago, while waiting upon my Lord for direction, reſpecting what lay before me, that word was given me from above, "I will guide thee by mine eye." My ſoul embraced it by faith, and has ſince found ſuch nearneſs to my Lord, and intimate communion with him as is inexpreſſible. Never did I feel a ſtronger deſire to do and ſuffer all my maſter's will. O that my power was adequate to my will! I may ſay with *Gambold*, in regard to the degree,

"Practice grovels far behind."

My manifold weakneſſes tie me down: 'tis true I feel that faith in my precious Lord which bringeth conſtant victory, and a meaſure of that love which is the fulfilling of the law. What I ſee before me draws out my ſoul in ſtrong deſire, more deeply to ſink into the unbounded ocean. My life is but in embryo: "when I awake up after thy likeneſs, I ſhall be ſatisfied therewith." Let me more fully behold thy transforming glory, O my God and king!

At ſome of my ſeaſons of neareſt approach to the mercy-ſeat, I have lately had peculiar power and freedom in prayer for

for you. My dear Sir, your welfare both in public and private life lies near my heart. My ſpirit longs for you, as the father of a people, whom God has graciouſly given you, to increaſe in comfort and uſefulneſs to your lateſt moment. As a private chriſtian, may you be filled with a plenitude of God, and continually anticipate glory, by dwelling beneath the directeſt ray of that Sun, whoſe bleſſed beams diſtil a Gilead's balm! This morning I felt much power in prayer, reſpecting the intended voyage of our friends. They embark on a bleſſed errand. The angel of the Lord's preſence will accompany them, I truſt, and give them power to ſerve the royal heirs of heaven. Continue to remember and pray for, my dear Sir, your truly affectionate though unworthy child,

E. R.

LETTER DLXXXIX.

[From Mrs. Ann Joyce, to the Rev. J. Weſley.]

Caribb boundaries, Oct. 31, 1788.

Rev. and very dear Sir,

YOUR valuable favour dated July 17th. I received, for which I give you my hearty thanks. Bleſſed be God, who put it into your heart to be mindful of unworthy me in a foreign country. Your letter was truly a word in ſeaſon. My ſoul was in great need of encouragement, and the Lord made it as a refreſhing draught indeed. I was enabled to lay hold on the promiſes you mentioned. And bleſſed be God, I have not ſince let them go.

It requires an abler pen than mine, rightly to inform you of matters in this Iſland, I mean as to expences, ſituation, and produce thereof; therefore I will let theſe things reſt, and in my ſimple manner tell you all I can of myſelf. By the grace of God I am what I am; but how unlike Him I feel, when I conſider how much I cleave to earth, and how little I glorify God.

I came to this valley October 2d. When I first came, the *Caribbs* were very shy, particularly the women, who would not come near me if they could help it, but some that could speak broken English cursed me, for asking them how they did. But now most that I see will speak to me, and several have come into our house and sat down. There is but one who seems to have any desire to learn to read, or to hear of spiritual, and eternal things; yet I have no doubt, but, when the house is finished and we live there, if *we* are resolved by the assistance of Him, to whom belongeth all power, to give ourselves up unreservedly unto God, this little one will become a thousand.

Blessed be God, he hath exercised our faith, and patience, and now we feel "The good that is done on the earth, the Lord doth it himself." Mr. *Joyce* said to me this evening, "I think I never felt more of my own unworthiness, more of my uselessness, nor my inability of doing good than at present." I was glad to hear it, for these considerations humble us and enable us to give the glory to whom it is due, while the language of the heart is "Not unto me—not unto me, but to thee, O God, be the praise."

I have not been favoured with those ravishing views of eternal things since I have been here, as I have had in England, nor have I had those extacies of joy as then; yet blessed be God, I have been enabled to walk by faith, for I do know in whom I have believed; *Abraham's* God is mine! Perhaps had I been favoured as in days past, I might not have been brought thus to see, and feel, my own inability. Not that I would be understood to say, that those happy desirable frames and feelings are dangerous. No, even Dr. *Watts* could say,

"The more thy glory strikes mine eyes,
The humbler I shall lie."

Yes verily, for when the soul is thus made capable of receiving so much of the divine presence, this glorious light

makes manifeſt, that all is a free gift, and the language of the heart is,

"Oh! to grace how great a debtor,"

and having a clear ſight of what Chriſt Jeſus hath done, and ſuffered, how it lays us low at his feet, and feeling we are thus loved, it cauſes us to love again, and

"Love makes our willing feet,
With ſwift obedience move."

I remember when I was often grieved at believers for living below their privileges, when I ſaw them caſt down on account of outward trials, or inward temptations. If I could not perſuade them to leave all in the hand of God, and keep their eye fixt on Jeſus every moment, I blamed them much: perhaps I had not then ſuch a ſenſe that this alſo is a gift from God.

Though I am conſcious I deſerve not the leaſt of God's favours; yet he hath been pleaſed to give me ſuch a glorious hope, ſuch a clear manifeſtation of his love, that I dare not doubt. No, I will not let him go. I have often, and do now again, make a full, and free, ſurrender of my ſoul, and body, all I have, and all I am, unto my God, who hath been pleaſed to accept the ſacrifice and give me the witneſs of his Holy Spirit, which kills and makes alive. Oh that he may throughly purge the floor, and I become a lump of holineſs devoted to his honourable ſervice!

Since I have been here, I have not found that deſire to depart, as in former times. Then, when under your preaching, as well as others, and when in private, and often when my hands have been employed, I have found ſuch a deſire to depart and be with Chriſt, that I would gladly have left all below, to be for ever with him whom my ſoul loved. But of late, when

any diſorder hath cauſed me to feel my mortality, and I have ſeriouſly conſidered that I could not call any moment my own but the preſent, I found my mind has roved to the other ſide the Atlantic, and I have felt a deſire to ſee thoſe in the body, with whom I often took ſweet counſel. But then the reviving thought of that bleſt abode where ſaints and angels meet, makes me forget this, and I am enabled in a meaſure to rejoice at the approach, yet not as in times paſt.

Some of the coloured people ſeem in earneſt, and often are able to ſay, they know they have peace with God. Our preſent buſineſs is to cultivate a friendſhip with the *Caribbs*,—and on Sabbath days to inſtruct as many poor negroes as will come. May the Lord accompany his own word with a bleſſing, that what is ſown in great weakneſs may be raiſed in power!—I find I love and revere you more and more, and am, dear Sir, your unworthy, but highly favoured, daughter in Chriſt,

A. J.

POETRY.

SHORT HYMNS.

[By the late Rev. C. WESLEY.]

HYMN XXXIII.

On MATT. vii. ver. 9.—*What man is there of you, whom if his Son aſk bread, will give him a ſtone.*

WHEN undiſtinguiſhing I pray'd
For worldly good inſtead of bread,
I fondly aſk'd a ſtone;
But for a ſtone my loving God
Hath the true bread on me beſtow'd,
By giving me his Son,

Who

Who teach, that the moſt righteous man
Muſt ſin in thought, and word, and deed;
As Satan's advocates maintain
That evil doth from good proceed;
And boldly give our God the lie,
And Truth himſelf in Chriſt deny.

On the DUTCHESS *of* MAZARIN'S *retiring into a* CONVENT.

[By Dr. Langhorne.]

YE holy cares that haunt theſe lonely cells,
Theſe ſcenes where ſalutary ſadneſs dwells;
Ye ſighs that minute the ſlow waſting day,
Ye pale regrets that wear my life away;
O bid theſe paſſions for the world depart,
Theſe wild deſires, and vanity of heart!
Hide every trace of vice, of follies paſt,
And yield to heaven the victory at laſt.

To that the poor remains of life are due,
'Tis heaven that calls, and I the call purſue.
Lord of my life, my future cares are thine,
My love, my duty greet thy holy ſhrine:
No more my heart to vainer hopes I give,
But live for thee, whoſe bounty bids me live.

The power that gave theſe little charms their grace,
His favours bounded, and confin'd their ſpace;
Spite of thoſe charms ſhall time, with wide eſſay,
Tear from the cheek the tranſient roſe away;
But the free mind, ten thouſand ages paſt,
Its Maker's form, ſhall with its Maker laſt.

Uncertain

Uncertain objects ſhall our hopes employ;
Uncertain all that bears the name of joy!
Of all that feels the injuries of fate,
Uncertain is the ſearch and ſhort the date:
Yet ev'n that boon what thouſands wiſh to gain?
That boon of Death, the ſad reſource of pain!

Once on my path all fortune's glory fell,
Her fair, magnificent, and courtly ſwell:
Love touch'd my ſoul at laſt with ſoft deſires,
And vanity there fed her meteor fires:
This truth at laſt the mighty ſcenes let fall,
An hour of innocence was worth them all.

Lord of my life! O let thy ſacred ray
Shine o'er my heart, and break its clouds away;
Deluding, flatt'ring, faithleſs world adieu!
Long haſt thou taught me, GOD IS ONLY TRUE.
That God alone I truſt, alone adore,
No more deluded, and miſled no more.

Come ſacred hour, when wav'ring doubts ſhall ceaſe!
Come, holy ſcenes of long repoſe and peace!
Yet ſhall my heart, to other intereſts true,
A moment balance 'twixt the world and you?
Of penſive nights, of long reflecting days,
Be yours, at laſt, the triumph and the praiſe!

Great gracious Maſter! whoſe unbounded ſway,
Felt thro' ten thouſand worlds, thoſe worlds obey;
Wilt thou for once thy awful glories ſhade,
And deign t' eſpouſe the creature thou haſt made?
All other ties indignant I diſclaim,
Diſhonour'd thoſe, and infamous to name!

O fatal

O fatal ties, for which ſuch tears I've ſhed,
For which the pleaſures of the world lay dead!
That world's ſoft pleaſures you alone diſarm;
That world without you ſtill might have its charm.
But now thoſe ſcenes of tempting hope I cloſe,
And ſeek the peaceful ſtudies of repoſe;
Look on the paſt as time that ſtole away,
And beg the bleſſings of a happier day.

Ye gay ſaloons, ye golden-veſted halls,
Scenes of high treats, and heart-bewitching balls!
Dreſs, figure, ſplendor, charms of play, farewel,
And all the toilet's ſcience to excel!
Ev'n love, that ambuſh'd in this beauteous hair,
No more ſhall lie, like Indian archers there;
Go, erring love! for nobler objects given!
Go, beauteous hair, a ſacrifice to heaven!

Soon ſhall the veil theſe glowing features hide,
At once the period of their power and pride!
The hapleſs lover ſhall no more complain
Of vows unhear'd, or unrewarded pain;
While calmly ſleep in each untortur'd breaſt,
My ſecret ſorrow, and his ſighs profeſt.

Go, flattering train! and ſlaves to me no more,
With the ſame ſighs ſome happier fair adore!
Your alter'd faith I blame not, nor bewail—
And haply yet (what woman is not frail?)
Yet, haply, might I calmer minutes prove,
If he that lov'd me knew no other love!

Yet were that ardor, which his breaſt inſpir'd,
By charms of more than mortal beauty fir'd,

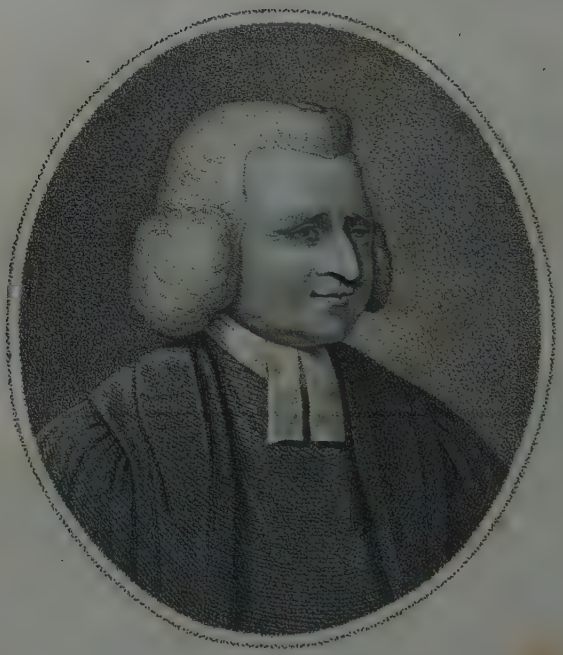
What

What nobler pride! could I to heaven reſign
The zeal, the ſervice that I boaſted mine!
O change your falſe deſires, ye flatt'ring train!
And love me pious, whom ye loved profane!

Theſe long adieus with lovers doom'd to go,
Or prove my merit, or my weakneſs ſhew;
But heaven, to ſuch ſoft frailties leſs ſevere,
May ſpare the tribute of a female tear;
May yield one tender moment to deplore
Thoſe gentle hearts that I muſt hold no more.

On SUGAR.

GO, guilty, ſweet ſeducing food,
Tainted by ſtreams of human blood!
Emblem of woe and fruitleſs moans,
Of mangled limbs and dying groans!
To me thy tempting white appears
Steep'd in a thouſand Negroes' tears!
I ſee the laſh uplifted high;
I ſee the vainly—ſtreaming eye;
The ſhrunk claſp'd hands that but provoke
Their tyrants to a harder ſtroke.
The varied puniſhments I view,
Invention's blackeſt pencil drew,
And did to cruel man impart,
To rend and pierce a brother's heart.
Oh! can I then a ſweet enjoy,
That tempts me only to deſtroy!
No!—I abhor the luſcious food,
Purchas'd by many a brother's blood!
I'll wage with habit virtuous ſtrife,
To ſave a fellow creature's life;
And bleſs the day I ſcorn'd the food,
Produc'd by torments, groans, and blood!



THE LATE REV.D CHA.S WESLEY A.M.

THE Arminian Magazine,

For MAY 1792.

DIALOGUES *on* PREDESTINATION.

[*By Dr.* WOBACK, *ſometime* BISHOP *of* WORCESTER.]

DIALOGUE II.

DIOTREPHES *and* CARNALIS.

Calviniſm a cloak for the Carnal, and an obſtacle to Converſion.

[*Continued from page* 172.]

CAR. SIR, I have thoſe two aſſemblies againſt you: for, mark their reaſon what they ſay, the works of an unregenerate man are ſinful and cannot pleaſe God, nor make him meet to receive grace from God; their reaſon is, not becauſe thoſe works are wrought by his own ſtrength, and not by common grace, but "becauſe they proceed not from a heart purified by faith."

2. The *Synod of Dort* is clear againſt you: for they ſay, "All men are untoward to all good tending to ſalvation, for-

[illegible] without the Holy Ghost regenerating them, he taught that [illegible] "they are as much as dead [illegible] the [illegible] of it." [illegible] "They do not [illegible] cannot dispose themselves by their own strength, without common grace, to the receiving of their crucified savior; but they cannot [illegible] themselves to it, without the Holy Ghost regenerating them."

Does [illegible] you should confess with us, what Dutch divines call [illegible] that God saves whom he [illegible] "As by the fall man ceased not to be man, endued with understanding and will, nor did his breaking what through all mankind, foolish nature with [illegible] corrupted and [illegible] [illegible] in like manner, the regenerating grace of God works not upon men as it [illegible] were blocks and stones."

Ans. "Do we not say, grace doth not work upon men as blocks and stones, because it hath been endued with a will and understanding, but if we observe it, they tell us also that [illegible] will and understanding do contribute as little to the work, as if God should [illegible] stones unto Abraham; therefore they compare our regeneration to that powerful work of God "whereby to [illegible] being we call our natural life," [illegible] Now in conferring our natural life, God unfolds no [illegible] upon us towards the production of it; and "by nature, and a consideration in law, we should account ourselves not to [illegible] in preparation or disposition, to the production of our own being." God indeed makes a providential [illegible] in our [illegible] for they [illegible] marriages are made in heaven; and he wants [illegible] of the elect, in order to our natural [illegible] [illegible] and [illegible] [illegible] impossible we should either [illegible] to [illegible] it, [illegible] it is no part of our duty to [illegible] it. So we are taught [illegible] to believe concerning our regeneration, or new birth, [illegible] when God worketh true conversion in [illegible] "By [illegible] that the Gospel may be [illegible] preached to them, and powerfully enlighteneth their minds

minds by the Holy Ghoſt, that they may underſtand aright, and judge of the things of the Spirit of God. And not only ſo, but by the efficacy of the ſame regenerating Spirit, he alſo pierceth into the moſt inward parts of man; whoſe heart being cloſe ſhut up, he openeth it: being hard, he ſofteneth it; being uncircumciſed, he circumciſeth it: and as for the will, he infuſeth new qualities into it, and maketh it, of a dead heart lively, of an evil heart good." *Ibid. art.* 11. *and art.* 14. God doth not only give a power of believing, and then expect the conſent or act of believing from the will of man; but he works the willingneſs and act itſelf of belief; and this he worketh *in nobis, ſine nobis*; in us, without us, (art. 12.) irreſiſtibly by his omnipotent ſtrength; (reject. 8.) So that this operation, for the mightineſs thereof, is not inferior to the creation of the world, or raiſing up the dead. (Ib. art. 12.) And therefore all the actual reſiſtance a man can or doth make, cannot prevail to the defeating of his own regeneration: (ibid. reject. 8.) This, Sir, is the expreſs doctrine of the *Synod of Dort*: in ſubmiſſion and reverence to whoſe determination, I muſt conclude, that this regenerating grace of the Holy Ghoſt comes ſo freely, that I ſhould but diſparage its freedom, in being at any coſt or charge to make proviſion for it: for the Holy Ghoſt brings his own entertainment; and having a power ſovereign and paramount, he will, whereſoever he comes, make his own welcome.

DIO. Well! whatever be the opinions of that *Synod* and the aſſembly at *Weſtminſter*, and the meſſengers of the congregational churches, in their meeting at the *Savoy*; I am very well ſatisfied that common grace is truly preparative and diſpoſitive to ſaving grace; not as one degree of the ſame ſpecies in morality diſpoſeth to another degree (for this we are agreed againſt) but, 1. As it is a leſs unpreparedneſs and undiſpoſedneſs than a worſe eſtate. 2. As it removeth many and great impediments. 3. As it is a uſe of the means appointed by God for obtaining his ſaving grace. 4. As in itſelf,

and as far as it goes, it is a thing pleasing to God, and loved by him; yea, as he loveth such as have it, more than those that are without it, with the love of complacency and acceptation; so as it is a state much nearer Christ, than other men's of obstinate wickedness are in; in these five respects I think it prepareth and disposeth to saving grace. *Mr. Baxter on saving faith*, p. 45, 46.

CAR. Sir, what are your own reasons, though assisted by the concurrent judgment of some Protestant divines—I say what are they, that they should turn the scale against the decision of a *Synod*,* of so many truly learned and worthy men, and an assembly, and the declaration of so many congregational churches? But to gratify your opinion and zeal, I shall in this subscribe to your reasons, and those alledged by some of the divines of the forementioned *Synod*, rather than pay a blind obedience to the other's naked votes, and proofless propositions. I pray what advantage will you make of this concession?

DIO. By this means I shall be able to demonstrate that all the unconverted are inexcusable; and as their impenitency and unbelief are wilful, so their damnation also is just.

CAR. That will be some advantage to your ministry indeed, if you can make it good: but how can you make that evident to us?

DIO. "I remember Christ hath assured me, that of the many that are called, few are chosen; and that most men perish, for all the mercy that is in God, and for all that Christ hath done and suffered, and for all the grace that is offered them in the Gospel." *Treat. of Convers.* p. 2.

CAR. I pray, Sir, were those few chosen, because they did receive this grace, and entertain Christ and the mercy of God, as it was offered to them when they were called? and was the refusal of grace, and the non-reception of Christ and mercy, the reason of their non-election, who do finally perish?

* Mr. Baxter's pref. sect. 11.

DIO.

DIO. I do not affirm it.

CAR. You cannot, unleſs you turn remonſtrant. According to your principles, election is the fountain of all ſaving grace, and non-election the denial of it. How then will you (as you have undertaken to do) render the unconverted inexcuſable, and their impenitency wilful, and conſequently their damnation juſt; and all upon this account, becauſe common grace is preparative and diſpoſitive to ſpecial grace?

DIO. Why? their impenitency is wilful, and therefore inexcuſable; and their damnation juſt, becauſe they receive the grace of God in vain.

[*To be continued.*]

SERMON LXVII.

[By the late Rev. J. WESLEY.]

EPHESIANS ii. 12.

Without God in the world.

1. PERHAPS theſe words might be more properly tranſlated *Atheiſts in the world.* This ſeems to be a little ſtronger expreſſion, than *without God in the world*, which ſounds nearly negative, and does not neceſſarily imply any more, than the having no fellowſhip or intercourſe with God. On the contrary, the word *Atheiſt* is commonly underſtood to mean ſomething *poſitive*, and not only diſclaiming any intercourſe with him, but denying his very being.

2. The caſe of theſe unhappy men may be much illuſtrated by a late incident; the truth of which cannot reaſonably be doubted, there having been ſo large a number of eye witneſſes. An antient Oak being cut down and ſplit through the midſt, out of the very heart of the tree, crept a large toad, and walked away, with all the ſpeed he could. Now how long, may we probably

probably imagine, had this creature continued there? It is not unlikely it might have remained in its neſt above a hundred years. It is not improbable, it was nearly, if not altogether, coeval with the Oak; having been ſome way or other incloſed therein, at the time that it was planted. It is not therefore unreaſonable to ſuppoſe, that it had lived that ſtrange kind of life, at leaſt a century. We ſay, *it had lived!* But what manner of life? How deſirable! How enviable!

As *Cowley* ſays,

> "O Life, moſt precious and moſt dear!
> O Life, that Epicures would long to ſhare!"

Let us ſpend a few thoughts upon ſo uncommon a caſe, and make ſome improvement of it.

3. This poor animal had organs of ſenſe: yet it had not any ſenſation. It had eyes, yet no ray of light ever entered its black abode. From the very firſt inſtant of its exiſtence there, it was ſhut up in impenetrable darkneſs. It was ſhut up from the ſun, moon and ſtars, and from the beautiful face of nature. Indeed from the whole viſible world, as much as if it had no being.

4. As no air could penetrate its ſable receſs, it conſequently could have no *hearing*. Whatever organs it was provided with, they could be of no uſe: ſeeing no undulating air could find a way, through the walls that ſurrounded it. And there is no reaſon to believe, that it had any ſenſe analogous to thoſe either of *ſmelling* or *taſting*. In a creature, which did not need any food, the ſe could have been of no poſſible uſe. Neither was there any way, whereby the objects of ſmell or taſte could make their approach to it. It muſt be very little if at all, that it could be acquainted even with the general ſenſe that of *feeling*: as it always continued in one unvaried poſture amidſt the parts that ſurrounded it, all of theſe being immoveably fixt, could make no new impreſſion upon it. So that it had only

one

one feeling from hour to hour, and from day to day, during its whole duration.

5. And as this poor animal was deſtitute of *ſenſation*, it muſt have equally been deſtitute of *reflection*. Its head, (of whatever ſort it was,) having no materials to work upon, no ideas of ſenſation of any kind, could not produce any degree of reflection. It ſcarce therefore could have any *memory*, or any *imagination*. Nor could it have any locative *Power*, while it was ſo cloſely bound in on every ſide. If it had in itſelf ſome ſprings of motion, yet it was impoſſible that power ſhould be exerted, becauſe the narrowneſs of its cavern could not allow of any change of place.

6. How exact a parallel may be drawn between this creature (hardly to be called an animal) and a man that is *without God in the world?* Such as are a vaſt majority of even thoſe that are called Chriſtians! I do not mean that they are *Atheiſts*, in the common ſenſe of the word. I do not believe, that theſe are ſo numerous as many have imagined. Making all the inquiry and obſervation I could for upwards of fifty years, I could not find twenty who ſeriouſly diſbelieved the being of a God: nay, I have found only two of theſe, (to the beſt of my judgment,) in the *Britiſh* Iſlands: both of theſe then lived in *London*, and had been of this perſuaſion many years. But ſeveral years before they were called to appear before God, both *John S*——— and *John B*——— were fully convinced, That there is a God, and what is more remarkable, they were firſt convinced, that he is a terrible, and then, that he is a merciful God. I mention theſe two accounts, to ſhew, not only that there are real literal *Atheiſts* in the world; but alſo, that even then, if they will condeſcend to aſk it, they may find *grace to help in time of need.*

7. But I do not mean ſuch as theſe, when I ſpeak of thoſe who are *Atheiſts* or *without God in the world.* But of ſuch as are only practical *Atheiſts*, as have not God in all their thoughts: ſuch as have not acquainted themſelves with him, neither

neither have any fellowſhip with him: ſuch as have no more intercourſe with God or the inviſible world, than this animal had with the viſible. I will endeavour to draw the parallel between theſe. And may God apply it to their hearts!

8. Every one of theſe is in exactly ſuch a ſituation with regard to the inviſible, as the toad was in reſpect to the viſible world. That creature had undoubtedly a ſort of life, ſuch as it was. It certainly had all the internal and external parts, that are eſſential to animal life. And without queſtion it had ſuitable juices, which kept up a kind of circulation. This was a life indeed! And exactly ſuch a life is that of the *Atheiſt*; the man without God in the world. What a thick veil is between him and the inviſible world! Which with regard to him is as though it had no being. He has not the leaſt perception of it; not the moſt diſtant idea. He has not the leaſt ſight of God, the intellectual Sun; nor any the leaſt attraction toward him, or deſire to have any knowledge of his ways: although his light be gone forth into all lands, and his ſound unto the end of the world, yet he *heareth* no more thereof than of the fabled muſic of the ſpheres. He *taſtes* nothing of the goodneſs of God or the powers of the world to come. He does not *feel* (as our Church ſpeaks) the working of the Holy Spirit in his heart. In a word, he has no more intercourſe with a knowledge of the ſpiritual world, than this poor creature had of the natural, while ſhut up in its dark incloſure.

9. But the moment the Spirit of the Almighty ſtrikes the heart of him that was till then without God in the world, it breaks the hardneſs of his heart, and creates all things new. The Sun of Righteouſneſs appears, and ſhines upon his ſoul, ſhewing him the light of the glory of God in the face of Jeſus Chriſt. He is in a new world. All things round him are become new. Such as it never before entered into his heart to conceive. He ſees, ſo far as his newly opened eyes can bear the ſight,

The

"The opening heavens around him shine,
With beams of sacred bliss."

He sees, that he has *an advocate with the Father, Jesus Christ the righteous, and that he has redemption in his blood, the remission of his sins.* He sees a *new way* that is *opened into the Holiest by the blood of Jesus*; and his *light shineth more and more unto the perfect day.*

[*To be concluded in our next.*]

The JOURNAL *of* Mr. WILLIAM BLACK, *in his visit to* NEWFOUNDLAND.

[*Concluded from page* 181.]

THURSDAY 25. Brother *M'Geary* and I set off in a small boat for *Black-head.* We arrived in time to give an exhortation to a few that came together. Two young persons were much affected, and roared aloud. Lord, suffer them not to rest without thy peace. Friday 26, I preached in the evening from Acts xi. 15. which was certainly verified anew. The Holy Ghost did indeed fall on many that heard the word, both as a spirit of fear and bondage, and as a spirit of liberty and love.

Sabbath-day 28, I preached twice, and held a Love-feast in the church at *Black-head.* This also was a quickening time. Some backsliders were healed and comforted. Some believers much refreshed, and those under awakenings more deeply affected with their state. I bless God for my coming here also. Some animosities are removed; some souls awakened; some new members added to the Society; and a general quickening through the whole. There are now about forty resolved to meet together in Class.

Monday 29. I returned to *Carboneer*, not daring to proceed to *Perlekin*, leſt I ſhould miſs a paſſage to *Halifax*, and be detained upon the iſland all the winter. From what I can learn, about thirty meet together in Society there; and there would be many more, if they could have the Goſpel preached amongſt them more frequently. Brother *M'Geary* can ſeldom go there. At ſix in the evening I preached in the church. God ſpake, and the people trembled. Many were the affecting cries of thoſe under conviction; many were the expreſſions of joy from thoſe who have found peace with God, through our Lord Jeſus Chriſt. Six or ſeven more profeſs a living, experimental knowledge of God, in this harbour.

Tueſday 30, and Wedneſday 31. I preached both days: joined about fifty in Claſſes, and endeavoured with all my might to point out and guard them againſt the wiles of the devil. Theſe were affecting, and profitable ſeaſons. May they never be forgotten! Lord, thou art our wiſdom, righteouſneſs and ſtrength. May we always truſt in thee!

Thurſday, September 1. I walked over to *Harbour-grace*, in company with Mr. *Richard Valentine*. His converſation was truly chriſtian, and peculiarly inſtructive. His trials have been various and heavy. His experience is deep and ſcriptural; and his life exemplary and becoming. For many years he has been in the narrow way, and has ſtedfaſtly moved along through violent inward and outward exerciſes. O that I may drink more deeply into his ſpirit!

Sunday 4. I preached at *Carboneer*. The people ſat with deep attention under the word. Many were much bleſſed, and ſilently melted down before the Lord. I adminiſtered the ſacrament to about one hundred and thirty. Such a communion I never ſaw before. Verily, the Lord was there. An awful ſenſe of the divine preſence ſeemed to pervade every heart. Many were the weeping eyes, the falling tears, affectionate cries, and earneſt prayers at the table and afterwards. Some backſliders were reclaimed, and reſtored to the favou

favour of God again, and mightily filled with joy; as were the believers in general. But at the Love-feaſt in the afternoon, we had a ſtill more remarkable ſeaſon. To deſcribe it fully is impoſſible. Suffice it to ſay in general, there was an univerſal ſhaking among the people. The cries of the penitents, together with the ſongs of thoſe who were converted, drowned my voice, ſo that it could not be heard. I attempted to ſing, but ſtill could not be heard. To ſee the very countenances of the people, was peculiarly moving. While diſtreſs and awe were painted on the cheeks, and ſtared through the eyes of thoſe under conviction, inward joy and rapture ſparkled in the eyes, and ſhone on the countenances of thoſe who were lately brought out of darkneſs into the marvellous light of grace. Thus prayer and praiſes, ſongs and groans, joys and ſorrows were obſervable on all hands. Some were brought into the liberty of Jeſus, felt the virtue of his blood, and teſtified that he is able to forgive ſins.

Monday 5. I breakfaſted with a mother in Iſrael. A poor diſtreſſed woman called me into the kitchen to ſpeak with me about her ſoul; but her heart was too full to ſay much. I brought her into the parlour, where we joined in prayer. She ſunk down on the floor in deep diſtreſs. The next day the Lord ſet her weary ſoul at liberty.

The former Deed of the church being not according to the Methodiſt plan, I have procured another, and now the church and dwelling-houſe are made over to the Conference.

I know not that I ever ſaw ſuch a meeting as was here this evening. Great indeed was the noiſe and ſhaking among the dry bones. Brother *Stretton* obſerved, "The ſcene was truly awful! ſome in the depth of diſtreſs; others in the tranſports of joy! It appeared to me a faint picture of heaven and hell." Several found peace with God this night alſo. The church appeared all in confuſion. Nothing was to be ſeen but heaving breaſts and weeping eyes! Nothing to be heard but prayer, or

praiſe! The expreſſions of ſorrow or joy, repentance or faith! Bleſſed Jeſus, ride on and conquer!

Part of this work may be natural or animal; may ariſe from ſympathy; but it is evident much of it is divine. Nothing but the Spirit of God can awaken and alarm the ſleepy, guilty conſcience of fallen man. God alone can enlighten his underſtanding, and beget in him a due ſenſe of the vileneſs of ſin, as it ſtands oppoſed to the divine nature and will: can draw his affections from earth, and fix them on heavenly objects: can fill his ſoul with meekneſs, patience, reſignation; with contentedneſs, peace and joy; with faith, hope, love; none I ſay but God can produce theſe. But theſe are produced: it follows then, this evidently is a work of God, notwithſtanding ſome appendages or attendants of the work may be from nature; yea, from Satan.

Thurſday 8. I found it peculiarly refreſhing to be at the Claſs-meeting laſt evening. It was a lively ſeaſon to my ſoul, and to others. Three more have found peace with God. Bleſſed be the Lord, more are made to taſte his love daily. I had thoughts of ſailing immediately for *St. John's*, but I know not how to leave the people yet; and have therefore concluded to ſtay a few days longer.

Friday 9. I walked to *Carboneer*, and preached in the church. O what a ſeaſon! In the time of ſermon, many were affected, and the voice of mourning in a ſilent way ran through the church. In the laſt prayer it became more general. Thoſe under conviction roared aloud, and prayed moſt fervently. Preſently one began to publiſh the news of deliverance, and praiſed God with a loud voice, extolling the riches of boundleſs grace. After this another, and another, were enabled to caſt their burdens on the Lord, and to rejoice in Chriſt Jeſus. Among this number was a woman, who was not long ſince a perſecutor. She ridiculed the idea of people's crying out under a ſenſe of their ſins. She was ſure they might help it if they would. But, God laid his hand upon her under the word, and

ſhe

ſhe roared aloud in the diſquietude of her ſoul. She is now rejoicing in the God of her ſalvation. How many were brought into liberty at this meeting, it is impoſſible for me to ſay. I heard four or five declare they had found reſt to their weary ſouls. O that they may never diſhonour their profeſſion!

It was a time of general joy among the Chriſtians; and of peculiar diſtreſs among the penitents. The latter hardly knew how to leave the church without the ſenſe of forgiveneſs. I was now obliged to take my leave of them. We had to tear ourſelves from each other. It was a moſt affecting time. They wept as for an only ſon. Bleſſed be God, there is a world of love, where we ſhall not weep the departure of a friend, or the abſence of a brother.

"But ſaints ſhall all be gather'd home,
And brethren part no more."

Until our ſafe arrival in this happy world of love, may the great Redeemer keep us pure in faith and love, watching unto prayer. Nothing but a ſenſe of duty could induce me to leave this dear and loving people.

Sunday 11. I preached at *Harbour-grace*, and met the Society. I now bade farewel to my friends here alſo. It was a weeping time. I had literally to tear myſelf away from them. Well,

"Our bodies may far off remove,
We ſtill are join'd in heart."

May I meet them at God's right-hand!

A ſhort

A short Account of GEORGE RUTTER, *jun.*

[By Sarah Rutter.]

GEORGE RUTTER was born at *St. Neot's*, in *Huntingdonshire*, January 18, 1766. His parents took great care to bring him up in the fear of God; but he soon manifested his fallen, depraved nature, directly opposite to the will of God, being of a very bad natural disposition, which as he grew up, was more fixed in enmity against experimental religion.

In the year 1778, it pleased God to convince me deeply of sin by the preaching of the Rev. *John Wesley*, at *St. Neot's*, which made me in earnest to seek the salvation of my soul. My brother not seeing the necessity for so much ado about religion made my way very rough; but through infinite mercy I was enabled to hold on. In the year 1782, he was afflicted in an extraordinary manner; and though the Lord raised him up again, as by miracle, yet I believe that illness laid the foundation of a consumption, which was the means of bringing him to God, and making him experimentally happy in his love.

In his first illness I could scarce perceive he had any desire to seek after God, except when he was supposed to be dying; then he said if the Lord would spare him he would reform. When any visited him and said they believed he would recover, it gave him great pleasure, as he was very unwilling to die, being then about seventeen years of age. But he could scarce bear those who admonished him to prepare for eternity.

After this illness, he attended the preaching at times, and it pleased God to convince him that one thing is needful. He soon after joined the Society, and found a necessity to seek that salvation which he had so strongly opposed, viz. salvation by grace, through faith in the Lord Jesus Christ; and though he had

had frequently refreshings from the presence of the Lord, and a degree of pardoning love shed abroad in his heart; yet he often felt corrupt nature alive, which made him have great conflicts, and he was often overcome by his habitual bad temper; but glory be to God, who displayed his almighty power in saving him to the uttermost before he took him to himself!

In October 1789, he was much blessed under the preaching of Mr. *Ramshaw*; and after that was favoured with such manifestations of the love of God, that he went to a dear friend's to tell how unspeakably happy he was. Indeed at this time the Lord favoured him with remarkable discoveries of his love towards him, which he freely mentioned to his friends; and the last time he met Class with us he expressed himself to the same effect, and thought he should soon join the disembodied throng.

In November 1789, he grew worse, but was very happy: he longed for his dissolution, and from that time was confined from the publick means. His affliction was very heavy. At times he was afraid his patience would not hold out to the end, though he found great consolation from the Lord, and I believe had the constant assurance of his acceptance with God. Yet for some time before his death, his evidence was more clear, and was very happy, particularly the Thursday before he died, when he conversed with me freely upon the happy state of his soul, and said he had no doubt nor fear nor cloud, but all was quietness and assurance for ever. He told me what had hindred the work of grace in his soul, the not giving up himself to God to work in him all the good pleasure of his will; but now all was love and joy, and it appeared to all who were about him, that nature was subdued by grace. He had now patience in his sufferings, yet longed to be gone, that he might praise God without an afflicted body. He used to converse often about eternity with pleasure, and a longing desire to be with Him whom his soul loved, yet with submission to the Divine will; and would sing,

"But

"But wait to be fully reſtor'd,
And long to be ſummon'd away!"

On the Sunday before he died, Mr. *R.* came to St. *Neot's* and viſited him; and, on Monday morning when he came to take his farewel, was much aſtoniſhed to hear him ſing

"Hide me, O my Saviour hide,
Till the ſtorm of life is paſt:
Safe into the haven guide,
O receive my ſoul at laſt!"

After this he fell into a fit; when he recovered a little, Mr. *R.* with much prayer commended him to God. Death now approached very faſt: he ſuffered much that day and the next night; but was very penitent, longing for his happy change. On Tueſday in the afternoon he lay very eaſy, had no fear of death, and when I aſked if he was happy? he ſaid, "Quite happy," and after lying ſtill a little, he ſaid, "Bleſs the Lord, O my ſoul, and all that is within me, bleſs his holy name!" But here his voice faultered, ſo that I could ſcarce underſtand him; and ſoon after without a ſtruggle or groan he fell aſleep in the arms of Jeſus, April the 20th, 1790, in the 24th year of his age.

S. R.

A TREATISE, *concerning the* GODHEAD *of* JESUS CHRIST.

[Tranſlated from the FRENCH.]

CHAP. V.

That thoſe paſſages in the Old Teſtament which moſt inconteſtably contain the Character of the Supreme God, are applied in the New to Jeſus Chriſt.

[*Concluded from page* 191.]

TO ſhew beyond all poſſibility and doubt, in what ſenſe the Jews underſtood thoſe expreſſions, wherein the diſciples of Jeſus Chriſt aſſerted the Godhead of their Maſter: it may be obſerved, that they made no difficulty of applying

to

to him thoſe paſſages of the Old Teſtament, which contain the moſt eſſential characters of the Supreme God. For how would they have dared to apply thoſe paſſages to Chriſt, if he was not the true and the Supreme God? Had they been inſtructed only in the ſchool of nature, they might have learned, not to apply to any creature, thoſe things which had been ſpoken of the Creator alone, excluſive of all creatures.

If then we regard them as brought up in the ſchool of the Prophets, we can never ſuſpect them of ſuch madneſs. For can any thing equal the circumſpection of the Prophets in this particular? They are continually apprehenſive of confounding the Creator with any creature. And this apprehenſion ſufficiently guards them from applying to the one, the moſt eſſential characters of the other.

Now certainly the deſcriptions which the Apoſtles make of Chriſt, are not more ſacred than thoſe which the Prophets make of the Supreme God. As then one would not dare to apply to any other thoſe deſcriptions of Jeſus Chriſt: neither would one dare (were he not ſuch) to apply to Jeſus Chriſt thoſe deſcriptions of the Supreme God.

Should we not accuſe him of impiety, who treated a man, ſuppoſe St. *Peter*, as *the only-begotten Son of God?* Who ſtiled him, *The Lamb of God, our Prophet, our King, our Prieſt for ever, after the order of Melchiſedec, the Prince of Peace, the Father of Eternity, Immanuel, God with us: the Eternal Word, the Saviour of the world, the Alpha and Omega, the Firſt and the Laſt.*

Could we ſuffer a man to ſay of St. *Peter*, that he had *bought the church with his own blood?* That he had *made an atonement for our ſins*, that he had *borne them in his own body for us on the croſs?* That *Peter dwells in our hearts by faith*, and *that there is no other name under heaven whereby we can be ſaved, neither is there ſalvation, in any other? That he is made of God unto us wiſdom, and righteouſneſs, and ſanctification, and redemption? That he was made ſin for us, that we might be made the righteouſneſs of God through him?*

Would you not regard him who ſpoke thus of St. *Peter*, as a moſt impious blaſphemer? Although he had told you withal, That St. *Peter*, was leſs than Chriſt, this would not ſatisfy. You would have reaſon to ſay, that this very acknowledgment left him without excuſe: ſeeing hereby he flatly contradicted himſelf, and made his impiety more glaring.

It would not excuſe him to ſay, that he applied theſe characters to St. *Peter*, only by way of alluſion, or accommodation. You might juſtly anſwer, if it is an alluſion, it is an impious alluſion: if it is an accommodation, it is a profane accommodation: be it an application of whatever kind it will, it is an application full of blaſphemy.

But if you regard as blaſphemous an application of the chief characters of Jeſus Chriſt to ſo great an Apoſtle as St. *Peter*, it muſt be a ſtill greater blaſphemy to apply to Chriſt (if he is not the Moſt High) the chief characters of the Supreme God.

On this ſuppoſition then it would be execrable impiety to ſay, That *the heavens are the work of his hands:* that he is the *ſearcher of the hearts and reins:* that he is *the Lord, the everlaſting God, Jehovah, the God who cometh bringing ſalvation: the God who is between the cherubim; the God of our ſalvation: the Lord who ſtretcheth out the heavens, who layeth the foundations of the earth, and formeth the ſpirit of man within him: the Lord, before whom every knee ſhall bow and to whom every tongue ſhall give praiſe.* Now it cannot be denied, that the Apoſtles aſcribe all this to Chriſt, while they aſſirm, that it is Jeſus Chriſt who is deſcribed in theſe oracles: that it is he of whom the prophets have ſpoken, in theſe magnificent deſcriptions.

In truth, if there is a great diſproportion between Chriſt and St. *Peter*, there is a far greater diſproportion, if our adverſaries are right, between Chriſt and the Supreme God: ſeeing the former, however great is finite; whereas the latter is infinite. If then one cannot without blaſphemy apply to St. *Peter* the moſt eſſential characters of Chriſt, one cannot without infinitely

greater

greater blaſphemy apply to Chriſt the eſſential characters of God.

This will appear ſtill more evident, if we ſuppoſe further, that he who made thoſe applications to St. *Peter*, knew that it was already a point in debate, if St. *Peter* was not equal to Chriſt! and foreſaw that this error would generally prevail, and that men for ſeveral ages, would confound St. *Peter* with Jeſus Chriſt, the Saviour and Redeemer of mankind. Such a man would in this caſe be guilty of aſtoniſhing impiety, to dare to make ſuch an application of the characters of Jeſus Chriſt, as he knew would be attended with ſo dangerous, ſo fatal a conſequence.

There is nothing eaſier than to apply this to the Apoſtles. They could not be ignorant, that the queſtion, if Jeſus Chriſt, was equal with God, had been already ſtarted; yea, and that the Jews had perſecuted him under the colour of his pretended blaſphemy. They who foreſaw that in the laſt times falſe teachers would ariſe, and who characteriſed their doctrine, were not ignorant, that Chriſtians would fall into this error, of confounding Chriſt with the Moſt High God. How then could they who knew both theſe things without manifeſt impiety, apply to Chriſt thoſe antient oracles, which expreſs the glory of the Moſt High? Thoſe in particular which expreſs the glory of God, excluſively of all his creatures?

It follows that if Jeſus Chriſt was not the true God, of the ſame eſſence with the Father, the *Sanhedrim* performed an act of juſtice in putting him to death; and the Jews of that and the ſucceeding ages did right, in adhering to their ſentence. Nor can this blaſphemous abſurdity be avoided, but by maintaining that he is, as the Scripture teaches, *one with the Father*, *equal with* the Moſt High God: that he is himſelf God, *the true God*, *the great God*, *the Moſt High*, *God over all*, *the Lord*, *the Lord of glory*, *our Lord and our God*; *the Lord*, *the God of Iſrael*; *the King of Kings*, *and Lord of Lords*, *he that was*, *and is*, *and is to come*.

COPY *of a* LETTER *to the* Rev. Dr. COKE, *from a reſpectable* GENTLEMAN *in the* EAST-INDIES, *reſpecting a* MISSION *thither.*

[*Concluded from page* 194.]

TO that part of the ſixth queſtion which relates to their voyage and journey up the country, I anſwer, that if from ſupport at home, the conſent of the *India* Company is obtained to the ſcheme, they will of courſe not only recommend it to the Government here; but aſſign to the Miſſionaries paſſages on their ſhips, leaving them however to pay the Captains for their table, at which they ought by all means to eat. If the Company ſhould not be induced to favour the ſcheme, I do not well know how it could proceed; for in that caſe, it is to be ſuppoſed they would neither recommend it, nor permit the Miſſionaries to come on their ſhips; and to come on foreign ſhips, and to enter on their attempt here, in oppoſition to the will of the Company, would leave all the difficulties I at firſt ſettled, with a new addition to them, in force. Suppoſing however leave obtained, and a paſſage ſettled, they have only further to prepare themſelves with the common neceſſaries for the voyage, which are not many, and may eaſily be known at home. On board ſhip the gentlemen may expect no ſmall exerciſe from the ſociety, diſcourſe, and manners too commonly found there. If to avoid this, they choſe after getting the permiſſion of the Company, to embark in a foreign ſhip, they might have a quieter and a cheaper paſſage; and if they came on a *Portugueze*, they could alſo acquire that language which might incidentally prove of ſome uſe.

With reſpect to their journey up the country, the conſent before mentioned being ſuppoſed, they will find it a ſimple matter eaſily arranged upon their arrival at *Calcutta*, where they will have to make themſelves known to the Government, and

to

to procure leave to ſettle themſelves in ſuch parts as after enquiry and conſideration, they ſhall have repreſented to be moſt ſuitable to their deſign; the conveyance thither afterwards will be attended with no difficulty. I ſhall willingly reply upon any points they may be pleaſed to mention to me when they arrive, and ſome friends, I truſt, they will find in *Calcutta* to adviſe with. Mr. *C*——— to whom you have alſo written, will be able and willing; as if he has leiſure to anſwer your enquiries fully, he will doubtleſs give you many valuable informations.

Having now troubled you, Sir, with a long return to your letter; I ſhall only further beg leave to touch upon one point which I have already hinted at. It appears to me ſtrongly as of great conſequence to the ſucceſs of the projected good work, to put it on the *broadeſt bottom poſſible*; but I have further and more eſpecially in view now, the obviating the prejudices of *Europeans*, many of whom have come unhappily to imagine that the propagation of the goſpel is an unneceſſary or troubleſome work, as others are apt to be offended by nominal diſtinctions.

The indiſpoſitions of all ſuch might be checked, if not removed, by the appearance of an eſtabliſhed authority; whence alſo it would follow, that the plan at home and the execution abroad ſprung from the conjoined wiſhes and aids of Chriſtians in general, upon principles common to all *denominations*; upon which indeed the ſcheme ſo evidently goes, as to require no other diſtinction, and the leſs that any of a *nominal* kind is inſiſted upon here, ſo much the leſs difficulty, I humbly conceive, the Miſſionaries will probably find. I ſay of a *nominal kind*, for I would not be thought in what I have offered to ſuggeſt any thing of a lax or temporizing carriage towards the looſe manners of the age, or any departure from ſtrict holineſs in conduct and life; God forbid. Nor even with reſpect to the deſired patronage, would I be thought to damp and diſcourage the zeal of ſuch good men as might be inclined to the undertaking;

undertaking; though all that were eligible in the way of support ſhould not be obtained. With all means, the ſucceſs muſt ſtill come from God, who is not tied to any: and may he both diſpoſe the hearts of his ſervants to go forth, and make their way proſperous! With theſe wiſhes I take my leave, remaining, with great reſpect,

Sir,

Your moſt obedient,

And moſt humble Servant.

N. B. Dr. *Coke's* anſwer to the foregoing letter in our next.

Of CONVERSATION.

THE love of ſociety is natural; but the choice of our company is matter of virtue and prudence.

The converſation of wiſe men is the beſt Academy of breeding and learning.

To hear the diſcourſe of wiſe men delights us, and their company inſpires us with noble and generous ſentiments.

Let your converſation be with thoſe by whom you may accompliſh yourſelf beſt. Company like climates alters complexions, and ill company by a kind of contagion doth inſenſibly infect us.

Keep company with perſons rather above, than beneath yourſelf; for gold, in the ſame pocket with ſilver loſeth both of its colour and weight.

Hear no evil of a friend, nor ſpeak any of an enemy; believe not all you hear, nor ſpeak all you believe.

Say what is well, and do what is better; be what you appear, and appear what you are.

Approve yourſelf to wiſe men by your virtue, and take the vulgar by your civilities.

Never put your countenance or words in a frame, to expreſs bombaſt or profound nonſenſe: nothing doth more depreciate or undervalue a ſober perſon.

A cat

A cat out of pretended kindneſs came one day to viſit a ſick hen, and aſked her how ſhe did? She anſwered, the better if you were further off. After the ſame manner anſwer all idle and vain perſons.

If the clock of the tongue be not ſet by the dial of the heart, it will not go right.

A wiſe man hath his tongue in his heart, but a fool his heart in his tongue.

Never ſpeak in ſuperlatives, for that way of ſpeaking generally wounds either truth or prudence.

Let your diſcourſe be ſuch as your judgment may maintain, and your company deſerve: in neglecting this, you loſe your diſcourſe; in not obſerving the other, you loſe yourſelf.

He that argues againſt the truth takes pains to be overcome; or, if a conqueror, he gains but vain glory by the conqueſt.

Let your diſcourſe be ſmooth, and flowing like a river, not impetuous like a torrent.

In diſcourſe make not too great profuſion of your knowledge, leſt your treaſury be ſoon exhauſted. Some new thing is to be kept in ſtore that you may appear with to morrow. The ſkilful fowler throws no more meat to the birds, than what is neceſſary to catch them.

Great talkers diſcharge too quick to take always true aim. To ſpeak well and much, is not the work of one man.

Modeſty in your diſcourſe will give a luſtre to truth, and an excuſe to your error.

Let your words be few, with grace, ſeaſoned with ſalt; ſo will they miniſter grace to the hearers.

The

The excellence of a public ſpirit: in a ſermon preached at the funeral of the Rev. Dr. SAMUEL ANNESLEY: *who departed this life Dec.* 31, 1696, *in the* 77*th year of his age. With a brief account of his Life and Death.*

[By *Daniel Williams*, Miniſter of the Goſpel.]

ACTS xiii. 36.

For David, after he had ſerved his own generation, by the will of God, fell aſleep.

YOUR requeſt bringing me hither upon this ſad occaſion, (your venerable paſtor's death) I have choſen this text as proper to inforce an important duty, which, though little regarded by moſt in our age, yet the deceaſed was faithful in the practice of; yea, ſo eminent, that I hope his example will excite others to imitate him.

The words read are part of St. *Paul*'s ſermon to the *Jews* at *Antioch*, in which, after a fit introduction, he proves Jeſus to be the Chriſt from ver. 23, to 38. An article which (ſuppoſing the knowledge of God) hath the greateſt influence on all our religious hopes and duties; and therefore a firm aſſent thereto ought to be inſiſted upon more than ever among thoſe that bear the Chriſtian name. This point he argues thus: Jeſus was of *David*'s *ſeed* which the Chriſt was to be, ver. 23, 24. Jeſus was he whom *John bore teſtimony* to, that he was the Chriſt, 24, 25. In the unjuſt condemnation and barbarous death of this Jeſus, the *Jews* had unwittingly *fulfilled*, in every circumſtance, *all the prophecies*, which foretold the unjuſt and cruel uſages the Chriſt ſhould meet with, ver. 27, 28, 29. This Jeſus God had certainly *raiſed from the dead*, according as it was in ſeveral places propheſied of Chriſt; which reſurrection, was God's teſtimony concerning him, that he was his eternal Son incarnate. But leſt any might object that that text, Pſalm xvi. 10.

was

was fulfilled in *David*, the Apoſtle obviates this, by ſhewing that *David* lay in his grave ſo long as to putrify, which the Chriſt was not to do, neither did our Jeſus; and by this occaſion the words of my text are introduced, as *David*'s praiſe, which the Apoſtle would not omit, though his argument lies in that part of the verſe which I have not read, viz. *He ſaw corruption.* And the following verſes 38, 39. are both arguments for Jeſus being the Chriſt, in that *forgiveneſs of ſin* (to which the *Moſaic* ceremonies and ſacrifices were altogether unavailable but as types and ſhadows reſpecting what Jeſus did and ſuffered) *was preached through this Jeſus.*

Then after a ſerious offer of forgiveneſs to all of them, made in the name and authority of our Saviour Chriſt, he inforceth this with an awakening caution, viz. That they prevent not their own ſalvation, yea, aggravate not their miſery by rejecting this Jeſus, the Chriſt, the Lord; for the offer of that bleſſed forgiveneſs he purchaſed, will not ſuffice to your ſalvation, unleſs you alſo truſt and receive him. Nay, if you receive him not, and accept not ſalvation in the way he propoſeth, your puniſhment will be ſorer than if forgiveneſs had never been offered; yea, than if there were no Saviour, ver. 40, 41.

He next takes notice, 1. Of *David*'s public uſefulneſs while living; *he ſerved his own generation by the will of God.* The word tranſlated *ſerve* is metaphorical, and denotes both the public influence of *David*'s labours, and his great ſubjection; it alludes to a man's rowing in a veſſel under the conduct of a ſuperior pilot. The royal Prophet was but an under rower, i. e. as much under divine authority, and as dependant, as the meaneſt man: he ſerved in the veſſel, viz. the Church and State, the ſafe paſſage whereof he conſulted, and ſerved, as his principal buſineſs.

By the will of God. God did not only ſerve his purpoſes by him, which the moſt regardleſs and obſtinate cannot prevent, but this bleſſed man did deſignedly and faithfully ſerve thoſe purpoſes which God intended in his age and place; he obeyed

God's will as he had notice of it, and whatever labour, expence or danger attended it. This will of God he ſtill conſulted, as to the matter and manner of his performances.

2. *David*'s death: *he fell aſleep*, after, not before he had faithfully ſerved a common good, nor later than he was capable to do ſo. Every man is immortal, be his danger never ſo great, till he hath accompliſhed the ſervice of God deſigned by him; and there is ſcarce a good man (that knows himſelf ſuch) but would live till his courſe in ſervice be finiſhed, or would chuſe to live longer than he can be ſerviceable: but when we are unfit to be inſtruments of good to others, and are wrought to a meetneſs for glory, it is time others have our place whom Providence hath ſuited to God's further deſigns, and peculiarly fitted to the riſing generation.

The word by which *David's* death is expreſſed ἐκοιμήθη, he laid him down to ſleep, denotes death to be no terror to him, and that a reſurrection would certainly enſue.

The former part of the text is what I ſhall principally inſiſt on; therein *David* is commended, and they who imitate his life partake of the like honour.

It is an excellent character of a deceaſed perſon, that by faithfulneſs and diligence in his place, he hath been eminently uſeful in his generation.

I ſhall, 1. Explain this character.

2. Give an account of ſome things requiſite to render a man eminently uſeful in his generation.

3. Evidence the excellency of this deſcribed character.

For the explication of this character, I ſhall propoſe the following heads.

1. God ſo diſpoſeth of men in their reſpective generations, that they are capable of being benefited by each other.

The parts of a political body can no more ſay to each other, *I have no need of thee*, than thoſe of the natural, 1. Cor. xii. 21. which diſpoſition of things is the foundation of all Societies. Men need each other, and are receptive of mutual advantages

vantages: converſation, friendſhip, families, trades, common ſafety, are provided for hereby, and without it would be defeated and ceaſe, had not the All-wiſe God placed men in that reſpect towards each other, that no one is ſelf-ſufficient. Some need health, others knowledge, others defence, others food and raiment; others counſel, others reproof and ſpiritual inſtruction; others comfort, and the like. In each of theſe reſpects, thoſe words of our Saviour may be applied, John xii. 8. *The poor ye have always with you:* ſome that need your help, many in a great degree, moſt in one ſort or other, ſo that none can pretend want of objects, or occaſions, as a plea why they are not uſeful; they are daily at hand, and adapted to the nature and proportion of your talents. Infinite wiſdom hath contrived the ſeveral wants of mankind, to give opportunity for employing that common ſtock he hath diſtributed; and how wonderful is it, that thoſe very wants are the great means which the ſeveral poſſeſſors of that common ſtock receive benefit by; for it is plain, that whatever any one man enjoys would leave him diſtreſſed, unleſs by exchanging that with another, he were relieved by what that other man poſſeſſeth and himſelf wants.

Nay, that no man may reflect on God as unkind to the world, becauſe the poor are ſo many, it is worthy our admiration that poverty itſelf is very conducive to the public good; not only as it prevents much ſin, but as it is the greateſt ſpur to diligence, callings, inventions and ſervices, which the common-wealth depends upon; yea, were none poor, every man would be next to miſerable, by wanting all thoſe conveniencies which they now obtain by any other perſon's want, or deſire of wealth. Who would be ſervants, private ſoldiers, ſeamen, handicrafts-men, &c. if none were poor? If ſome would ſtudy law, phyſic, &c. it is from few of them that their neighbours could expect the advantage of their arts. Of thoſe who would ſail to other countries, and bring back any thing of

their particular growth, how few, beſides themſelves, ſhould be the better for them?

2. Every man may be more or leſs uſeful to others; and every good man is ſo.

Each may influence for benefit, though in different kinds, and unequal ſpheres. He that hath not pounds, hath his mites; and, though he cannot profit multitudes, may benefit ſome few. If you cannot inſtruct the ignorant, you can relieve the poor, and encourage the miniſtry. Are you ſo indigent that you have nothing to give, yet you may pray for many, and be examples of meekneſs and patience. Some are unfit to ſerve the public, in an office, who yet are capable to vote for a man that is fit to ſerve. Divine bounty hath provided a ſupply among men for thoſe neceſſities to which mankind is ſubject. But a great part of the miſery of the world is owing to ſome mens inordinate craving more than they need, and to others not duly laying out what they are intruſted with. Whereas, what God hath diſtributed among men, is a common ſtock to benefit the body; and of the ſeveral parts and ſorts thereof I may ſay as of thoſe ſpiritual gifts, 1 Cor. xii. 7. *They are all given to profit others with ourſelves.* God allows not a man in the Lord's prayer ſo much as to aſk daily bread for himſelf alone.

Totally to neglect the benefit of others, argues ſuch unfaithfulneſs to God, and injuſtice, yea cruelty, to men; that I muſt ſay, every good man is uſeful to others. To be good and not to do good, is a contradiction; as it is to do good, and not to do that which is beneficial, Pſalm cxii. 5. *A good man ſheweth favour, and lendeth.* A *be thou warmed*, is equally an argument of a bad heart, and of a *dead faith*, James ii. 16. That religion which lieth in mere words, though noiſy; and in mere hopes, though confident, will be found vain in itſelf, and uſeleſs to its owners; it will not be ſaving to ourſelves, if it be not profitable to others.

3. God hath rendered ſome men capable of greater and more public ſervice than others. It

It's true of the public ſtore of talents, as of our common mother the earth, Eccleſ. 5. 9. *The profit of it is for all*; nevertheleſs, ſome parts are a richer ſoil than others. So ſome men are far more capable of common uſefulneſs than their neighbours: and this by God's diſpoſal, whatever be the juſt means of acquirement; yea, his permiſſive ordering hath place, though the means be unjuſt.

Capacities for ſervice are various, according to mens offices, gifts, eſtates, intereſt, opportunities, and what ever elſe would render a man publickly uſeful, were the poſſeſſor thereof but faithful and diligent. The degrees of each of them determine to what meaſure a man is *capable* to be a common bleſſing; whether he be *actually* ſo or not. Vain it were for any man to pretend himſelf leſs capable to do good than in truth he is, for God keeps a juſt account of the place every man ſtands in, and the talents each man poſſeſſeth; and he hath affixed a charge of ſervice to the extent of every man's ability. A magiſtrate or miniſter may do more good than a private perſon, a rich man than a poor, one of great parts than one of leſſer: a magiſtrate in a higher place than another in a lower, a miniſter eminently qualified, than one leſs ſo.

[*To be continued.*]

An EXTRACT *from an* ACCOUNT *of the* PELEW ISLANDS, *in the* PACIFIC OCEAN.

By CAPTAIN HENRY WILSON.

[*Continued from page* 204.]

NOVEMBER 12, Our countrymen being now in a fair way of getting to *China*, after parting with their humane friends of *Pelew*, hauled up along the back of the reef, N. W. by

by N. having the end of the outer breakers on our lee-beam. —At noon the iſland of *Oroolong* bore S. E. by E. ½ E. diſtant about four leagues, from whence they took their departure; its latitude being 7° 19′ north, and longitude 134° 40′ eaſt of *Greenwich*.

The two firſt days after leaving the *Pelew* iſlands, our people had tolerable weather, with light ſqualls and rain, the wind variable from E. to S. E. with which they ſteered to the northward.—*Lee Boo*, the firſt night he ſlept on board, ordered *Boyam*, his ſervant (who was one of the two *Malays* from *Pelelew*) to bring his mat upon deck; a warmer covering was prepared for him, to defend him from the cold.—He was the next morning much ſurprized at not ſeeing land.

Captain *Wilſon* now clothed him in a ſhirt, waiſtcoat, and a pair of trowſers; he appeared to feel himſelf uneaſy in wearing the two firſt articles, and ſoon took them off and folded them up, uſing them only as a pillow; but, being impreſſed with an idea of the indelicacy of having no clothing, he never appeared without his trowſers; and as the veſſel, proceeding northward, advanced into a climate gradually growing colder, he in a little time felt leſs inconvenience in putting on again his jacket and ſhirt; to which, when he had been a little time accuſtomed, his new-taught ſenſe of propriety was great, that he would never change his dreſs, or any part of it, in the preſence of another perſon, always retiring for that purpoſe to ſome dark corner where no one could ſee him.—The motion of the veſſel at firſt made him very ſea-ſick, and obliged him frequently to lie down; this ſickneſs by degrees abating, he had one of the apples given him which had been brought from *Pelew*; he expreſſed a doubt about eating it; but, being told it was the Captain's deſire, and that *Abba Thulle* had ſent them for him, he obſerved to *Boyam*, that he was much indulged, none but a few great people having his father's permiſſion to eat of this fruit.

This

This young man was remarkably clean in his perſon, waſhing himſelf ſeveral times a day; and as ſoon as he was perfectly recovered from his ſea-ſickneſs, he appeared to be eaſy and contented. The latitude, on the fourteenth at noon, was 9° 38′ north by obſervation.—The day following was cloudy but good weather, with a ſwell from the N. E.——They ſaw a few ſea birds and flying-fiſh; and, having an obſervation at noon, found they were in latitude 10° 45′ north; the weather continued moderate, though cloudy, and their little veſſel (excepting a ſmall leak) was found in every reſpect equal to their hopes.—They had this forenoon prayers read upon deck, all our people having, in this happy deliverance, too ſtrong a recollection of the mercies of providence not to offer them publicly, with hearts full of gratitude. The latitude at noon was 12° 1′ north.——*Lee Boo* was now ſo well recovered as to eat a flying-fiſh that was caught upon deck, and ſome yam, having till this time eat very little.——He this afternoon told *Boyam, that he was ſenſible his father and family had been very unhappy from knowing that he had been ſick.*

In the night they had ſtrong ſqualls, variable to the northward, with rain, and at times had very hot puffs of wind, as if from land; they kept under an eaſy ſail and a good look-out until day-light, but ſaw no appearance of land; the weather being very unſettled, with ſqualls and rain, and the wind varying at times to the eaſtward, ſouthward, and S. W. with lightning and dark clouds.—On the twenty-firſt they found, by obſervation, their latitude to be 17° 47′ north, and the next day were in 18° 29′ north: the weather continuing very unſettled, with frequent ſqualls, the wind remaining in the E. and S. E. quarters until the twenty-third, when it veered round to the N. E. with rain, till the next morning, the weather becoming then moderate and fair; the latitude at noon was 20° 43′ north, by obſervation; in the night they had ſome light ſqualls, and kept a good look-out for the land.--In the morning, about three o'clock, having great ripplings in the water, they hauled

hauled up to the northward till day-light, when they saw the *Bashee* islands bearing W. N. W. distant about three leagues. This circumstance much pleased *Lee Boo*. He was eager to learn their names, which being told him repeatedly, until he could pronounce them; he took a piece of line, which he had brought with him for the purpose of making remarks, and tied a knot thereon, as a remembrance of the circumstance.——At seven o'clok the wind changing to the northward, they bore away through a passage between the islands, and at noon were in the *China* sea, their latitude 21° 5′ north, by observation; they had now fair weather with smooth water, and by four o'clock in the afternoon had lost sight of the *Bashee* islands.

The next morning about nine o'clock they saw land upon their quarter, bearing from N. E. ½ N. to E. N. E. being part of the island of *Formosa*; at noon their latitude was 21° 49′ north. The fair weather continued next day, but with a swell from the northward, which wet them a little; their latitude at noon being 22° 17′ north. The wind increasing in the afternoon to a fresh gale, they now felt a material change to cold, of which they were the more sensible from the hot weather they had before experienced. The next morning they saw several *Chinese* fishing boats, and a small *China junk*.* At eight o'clock they saw land, being a small hill, bearing N. by W. at noon they were in latitude 22° 20′ north. The wind blowing briskly, at one o'clock in the morning they got soundings at twenty-five fathom, soft ground; they kept sounding during the night, and at seven o'clock in the morning they saw the land, bearing from N. by E. to W. S. W. they stood in amongst the islands, as the wind would permit, and at noon were in latitude 22° 8′ north, the high land called the *Asses Ears* then bearing S. S. W. They steered to the westward

* *Junk* is the name given by *Europeans* to the *Chinese*-built vessels employed in their home or coasting trade; some of them are very large, and trade to *Batavia* and *Malacca*.

amongst

amongſt the iſlands until ſix o'clock in the evening, when they anchored in ten fathom water, a ſoft clay bottom, amongſt ſome ſmall *Chineſe* veſſels.——*Lee Boo* appeared quite delighted at the ſight of land, and the number of boats on the water.

[*To be continued.*]

An ACCOUNT *of the* EXPULSION *of the* MOORS, *by* PHILIP *the* THIRD, KING *of* SPAIN.

[*Concluded from page* 208.]

AN account of the treatment which they received, having been carried to *Spain*, by ten perſons, who were ſuffered to return for that purpoſe; it contributed in ſome meaſure to reconcile the *Moreſcoes* in *Valentia* to their fate. And as the winter ſeaſon was faſt approaching, when they muſt encounter great difficulties in their paſſage, they even diſcovered a degree of impatience to be permitted to embark.

No time was unneceſſarily loſt on the part of the Viceroy. The *Moreſcoes*, conducted by his emiſſaries, and the royal troops, and many of them accompanied from compaſſion and humanity, by the Barons whoſe vaſſals they had been, were every where in motion, and haſtening in crouds, with their wives and children to the coaſt. The ſhips which had been provided for tranſporting them having been found extremely inadequate to the purpoſe, many more were collected from the ſea-ports, in *Spain*, *Majorca* and *Italy*. Of theſe many were hired, by the *Moreſcoes* themſelves, who deſired as ſoon as poſſible, to emancipate themſelves from the power of the *Spaniards*; while the greater number went on board the ſhips provided by the king. And in a few weeks, about an hundred and twenty thouſand men, women, and children, had embarked.

Many of thefe were perfons of fubftance and condition. Some of them on account of their early profeffion of chriftianity had been raifed to the rank of nobility, by the Emperor *Charles* Vth. And the elegance and beauty of the young *Moreſcoe* women is highly celebrated by a contemporary *Spaniſh* hiftorian, whofe bigotry often prompts him to exult in their diftreſs.

Widely different from the fentiments of this bigotted eccleſiaſtic, were thofe of the *Valentia* Barons, who gave their vaſſals on this melancholy occafion, every proof of generous compaffion and humanity. By the royal edict they were entitled to all the property belonging to their vaſſals, except what they were able to carry about their perfons. But the Barons defpiſing this right, allowed the *Moreſcoes* to difpofe of whatever part of their effects could be fold for money; and likewife permitted them to convey their moft valuable furniture and manufactures on mules, and in carriages to the fhips. Many of them accompanied their vaſſals in perfon to the fhore, and fome of them having embarked along with them, faw them fafely landed on the coaft of *Africa*.

But this kind attention of the Barons, ſerved only for a little time to mitigate their diſtreſs. Their exile from their native country, which juſtly excited in them the moſt bitter regret; and gave them ſo much ground for anxiety with regard to their future fortune, was ſoon ſucceeded by ſtill greater calamities. Great numbers were ſhipwrecked on their paſſage, and never reached the *African* coaſt. While many others were barbaroufly murdered at ſea, by the crews of the ſhips, which they had freighted. This latter calamity befel thoſe who had choſen to tranſport themſelves in private ſhips; and inſtances are recorded of ſuch inhuman cruelty exerciſed againſt this harmleſs, perſecuted, and defenceleſs people, by the owners and crews of theſe ſhips, as equals any thing of the ſame kind of which we read in hiſtory. The men butchered in the preſence of their wives and children; the women and children afterwards

thrown

thrown alive into the ſea. Of the women, ſome on account of their beauty were preſerved alive for a few days, to ſatiate the luſt of the inhuman murderers; and then either ſlaughtered or committed to the waves. Such were ſome of the horrid deeds, of which theſe barbarians were convicted upon their trial, to which they were brought, in conſequence of quarreling with each other about the diviſion of their prey.

Nor was the fate of the greater part of thoſe who reached the coaſt of Barbary leſs deplorable. They had no ſooner landed on this barren, inhoſpitable ſhore, than they were attacked by the *Bedoun* Arabs; a wild banditti who live in tents, and ſupport themſelves by hunting and by plunder. The *Moreſcoes* unarmed, and incumbered with their wives and children, were often robbed by thoſe barbarians, who came upon them in numerous bodies, amounting ſometimes to five or ſix thouſand men; and as often as the *Moreſcaes* attempted with ſtones and ſlings, their only arms, to make reſiſtance, put great numbers of them to the ſword. Still greater numbers periſhed by fatigue and hunger; joined to the inclemencies of the weather, from which they had no means of ſhelter, during their tedious journey, through the *African* deſarts, to *Moſtagar*, *Algiers*, and other places, where they hoped to be permitted to take up their reſidence. Few of them ever arrived at theſe places. Of ſix thouſand who ſet out together from *Conaſtal*, a town in the neighbourhood of *Oran*, with an intention of going to *Algiers*, a ſingle perſon only, of the name of *Pedralvi*, ſurvived the diſaſters to which they were expoſed, and of the whole hundred and forty thouſand, who were at this time tranſported to *Africa*, there was ground to believe, from the concurring teſtimony of perſons who had acceſs to know the truth, that more than a hundred thouſand men, women, and children ſuffered death in its moſt hideous forms, within a few months after their expulſion.

Compared to the dreadful fate to which this unhappy people were doomed by the *Spaniards*, it would have been an act of

mercy on the part of the king, had he either commanded them to be put to the ſword, or committed to the flames, as their miſery would, in this caſe, have been of ſhort continuance.

But the ſentiments of humanity, in the eccleſiaſtics, and court of *Spain*, were overpowered by thoſe of the moſt illiberal ſuperſtition. Far from feeling remorſe, or ſorrow for what had happened, they rather triumphed, and exulted in it, and were confirmed in their reſolution, of expelling all the *Moreſcoes* in *Spain* without exception.

But before they proceeded to the expulſion of the *Moreſcoes* in *Caſtile* and other provinces, it was judged neceſſary to reduce to obedience all ſuch of the *Moreſcoes* in *Valentia* above mentioned, as had retired to the mountainous parts of that kingdom. Their number, including men, women, and children, amounted nearly to thirty thouſand, having collected together a conſiderable quantity of proviſions of all kinds, they had begun, while the Viceroy was employed in tranſporting their countrymen, to fortify themſelves, as well as they were able, and to block up the narrow paſſes by which the *Spaniards* muſt approach. But the Viceroy having ſent againſt them the flower of the regular forces, under the command of *Don Agyſtin Meſcia*, who had acquired conſiderable military experience and renown in the wars of *Flanders*, a great part of them were compelled to ſurrender, through the want of water, from which *Meſcia* had found means to cut them off; and ſoon after, the reſt were beaten from their intrenchments and put to flight.

In the purſuit no mercy was ſhewn, either to the aged, or women and children, though rolling in the duſt, and imploring mercy, by the ſavage conquerors. Upwards of three thouſand periſhed. The number of thoſe who had ſurrendered was two and twenty thouſand, who were all ſoon after tranſported to *Africa*, except the children, under ſeven years of age, whom the ſoldiers were permitted to ſell for ſlaves.

As

[*As a proof of our impartiality, we insert Dr. P——'s reply to the Letter addressed to him in our Magazine for December last. But, in case he and his opponent should think proper to continue the controversy, we recommend it to them to print their thoughts, each for himself, in a separate pamphlet.*]

A LETTER *from the* Rev. Dr. PRIESTLEY,

To the Editor of the ARMINIAN MAGAZINE.

SIR,

BY the writer of a letter addressed to me in your Magazine for December last, signed PHILALETHES, I am severely censured for publishing some letters of Mr. Wesley and his friends, illustrative of his early history, and I am likewise charged with asserting "a wilful and deliberate falsehood," for saying, in my *Address to the Methodists* on that occasion, that though we hold different opinions concerning who Christ *was*, we agree with respect to what he *taught*, what he *did*, and what he *will do*.

Having been pretty much used to calumnies of various kinds, I did not for some time feel any disposition to reply to these accusations; but, by the advice of some friends, I shall, with your leave, make a few observations upon them, beginning with the latter, as the more important of the two. With respect to this, I would observe, that a *wilful lie*, is a thing of so atrocious a nature, and the hazard of detection is so great, that the fact must appear exceedingly improbable, except in the case of the extreme of wickedness, in conjunction with the extreme of folly.

Now, admitting me to be as wicked and remorseless, as this writer can suppose me, or any man, to be, and that I make no scruple of having recourse to any means whatever, lying, perjury, or even murder, to gain my ends, I must have been a fool,

fool, as well as a knave, to have ventured upon a lie in this particular case. Every person who tells a lie must mean to *deceive*. But how could I, or any other person, in the sober use of his senses, imagine that a lie, circumstanced as this is, could possibly deceive.

I am made to tell a set of men, that their faith is the same with my own, when it is as well known to them, as it is to myself, that they are very different. Had my assertion related to the faith of the people of *Hindostan*, or that of a nation in some other remote part of the world, concerning which I might be supposed to have better information than they, and they had no previous suspicion of my want of veracity, I might have deceived them. But this could never be the case with respect to their *own* faith; and concerning *mine*, this writer does not pretend that the Methodists are at all ignorant. If they be, they have the easiest means of information, and consequently of detecting my imposition.

This writer is at a loss to conceive what *apology* I can make for myself, or how I can possibly evade the charge of a wilful and deliberate falsehood in this case. Now both *malice* and *candour* are equally ingenious, the one to find a fault, and the other an excuse; and had this writer been as well disposed the one way as the other, he might, I think, have discovered a sense, and this not an unnatural one, in which, what I asserted was very true. However, I had no suspicion at the time, of any person understanding me differently.

If I and the Methodists equally admit the truth of the Gospel History, whatever we may think of the person of Christ, we must equally believe what is there ascribed to him, and therefore all his *sayings* which are there recorded, in whatever *sense* we may understand them, as well as all the miracles which he is said to have wrought, and every thing else which he is there said to have done, or suffered. And since we equally believe that he will come again, to raise the dead and judge the world, is it not true, that, though we differ with

respect

reſpect to who Chriſt *is*, we are agreed with reſpect to every thing that he *taught*, that he *did*, or that he *will do*? Beſides, though we differ with reſpect to the meaning of our Saviour's language, and conſequently the particular doctrines that he taught, we agree with reſpect to what is of the greateſt importance in them, viz. that he taught the pureſt morality, as the only way to pleaſe God, and to get to heaven, and that faith, without works, will be of no avail to any man.

Admitting, then, that I did not expreſs myſelf in the moſt accurate manner, ſtill, as there is at leaſt a tolerable ſenſe in which my aſſertion is true, it would have been the part of candour to have aſcribed it to me. This writer ſhould have better remembered our Saviour's admonition, which, differing as we do in other things, we equally aſcribe to him, *Judge not, that ye be not judged. Condemn not, leſt ye be condemned.*

As to the propriety of publiſhing the letters in queſtion, I am willing to abide by what I have ſaid in the Preface to them, and I can aſſure this writer, that I have no objection to be treated in the ſame manner myſelf whenever I die. Such accounts of the real principles and views of the dead, are in many caſes very uſeful to the living.

As to the manner in which I have now ſpoken of the Methodiſts, for which I am alſo cenſured, as willing to cajole them and gain them over to my party, it is nothing *new* to me, as I have uniformly ſpoken of them in the ſame reſpectful manner, more than twenty years. This my writings will teſtify. And, if to bring other perſons to think, as we ſee reaſon to do ourſelves, be a fault, it is a fault that is ſhared with me, by Chriſt, by his Apoſtles, and by Mr. Weſley himſelf, who was during his whole life indefatigable on the ſame buſineſs. And what ſhould I gain by the converſion of the Methodiſts to my ſentiments? Certainly nothing of a pecuniary nature; and whatever might be my ultimate object in beſpeaking their good opinion, it is evident I have not

 ſucceeded.

ſucceeded. For though I have uniformly ſpoken *well* of them, as far as I thought I could do it with truth, is it not notorious that they have as uniformly ſpoken *ill* of me?* But I truſt that I am ſo far influenced by the genuine ſpirit of the Goſpel, as not to be *overcome of evil*, but to endeavour to *overcome evil with good*, and in all caſes to *return bleſſing for curſing*.

There are ſeveral other articles, to which this writer calls upon me to ſpeak, for a reply to which I refer to my various publications; and truſting that you will do me the juſtice to print this *defence*, as you have done the *accuſation*, eſpecially as my accuſer is no more a Methodiſt than myſelf, I am, Sir, your very humble ſervant,

Clapton, J. PRIESTLEY.

Jan. 9th, 1792.

THOUGHTS *on* DANCING,

In a Letter addreſſed to the METHODISTS *and others whom it may concern.*

Mancheſter, Jan. 29, 1792.

Dear Brethren,

IN the late Conference held at *Mancheſter* the following Rule was made, to prevent the Methodiſts from conforming to the world.

"Thoſe ſchool-maſters, and ſchool-miſtreſſes, who receive dancing-maſters into their ſchools, and thoſe parents who employ dancing-maſters for their children, ſhall be no longer members of our Society."

When this rule was made, it met with my moſt cordial approbation, nor have I altered my mind *ſince* on this ſubject, notwithſtanding many arguments have been urged to oppoſe the above rule.

* The Methodiſts have always reſpected Dr. *Prieſtley*, as a moral man, and a philoſopher. They only object to his religious principles.

When

That we have already made "too great advances towards a conformity to the world" particularly in reſpect to the education of our children, is very evident, and is matter of grief to all who love the peace and proſperity of Jeruſalem. But as this is a growing evil, I humbly hope God will nip it in the bud, and ſave our Iſrael from every abomination that maketh deſolate.

That the education of our children is a point of the laſt importance, we readily grant; ſince their preſent and eternal intereſts are likely to be materially affected by it: and ſucceeding life has in general its *colouring* from theſe *firſt tints*. But we do not at all times ſeem to feel the weight of our own principles. We pray to God to convert our children to himſelf, and at the ſame time oppoſe the influences of his grace, by bringing them up in a conformity to the world, or by ſending them to thoſe places, where we know they will be taught little elſe.

I conſider the time ſpent at boarding-ſchools in teaching girls *muſic*, *drawing*, *painting* and *dancing* as almoſt totally loſt. Reaſon and the neceſſities of the caſe, if conſulted, would dictate, that young women ſhould be taught ſuch things as might fit them for ſocial and domeſtic life. But this is ſo far from being the caſe, that when married they are generally found utterly ignorant of the ſeveral duties incumbent on them: therefore the expectations of the huſband are diſappointed: he finds to his ſorrow that the *fine well bred young lady* knows better how to play on the harpſichord, drop a courteſy, ſketch a landſcape, or paint a roſe, than to behave herſelf as a wife and mother, or conduct her domeſtic affairs with diſcretion. All theſe things therefore ſhould be conſidered as ſo many uſeleſs conformities to the world, which can be of no advantage in the moſt important departments and relations of life.

Some imagine that young women are only capable of being taught theſe pretty trifles, their intellects being too bounded,

and their underſtanding too weak to receive information of a ſuperior nature. But, were equal pains taken to cultivate *their* minds in uſeful ſcience and important literature, as are taken with the other ſex, we ſhould ſoon find them as capable of improvement as men, and the reproach which has long overwhelmed this equally neceſſary and noble part of creation, would ſpeedily vaniſh away; and *women* would be found as important a link in the ſcale of intelligence, as moſt of thoſe who affect to deſpiſe them, becauſe of their ſuppoſed incapacity of improvement. This reproach however is not likely to be removed, while the preſent abſurd mode of trifling education is continued.

Can you, who credit the Bible, who profeſs to take the Holy Scriptures for your directory, and believe that the whole of your deportment ſhould be examined thereby: can you be ignorant of the important matters, which make for the peace of yourſelves and your children?—You know your calling, that it is a high and holy one, worthy of its Author, the pure and Holy Jeſus, and ſuited to the nature of the place to which you are invited; the undefiled kingdom of God. That you may be duly prepared for that ſtate of bleſſedneſs, you are exhorted to walk as Chriſt himſelf walked: to let your converſation, your citizenſhip, the whole of your walk through life be as becometh (is worthy) of the Goſpel of Chriſt: and certainly nothing is worthy that Goſpel, which is not ſerious, ſober, and holy; ſuch as is proper for the contemplation of angels, and the approbation of God.

The Apoſtle of the Gentiles ſays, *Be not conformed to this world, but be ye tranſformed from it by the renewing of your mind, that ye may prove that good and perfect and acceptable will of God.* (Rom. xii. 2.) Without which transformation the Holy Spirit gives us to underſtand, that our acqaintance with the perfect and acceptable will of God is impoſſible; becauſe they who live after the fleſh cannot *pleaſe* God, and they who live in pleaſure, are dead while they live.

But,

But, some suppose notwithstanding such exhortations, that they may have their children taught to *dance*, or bring dancing-masters to their schools, without incurring the displeasure of the Lord, or acting inconsistently with the christian character. "There is no direct Scripture against it" say they, "and therefore no command broken: it is an innocent employment, or may at least be classed with those things which are termed indifferent." That the whole Spirit of the religion of Christ is opposed to the maxims and fashions of this world, is evident enough to all who without prejudice have considered its nature, and examined the tendency of its doctrines; as it explicitly opposes every thing that does not directly lead to the glory of God: and I presume it would be difficult to prove, that *dancing* so called has any tendency to manifest any of the attributes of the Deity, so as to render them glorious or respectable; or make those who exercise themselves in it, partakers of the Divine Nature, which is the first the only business of an immortal spirit, and to which all our employments should be directed.

"Be not conformed to the world," is the general voice of God throughout the sacred writings. Now dancing, which is a point of notorious conformity, is flatly opposed to this command. St. Paul says, *Whatsoever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.* (Colos. iii. 17.) Can any person, can any *christian* dance in the name of the Lord Jesus? Or, through him, give thanks to God the Father for such an employment? I suppose not: and among all its advocates, I have never met one so hardy as to affirm the reverse.

The above Scriptures, (and many others of a similar nature might be added) appear to me equal to any *direct* prohibition, which can be demanded; and I am inclined to think, that those who can set aside the evidence of the above, would find means to get rid of the most positive prohibition that could be produced. By the plainest and most unequivocal induction,

dancing, and every other thing that does not lead to the glory of God, is oppoſed by the texts already cited; and conſequently, all thoſe who revere the Scriptures and value their ſouls, ſhould lift up their hands againſt ſuch practices; and never encourage them in *perſon* or by *proxy*.

Should any ſay, "I will admit of no *inferences*, ſhew me the *letter* of Scripture againſt it?" I anſwer, Were we never to uſe inference from propoſitions laid down in the ſacred writings, we might ſoon legalize many crimes, and abrogate many duties, the obſervance of which is ſolemnly incumbent on the followers of Chriſt. Are you a chriſtian? Are you a Methodiſt? You hope you are. You believe the doctrine of *original ſin*, and the doctrine of the *Trinity*, but neither of theſe phraſes is found in the Old or New Teſtament; yet becauſe you can find them plainly *implied* in a multitude of Scriptures, therefore you believe them.

No man can bring a *direct* prohibition againſt the immoderate uſe of *rum*, *brandy*, or *gin*, becauſe exceſs in *wine* only is forbidden in the laws of God: yet what chriſtian is there who does not *infer* from, *Be not drunk with wine, wherein is exceſs*, that drunkenneſs of every ſpecies is poſitively prohibited? Again, there is no direct prohibition in the inſpired writings againſt *horſe-racing*, *cock-fighting*, *bull-baiting* and modern *gambling* of all kinds; nevertheleſs the man of God flees theſe things; becauſe to *him* they are poſitively forbidden in theſe words, *Do all in the name of the Lord Jeſus, and to the glory of God.*

If *induction* or *inference* be not admitted in ſacred things, then all *preaching* is at an end: for the word of God is little elſe than a ſyſtem of ſacred propoſitions; and ſound preaching is nothing elſe than regular juſt deductions or inferences drawn from them. It is true, this doctrine may be abuſed, and there is need of a clean heart and a ſound head to uſe it aright; but he who is taught of God, will teach according to the law

and

and the teſtimony; and in the above caſe there is no danger of erring, as the ſubject itſelf is ſo plain.

The following text has often appeared to me deciſive againſt dancing and its inſeparable concomitants. *Woe unto them who chant unto the ſound of the viol, and invent unto themſelves inſtruments of muſic as did David*, Amos vi. 5. The original word which we tranſlate *chant*, ſignifies to quaver, divide, to articulate; and may be as well applied to the management of the feet as to the modulations of the voice. * But ſuppoſe this application of the word be diſputed, yet thus much I hope will not be denied, that the text is pointedly enough againſt that, without which *Dancing* cannot well be carried on, I mean, *inſtrumental muſic*.

I ſhall now conſider ſome of thoſe arguments which are commonly brought in vindication of Dancing.

Firſt. The Scripture ſays, "*there is a time to dance.*"

Anſw. The ſame Scripture ſays, "*there is a time to kill.*" Now God is not the author of death, neither hath he pleaſure in the deſtruction of the living. The plain obvious meaning of the whole paſſage is, that human life is a variegated ſcene: that

* The Seventy ſeem to have viewed this paſſage in the ſame light I have, and accordingly tranſlated the place thus, οἱ ἐπικροτοῦντες πρὸς τὴν φωνὴν τῶν ὀργάνων, ὡς ἐξῶτα ἐλογίσαντο, καὶ οὐχ ὡς φευγοντα. Lxx. Alexan. "Woe to them who *beat* to the ſound of organs, ſuppoſing thoſe things to be durable which are tranſitory."—The Arabic is nearly the ſame, "Woe to you who *beat* becauſe of the ſound of harps, imagining that to be a permanent thing which is tranſitory." St. *Jerom* ſpeaking on this place, uſes the word concrepatio, which ſometimes means, *beating with the fingers* to a tune. It is obſervable, that *Horace* uſes the phraſe *to beat the earth*, for dancing.

——— Nunc pede libero
Pulſanda tellus.
Lib. i. Ode 37.

Let it be obſerved that the word *woe* which is uſed only in the firſt verſe of the above chapter, is implied in every verſe down to the ſixth; the ſecond excepted, which is a parentheſis.

that God has graciouſly given men *time* to work out their ſalvation in, and they apply it to various purpoſes.

2dly. "Our Lord does not condemn dancing: on the contrary he mentions it with peculiar *reſpect* in the parable of the prodigal ſon."

Anſw. Our Lord in this parable uſes figurative expreſſions, taken from feſtivity among men in order to accommodate ſpiritual things to our apprehenſions, to ſhew how pleaſing the converſion of a ſoul is to God, and to point out the joyous part the family of heaven and earth take in the ſalvation of ſinners. But common ſenſe, and ſound doctrine forbid us to underſtand this place *literally*: this would be to make the parable *go on all fours*. Then muſt we repreſent the Deity as a *man*, *having only two ſons*; *ſharing his divinity with them*, *the half of which one ſquandered away*: and always take heed that when a ſinner is converted to God, we *kill a fat calf* on the occaſion, *put a ring on his finger*, *and give him a new coat*. To ſay becauſe our Lord uſes the *word* dancing above, that therefore he approves of the *thing*, is bad Logic indeed, and would be tantamount with aſſerting, that St. *Peter* adviſes us to go *dancing* to heaven, becauſe he ſays, *Add unto your faith virtue*, &c. 2 Peter i. 5: in which place the word ἐπιχορηγήσατε is a metaphor taken from joining hands, and leading up in a dance. And when our Lord ſays, (Rev. xvi. 15.) *Behold I come as a thief*: are we to underſtand him literally, and believe he was really a thief?

3dly. "Dancing is as natural a dictate of the human mind as weeping or laughing, and conſequently may be indulged with the ſame innocence."

Anſw. Though I am perſuaded the former does by no means become a chriſtian; yet I ſhould be glad if the two latter were laid under ſimilar regulations: then might we be taught to laugh and cry by *note*, and conſequently be the better enabled to ſhun that diſagreeable exceſs in theſe acts, which is as unbecoming a chriſtian, as it is abſurd and ridiculous. Let it be

farther

farther obſerved that it's being a natural dictate of the mind does not ſanction it: *the heart is deceitful and deſperately wicked*, and there is none of its *dictates* but will bring ruin on the ſoul, unleſs regulated by the influence of divine grace, which principle is never promiſed to regulate the motions of the body, or adjuſt the ſteps in dancing.

4thly. "We who are teachers meet with children whoſe parents *will* have them taught to dance. If we do not permit them to be taught at our ſchools, they will go elſewhere and be taught: and they will learn it more innocently with *us*, than they can with thoſe who have not the knowledge of God."

To all this my anſwer is ſhort and eaſy. If *others* will do evil, let not the followers of God encourage it. Remember, you muſt not do *evil* that *good* may come of it. The prince of this world has zealous willing ſervants enough to do his own work; leave it therefore to *them*, and do not imagine that it is any excuſe for an iniquitous thing, that you can do it with more modeſty and decorum than *they* can, who are deſtitute of the knowledge of God.

But you "deny that there is any evil in dancing." Let us underſtand each other. I grant that a number of *motions and ſteps* circumſcribed by a certain given *ſpace*, and changed in certain *quantities of time*, may be deſtitute of phyſical and moral evil: but it is not againſt theſe things, abſtractedly conſidered, that I ſpeak: it is againſt their concomitant and conſequent circumſtances: the undue, the improper mixture of the ſexes: the occaſions and opportunities afforded of bringing forth thoſe fruits of death which deſtroy their own ſouls, and bring the hoary heads of their too indulgent parents with ſorrow to the grave.

Finally, to ſupply the place of all argument, it has been boldly aſked, "How dared the Conference make ſuch a rule, after publiſhing to the world, that they would let all things remain as they found them at Mr. *Weſley*'s death?"

The

The Conference by that declaration meant, they would make no alterations in their form of church government. But did they not meet to consult about the welfare of the church of Christ, and to form plans for the more effectual spreading of the gospel? They did; and they knew that all hindrances must be removed out of the way; that *the word of God might have free course and be glorified.* Dancing, and every species of conformity to the world, they considered as inimical to the work of God, and therefore like friends of the Most High, they lifted up their hands against it. Besides, they only hereby confirmed the rule made in the Conference held at *London* in the year 1785, which was sanctioned by Mr. *Wesley* himself.

Arise, my brethren! Shake yourselves from the dust! Call upon the Lord, and he will help you. O that he may restore your former love and simplicity, that no man may take your crown, or make your glorying void! With hearty affection, I am, my dear brethren, your servant for Christ's sake,

A. CLARKE.

LETTERS.

LETTER DXC.

[From a Lady in *Jamaica*, to Dr. Coke.]

Kingston, Nov. 18, 1791.

Rev. and dear Sir,

THE melancholy occasion which emboldens me to intrude upon your precious time, will, alas! too forcibly plead my excuse.

Soon after our dear brother *Werrill*'s arrival, he was pleased to honour me with his confidence, and still more since the departure of our dear brother and sister *Brazier*.

He

He has, I think, fallen a Martyr to his indefatigable labours in his Maſter's vineyard. He conſtantly preached five nights in the week, and almoſt every morning, and led five Claſſes, beſides his Sabbath-duties. On being admoniſhed, that his conſtitution would ſink under ſuch exertions in this hot climate, he replied, "What! ſhall I rob God of his due?" Though he was not ſucceſsful at *Spaniſh Town*, or *Port-Royal*, yet in *Kingſton* the work has ſpread and deepened. The affections of the people were drawn to him in a remarkable manner: and I fear we never ſhall have a Miniſter better calculated to build up and eſtabliſh a church in this part of the world, than he was. For, while he preached the moſt plain and forcible doctrine, he ſtrove by the moſt loving deportment to gain ſouls. O that I may be enabled to follow him, as he followed Chriſt!

On the 6th inſtant he preached in the forenoon on thoſe words, "*Fear not, little flock*, &c." The hearers were much affected: and, at the ſacrament, the Lord was preſent indeed. We have not had ſuch a ſeaſon for many months. Our king was truly in our little camp, and miniſter and people were enabled to rejoice exceedingly. Our dear brother was overcome with fatigue and very feveriſh: but on lying down, and getting an hour's ſleep, he was ſo far ſtrengthened, as to preach in the afternoon, on "*Fight the good fight*," to a very large and ſerious congregation. Notwithſtanding his indiſpoſition, he was drawn out to a greater length than uſual, and aſſuredly preached by the power of the Holy Ghoſt. He met the Society, and on Monday morning early preached again, and was ſeemingly much better. But at noon, his fever came on with great ſtrength. In the evening he ſent for me: I went, and prevailed on him to ſend for a Phyſician, whoſe every effort was exerted ineffectually. His afflicted friends paid him the greateſt attention. He wanted nothing that love or money could procure. But alas! all was in vain.

On Thurſday his ſoul was as much racked as his body, and the enemy continued his fierce aſſaults through the night. On Friday morning he requeſted I would pray with him. This, he knew, was laying a hard taſk upon me; but, bleſſed be God, I found uncommon freedom, and the Lord gave us his bleſſing. He broke out in raptures of praiſe and thankſgiving, and prayed himſelf for ſome moments. In the evening, on giving him ſome nouriſhment, he ſaid, "Siſter, how true is that ſaying, *As iron ſharpeneth iron, ſo doth the countenance of a man his friend.* I never felt that ſo forcibly exemplified as under your prayer this morning. Glory be to God, my ſoul has ever ſince been ſo filled with love and joy, that my cup runs over."

In this happy ſtate he continued to the laſt, praiſing God at intervals, when his ſtrength permitted. In the forenoon of Monday, he ſaid, "Siſter, anſwer me in the preſence of God, am I for time or eternity?" Painful as it was for me to inform him of his danger, I durſt not prevaricate, but anſwered, "You muſt be ſenſible of your increaſing weakneſs, and, as I have obſerved for ſome time paſt, your being more and more dead to the things of this world, I have not the ſmalleſt doubt but you are as willing to depart as to continue." He anſwered, "If it be the will of the Lord that I ſhall live to call ſinners to repentance, I am very willing; but if it be his will to remove me, I ſhall be very thankful."

About twelve at night he was ſo low, that we thought him expiring. I ſaid, "I truſt, you now feel that God is love." His pulſe which had left him, returned, and he exclaimed, "Bleſſed be God, I do." I anſwered, "And you find his ſtrong arm ſupporting you in theſe ſtrong conflicts." He ſaid, "Indeed I do. I have the aſſurance that Chriſt is my righteouſneſs, and full and perfect ſalvation." A few minutes before ſeven in the evening, on Tueſday the 15th, he ſweetly fell aſleep, for ſurely death had no ſting for him. Though the room was filled with weeping friends, not one thought him dead, till I cried out, (my ſoul being filled with grateful tranſport

ſport to God for ſo wonderfully ſupporting my much valued friend,)

" Happy ſoul, thy days are ended,
All thy mourning days below.
Go, by angel-guards attended,
To thy Saviour's boſom go."

It was then found difficult to reſtrain the outcries of our friends; for I do not think there ever was in this town a death ſo deeply lamented by ſo many ſincere ſouls, as his was.

As ſoon as they were calmed, we ſung a hymn, and went to prayer, praiſing God for his gracious dealings to our Paſtor, and intreating his protection and ſupport to ourſelves. You, Sir, will feel for us, ſheep without a ſhepherd. Will not the wolf take advantage of our ſituation, and tear, and rend, and ſlay? May God of his infinite mercy ſend us another *Werrill!*

An impulſe I could not reſiſt, induced me to give you theſe particulars. I conceived, you would be pleaſed to know the dealings of the Lord with our dear brother in his laſt moments. I requeſt alſo your remarks on one circumſtance that occurred to myſelf, which is, that for four months my peace has flowed like a river, and the enemy ſeemed to have no power over me: but, in about two hours after our brother was delivered from aſſaults, he turned the whole of his fell malice againſt me; and I thought I muſt have ſunk under the violence of his attack. Bleſſed be God, he reſcued me. Mr. *Smith*, brother and ſiſter *Fiſhley* and our little boy, preſent their reſpectful love to you. If you will favour me with a few lines, they will be gratefully acknowledged by your affectionate, though unworthy daughter, M. S.

P. S. It may not be amiſs to notice one circumſtance that happened, whilſt we were attending the corpſe of our dear brother to the place of interment. A gentleman and his lady were riding ſwiftly in their phaeton: but the driver, obſerving the

danger some of our friends were in, of being hurt by his horses, attempted to rein them in. Immediately the master cruelly cried out, "Drive on, they are all going to hell:" when instantly, though on smooth ground, the phaeton overset, and the lady was taken up for dead. Some Negroes that had just been scoffing at our solemnity, exclaimed, "There now, God Almighty do that!" Thus were the blind made to see the hand of the Lord.

LETTER DXCI.

[From Mrs. D. D. to the Rev. J. Wesley.]

Leeds, Nov. 5, 1783.

Rev. Sir,

BLESSED, for ever blessed be the God and Father of our Lord and Saviour Jesus Christ, who of the abundant love he still bears to his church, bought with the blood of his own Son, raised you up from the gates of the grave, and gave us of this place to enjoy once more the benefit of your ministry, and made it a particular blessing among us. May he still continue your useful life, and may you likewise receive of the reward promised to those who turn many to righteousness!

Glory be to the Lord, though as to the body I still live a dying life, and in expectation of a *sudden* call into eternity; yet through the Spirit of my gracious Redeemer I live saved, with respect to the inner man;—saved from all fear that hath torment, either with regard to time or eternity: for though I find, Satan, who well knows where I am weak, and where he has so often overcome, levels most of his temptations to discourage; yet by looking unto Jesus, instead of reasoning with the enemy and my own heart, I am more than conqueror; for I have long observed, that evil reasoning poisons the simplicity of the soul damps the spirit of praise, and makes prayer a burden, by strengthening unbelief. And though I am compassed about with

with innumerable mental infirmities, and weakneſſes that are very humbling, and make it needful I ſhould have more patience with myſelf, than with any about me; yet bleſſed be the Lord, I find he looks with pity upon me, and does not diſdain to bleſs me, when I might rather expect, did I not know the love he has to the workmanſhip of his own hand, that he would caſt me off.

Thus tenderly and graciouſly does my reconciled Father in Chriſt Jeſus deal with me deſolate, and cauſe the broken heart to rejoice, yea oftimes with joy unſpeakable and full of glory, from foretaſtes of that glory that ſhall be revealed, and is already begun in preſent ſalvation. Then ſhall even unworthy I be your crown of rejoicing, and praiſe the Lord to all eternity that brought me under your miniſtry. Bleſſed Jeſus, ſay amen! I am, Rev. Sir, with grateful eſteem, your ever obliged Servant, D. D.

POETRY.

HABAKKUK, Chap. iii. PARAPHRASED: *An* ODE.

[By Dr. Broome.]

WHEN in a glorious terrible array
From *Paran*'s towering height th' Almighty took his way;
Borne on a cherub's wings he rode,
Intolerable day proclaim'd the God;
No earthly cloud
Could his effulgent brightneſs ſhroud:
Glory, and majeſty, and power,
March'd in a dreadful pomp before;
Behind, a grim and meagre train,
Pining ſickneſs, frantic pain,
Stalk'd widely on! with all the diſmal band,
Which heaven in anger ſends to ſcourge a guilty land.

With

With terror cloath'd, he downward flew,
And wither'd half the nations with a view;
Through half the nations of th' aſtoniſh'd earth
He ſcatter'd war, and plagues, and dearth!
And when he ſpoke,
The everlaſting hills from their foundations ſhook;
The trembling mountains, by a lowly nod,
With reverence ſtruck, confeſſ'd the God:-
On *Sion's* holy hill he took his ſtand,
Graſping omnipotence in his right-hand;
Then mighty earthquakes rock'd the ground,
And the ſun darken'd as he frown'd:
He dealt affliction from his van,
And wild confuſion from his rear;
They through the tents of *Cuſhan* ran,
The tents of *Cuſhan* quak'd with fear,
And *Midian* trembled with deſpair.
I ſee! his ſword wave naked in the air;
It ſheds around a baneful ray,
The rains pour down, the lightnings play,
And on their wings vindictive thunders bear.

When through the mighty flood
He led the murmuring crowd,
What ail'd the rivers that they backward fled?
Why was the mighty flood afraid?
March'd he againſt the rivers? or was he,
Thou mighty flood! diſpleaſ'd at thee?
The flood beheld from far
The Deity in all his equipage of war;
And lo! at once it burſts! in diverſe falls
On either hand! it ſwells in cryſtal walls!
Th' eternal rocks diſcloſe! the toſſing waves
Ruſh in loud thunder from a thouſand caves!
Why tremble ye, O faithleſs, to behold
The opening deeps their gulphs unfold?

Enter

Enter the dreadful chaſms! 'tis God, who guides
Your wondrous way! the God who rules the tides!
And lo! they march amid the deaf'ning roar
Of tumbling ſeas! they mount the adverſe ſhore!
Advance, ye choſen tribes!—*Arabia*'s ſands
Lonely, uncomfortable lands!
Void of fountain, void of rain,
Oppoſe their burning coaſts in vain!
See! the great Prophet ſtand,
Waving his wonder-working wand!
He ſtrikes the ſtubborn rock, and lo!
The ſtubborn rock feels the almighty blow;
His ſtony entrails burſt, and ruſhing torrents flow.

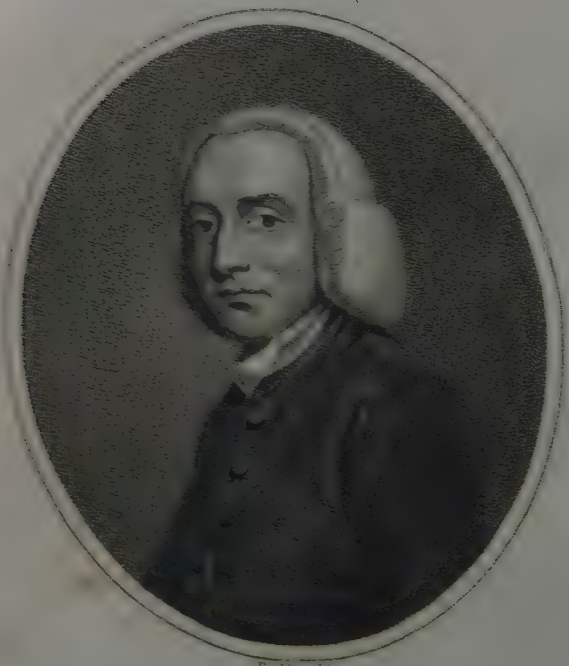
Then did the ſun his fiery courſers ſtay,
And backward held the falling day;
The nimble-footed minutes ceaſ'd to run
And urge the lazy hours on.
Time hung his unexpanded wings,
And all the ſecret ſprings
That carry on the year,
Stopp'd in their full career:
Then the aſtoniſh'd moon
Forgot her going down;
And paler grew,
The diſmal ſcene to view;
How through the trembling Pagan nation
Th' Almighty ruin dealt, and ghaſtly deſolation.

But why, ah! why, O Sion, reigns
Wide waſting havoc o'er thy plains?
Ah me! deſtruction is abroad!
Vengeance is looſe, and wrath from God!
See! hoſts of ſpoilers ſeize their prey!
See! ſlaughter marks in blood his way!

See!

See! how embattled *Babylon*
Like an unruly deluge ruſhes on!
Lo! the field with millions ſwarms!
I hear their ſhouts! their claſhing arms!
Now the conflicting hoſts engage
With more than mortal rage!—
Oh! heaven! I faint—I die!—
The yielding powers of Iſrael fly!—
Now banner'd hoſts ſurround the walls
Of Sion! now ſhe ſinks, ſhe falls!—
Ah! Sion, how for thee I mourn!
What pangs for thee I feel!
Ah! how art thou become the Pagans' ſcorn,
Lovely, unhappy Iſrael!
A ſhivering damp invades my heart,
A trembling horror ſhoots through every part;
My nodding frame can ſcarce ſuſtain
Th' oppreſſive load I undergo:
Speechleſs I ſigh! the envious woe
Forbids the very pleaſure to complain:
Forbids my faultering tongue to tell
What pangs for thee I feel,
Lovely, unhappy Iſrael!

Yet though the fig-tree ſhould no burthen bear,
Though vines delude the promiſe of the year;
Yet though the olive ſhould not yield her oil,
Nor the parch'd glebe reward the peaſant's toil,
Though the tir'd ox beneath his labours fall,
And herds in millions periſh from the ſtall;
Ye ſhall my grateful ſtrings
For ever praiſe thy name,
For ever Thee proclaim,
Thee everlaſting God, the mighty King of Kings.



Ridley Sc.

The Late Mr. THO.S WALSH, Aged 23.

THE Arminian Magazine,

For JUNE 1792.

DIALOGUES *on* PREDESTINATION.

[*By Dr.* WOBACK, *ſometime* BISHOP *of* WORCESTER.]

DIALOGUE II.

DIOTREPHES *and* CARNALIS.

Calviniſm a cloak for the Carnal, and an obſtacle to Converſion.

[*Continued from page* 229.]

CAR. HOW is this poſſible, to ſpeak properly? for what grace is it you mean? If you mean ſaving grace (which is called effectual) then if this may be received in vain, it is reſiſtible; and this being peculiar to the elect, if they have none but reſiſtible grace to work upon them, they may receive it in vain, and may finally periſh: but I am taught otherwiſe (by one of your perſuaſion, * when you keep to your principles, who ſaith) "That God is pleaſed by effectual grace to draw the elect to his Son, and make the goſpel

* Mr. *Baxter*.

ſucceſsful to their converſion, inſuperably teaching and charging them by his Spirit, and cauſing them to repent, and believe in Chriſt, and to perform the conditions of his promiſes. That love that brought the Lord on earth, that cloathed him with fleſh, that lifted him up upon the croſs, doth ſtream forth in his ſeaſon into the hearts of his elect, and toucheth them with a changing power, and winneth them to his Father and himſelf, and droppeth into their hearts thoſe heavenly principles, which will grow up in them to everlaſting life." *Directions to prevent Miſcar. in Converſ.* p. 247. So that this ſaving grace is not only irreſiſtible, but there is alſo the good hour (as the interpreter of thoſe canons* calls it) or (as Mr. *Baxter* hath it) "his ſeaſon ſet, wherein it ſhall be inſuperably ſtreamed into the hearts of the elect; and they can be converted neither ſooner nor later than this good hour or ſeaſon:" and therefore to ſay this grace is received in vain, is erroneous, and you ought to upbraid none with it.

DIO. But the common grace may be received in vain; and becauſe that is preparative and diſpoſitive to ſpecial ſaving grace; therefore the want of ſpecial grace, and the impenitency which continues through want thereof, are both wilful, and the damnation juſt, that doth attend upon thoſe privations.

CAR. Sir, before you can charge any man that he hath received common grace in vain, you muſt define the nature, meaſure, and degrees of its energy and operation: it is unreaſonable to expect a thing ſhould act above the ſphere of its activity. Will you expect a watch to go four and twenty hours, when the ſpring was made to go but twelve? or that a gun ſhould carry a thouſand yards, when the charge that is given it will carry but five hundred? If you think I ſhould arrive at a ſtate of holineſs and acceptation with God, by the help of common grace alone, you expect I ſhould fly an eagle's pitch with bat's wings.

* *Synod Drodr.* c. i. art. 16. So ſaith Dr. *Twiſs, ubi ſupra*, p. 116.

DIO. I muſt tell you, "God will juſtly require more than he gives; that is, the improvement of his gifts, as Matth. xxv. 14. to the 30th, ſheweth: he gave *Adam* but a power to perſevere, and not actual perſeverance; yet did he juſtly puniſh him for want of the act; even for not uſing by his own will the power which he had given him." *Ser. of Judgment. Anſ. to Exc.* 30. page 249.

CAR. And I confeſs this was moſt juſtly; for if God gives a man the power, it then becomes his own duty (under God's concourſe and influences) to act that power; and God doth not more than what is equal, having diſburſed his talents, and allowed time and opportunity to improve them, if he requires at the day of account, that they be returned with intereſt: but, Sir, if God commits to my truſt and ſtewardſhip only talents of *ſilver*, ſure his juſtice cannot expect that I ſhould turn them into *gold*; he knows his poor creature hath no Philoſopher's ſtone of ſuch virtue; he expects but an improvement in the ſame *kind* of talents. Common grace you know, and teach, doth ſpecifically differ from regenerating or ſaving grace: and you may as reaſonably expect, that a man ſhould beget an angel, as that he ſhould turn common grace into regeneration. To this purpoſe we have the judgment of the *Belgic* profeſſors, inſerted amongſt the acts of the *Synod* of *Dort*, par. 3. page 154. theſ. 4. "Although *to him that hath ſhall be given:* an increaſe of the ſame gifts ſhall be adminiſtered to him that makes a right uſe of them; yet notwithſtanding, after the fall, God will not beſtow ſupernatural and ſaving grace upon thoſe that uſe the natural relicks of God's image aright; becauſe this grace is not conferred according to works, but according to the mere and free beneplaciture of God." And what theſe ſay of the relicks of God's image, others of them ſay of all common grace, that it cannot be improved to ſaving grace; becauſe the difference (ſay they) is no leſs ſpecifical.

DIO. I do not think that this ſame common grace is the very thing that is turned by any improvement of ours, or the

elevation of Spirit into saving grace. Common gifts are not worked up to be special grace; one species is not turned into another.

CAR. Sir, you dare not affirm that I am restored to that liberty of will that *Adam* had before the fall; * nor that the grace which is vouchsafed to me, is as sufficient to enable me to rise, as his was to enable him to stand.

2. That I have Christ offered, I do most thankfully acknowledge; but whether those daily and precious helps and means (not yet administered in the season or good hour) were sufficient to cure my will, and cause me to accept Christ, is doubtful: that they are not so to all in their unregenerate condition, will appear anon.

3. Whether I have received grace sufficient to make me better, is a question. They who maintain, that man can do no more good, nor omit more evil than he doth, must and will deny it.

Lastly, Whether I have refused any preparatory grace (though that might fall into the same account with the former, yet I add) that is more than you are privy too; and therefore I pray be not so uncharitable in your censures. And now give me leave to ask you a question or two.

FIRST, Whether it be possible to improve that preparatory grace to the height? If it be not possible, that impossibility will so far excuse the non-improvement; but if it be possible to improve it to the full height, (which perhaps may be granted, because a man can do what he can do; and sure whatever God may do in justice, yet in goodness he will require nothing above our abilities)

* 1. A *possibility* of persevering, was given to the first man; but, *not actually to persevere*, says St. *Augustine*, de Cor. & grat. c. xi. And again, the first man had sufficient grace to have actually persevered, but not actually so to do; and this not from any defect in the grace itself, but from the mere liberty of man, who would not use the grace given him.

2. That I have Christ offered, &c.

Then

Then my SECOND queſtion is, upon ſuppoſition that I do not refuſe, but embrace, and to the utmoſt of my power improve, that preparatory grace that is offered me; whether, in that caſe, you have any commiſſion to warrant me, that God will confer his ſaving grace upon me?

[*To be continued.*]

SERMON LXVII.

[By the late Rev. J. WESLEY.]

EPHESIANS ii. 12.

[*Concluded from page* 233.]

10. BY the ſame gracious ſtroke, he that before had ears but heard not, is now made capable of *hearing*. He hears the voice that raiſeth the dead, the voice of him that is the reſurrection and the life. He is no longer deaf to his invitations or commands, to his promiſes or threatnings, but gladly hears every word that proceeds out of his mouth: and governs thereby all his thoughts, words and actions.

11. At the ſame time he receives other ſpiritual ſenſes, capable of diſcerning ſpiritual good and evil. He is enabled to *taſte* as well as to ſee, how gracious the Lord is. He enters into the Holieſt by the blood of Jeſus, and taſtes of the powers of the world to come. He finds Jeſus' love is far better than wine, yea ſweeter than honey or the honey-comb. He knows what that meaneth, *All thy garments* ſmell *of myrrh, aloes and caſſia*. He *feels* the love of God ſhed abroad in his heart by the Holy Ghoſt which is given unto him: or, as our church expreſſes it, "feels the workings of the Spirit of God in his heart." Mean time it may eaſily be obſerved, that the ſubſtance of all theſe figurative expreſſions is comprized in that one

one word Faith, taken in its wideſt ſenſe: being enjoyed more or leſs, by every one that believes in the name of the Son of God. This change from ſpiritual death to ſpiritual life, is properly the New Birth: all the particulars whereof are admirably well expreſt by Dr. *Watts* in one verſe.

"Renew my eyes, open my ears,
And form my ſoul afreſh;
Give me new paſſions, joys and fears,
And turn the ſtone to fleſh."

12. But before this univerſal change, there may be many partial changes in a natural man, which are frequently miſtaken for it, whereby many ſay peace, peace to their ſoul, when there is no peace. There may be not only a conſiderable change in the life, ſo as to refrain from open ſin, yea the eaſily beſetting ſin: but alſo a conſiderable change of tempers, conviction of ſin, ſtrong deſires and good reſolutions. And here we have need to take great care, not on the one hand to deſpiſe the day of ſmall things, nor on the other to miſtake any of theſe partial changes, for that entire, general change, the New Birth; that total change, from the image of the earthly *Adam*, into the image of the heavenly, from an earthly, ſenſual, deviliſh mind into the mind that was in Chriſt.

13. Settle it therefore in your hearts, that however you may be changed in many other reſpects, yet in Chriſt Jeſus, that is, according to the chriſtian inſtitution, nothing will avail, without the whole mind that was in Chriſt, enabling you to walk as Chriſt walked. Nothing is more ſure than this, *If any man be in Chriſt*, a true believer in him, *he is a new creature: old things* in him *are paſſed away, all things are become new.*

14. From hence we may clearly perceive, the wide difference there is between Chriſtianity and Morality. Indeed nothing can be more ſure than that true Chriſtianity cannot exiſt, without both the inward experience, and outward practice

tice of juſtice, mercy and truth: and this alone is given in morality. But it is equally certain, that all morality, all the juſtice, mercy and truth, which can poſſibly exiſt without chriſtianity, profiteth nothing at all, is of no value in the ſight of God, to thoſe that are under the chriſtian diſpenſation. Let it be obſerved, I purpoſely add, "To thoſe that are under the chriſtian diſpenſation," becauſe I have no authority from the word of God, *to judge thoſe that are without:* Nor do I conceive, that any man living has a right to ſentence all the Heathen and Mahometan world to damnation. It is far better, to leave them to Him that made them, and who is *the Father of the ſpirits of all fleſh:* who is the God of the Heathens, as well as the Chriſtians, and who hateth nothing that he hath made. But mean time, this is nothing to thoſe that name the name of Chriſt: all thoſe being *under the law*, the chriſtian law, ſhall undoubtedly be judged thereby. And of conſequence, unleſs thoſe be ſo changed, as was the animal above-mentioned; unleſs they have new ſenſes, ideas, paſſions, tempers, they are no chriſtians! However juſt, true, or merciful they may be, they are but *Atheiſts* ſtill.

15. Perhaps there may be ſome well-meaning perſons, who carry this farther ſtill: who aver, that whatever change is wrought in men, whether in their hearts or lives, yet if they have not clear views of thoſe capital doctrines, the Fall of man, Juſtification by faith, and of the atonement made by the death of Chriſt, and of his righteouſneſs transferred to them, they can have no benefit from his death. I dare in no wiſe affirm this. Indeed I do not believe it. I believe the merciful God regards the lives and tempers of men more than their ideas. I believe he reſpects the goodneſs of the heart, rather than the clearneſs of the head: and that if the heart of a man be filled (by the grace of God, and the power of his Spirit) with the humble, gentle, patient love of God and man, God will not caſt him into everlaſting fire, prepared for the devil and his angels; becauſe his ideas are not clear, or becauſe his

conceptions

conceptions are confufed: without holineſs, I own, no man ſhall ſee the Lord: but I dare not add, or clear ideas.

16. But to return to the text. Let me intreat all of you who are ſtill *without God in the world*, to conſider with all your humanity, benevolence, virtue, you are ſtill

"Incluſi tenebris, & carcere cæco."

Incloſed in darkneſs and infernal ſhade.

My dear friends, you do not ſee God. You do not ſee the Sun of Righteouſneſs. You have no fellowſhip with the Father, or with his Son, Jeſus Chriſt. You never heard the voice that raiſeth the dead. Ye know not the voice of your Shepherd. Ye have not received the Holy Ghoſt. Ye have no ſpiritual ſenſes. You have your old, natural ideas, paſſions, joys and fears: you are not new creatures. O cry to God, that he may rend the veil which is ſtill upon your hearts! And which gives you occaſion to complain,

"O dark, dark, dark! I ſtill muſt ſay,
Amidſt the blaze of goſpel-day!"

O that you may this day hear his voice, who ſpeaketh as never man ſpake, ſaying, *Ariſe, ſhine, for thy light is come, and the glory of the Lord is riſen upon thee!* Is it not *his* voice that crieth aloud, *Look unto me, and be thou ſaved!* He ſaith, Lo! I come! Even ſo, Lord Jeſus! Come quickly!

Rotherham, July 6, 1790.

Some Account of the WORK *of* GOD *in* AMERICA.

[By Mr. Allen.]

IN the year 1777, I was only the Leader of a Claſs, conſiſting of about forty people, who were my own neighbours. In the Spring I began reading the Scriptures, and expounding the word of God to the Society, and ſuch other perſons as from time

time to time attended on the Lord's-day; when it pleaſed God to own our meetings with ſignal bleſſings. In a ſhort time our congregations conſiſted of two or three hundred people, moſt of whom appeared under greater or leſs awakenings; and ſuch power attended ſome of our meetings as appeared to me very extraordinary. I had ever deemed a noiſe in a religious aſſembly, as very indecent and rediculous. But I was ſoon convinced that none but God ſuch work could do. Some who were greatly oppoſed to the noiſe and confuſion (as we were wont to call it) were brought to the floor with cries and tears, as in the agonies of death. Several profeſſed faith in Chriſt; and ſometimes we were for many hours detained together in this manner.

In May 1778, I began to preach the goſpel. During the Summer I only preached about home; but being earneſtly preſſed by the Circuit Preachers to travel, after many ſore conflicts, I conſented to ride in *New-Hope* Circuit in *North-Carolina*, including my own place and ſome people in the county of *Wake*. During the winter we had a conſiderable work in the Circuit; for Brother *James O'Kelley* travelled as my Aſſiſtant, whoſe labours were greatly owned of God; numbers joined our Society, and many profeſſed faith in the Redeemer.

In February 1779, I took a journey to the South at the earneſt and repeated entreaties of Mrs. *D*—— (a daughter of General *Robert How*,) who was under very great diſtreſs of mind. It pleaſed God ſoon after we arrived, to give her a clear ſenſe of the forgiveneſs of ſins, and ſhe praiſed God with holy boldneſs. Her huſband had gone to *Charleſton*, and knew nothing of this great change, till he arrived at home, when to his aſtoniſhment, he found her praying with her children and ſervants; at which he grew quite outrageous, and declared he would renounce her for ever; but before my return from the ſea-ſhore (where God owned my feeble labours) he ſeemed ſomewhat better reconciled. Yet after I returned to his houſe,

he declared to me his intention was to separate from her, vowing he could never bear to live with her. I perſuaded him to ſtay with her and ſtrive to ſerve God; and before we parted he began to feel ſome deſires, and the firſt letter I received from her, gave me the pleaſing information that he was under deep diſtreſs and wiſhed very much to ſee me.

I accordingly went in Autumn, but in my way I called on a Society which I had ſome time before formed in *Cumberland* county, where many were groaning for redemption. It pleaſed God to convince a number of them, (I think fifteen profeſſed faith,) and many others were deeply wrought upon. Brother *James Hinton* (one of our Preachers) who has reſted from his labours, was one of the number who experienced ſalvation at that time. He forſook all and travelled with me, and remained a pattern of piety to the day of his death.

When we arrived at Mr. *D*———'s, he met me with exceeding great joy, nor did he leave me till I had travelled more than two hundred miles; nay, he ſaid he would forſake all and go with me, till he found mercy. It pleaſed God the ſecond day after we arrived in *Cumberland*, to give him power in the midſt of a large congregation to ſtand up and praiſe the Almighty. It reſembled the time when *Nehemiah* laid the foundations of the temple, ſuch was the ſhouting by the believers, and weeping by the mourners.

Here I muſt not forget to mention another circumſtance which happened in the courſe of this journey. When I arrived at Mr. *D*——'s I found Mr. *M*—— and his lady. (This gentleman had married a ſiſter of Mrs. *D*——.) Mrs. *M*—— had got ſome gracious impreſſions, by converſing with her ſiſter. She and her huſband heard the word, and it was not in vain. They both felt deep convictions, and ſoon after experienced the power of redeeming love. Hundreds of other people in the courſe of this journey were truly alarmed. Another brother of Mr. *D*—— alſo turned to the Lord Jeſus. Such a change had never been ſeen in that part of the country.

Since

Since that time a Circuit has been formed, now known by the name of *Bladen* Circuit.

In November I was called to a Circuit in the ſtate of *Virginia* now known by the name of *Orange* and *Amherſt*. The winter proving uncommonly ſevere, we had no great work till the month of March 1780, at which time the congregations were large and very attentive, and God gave his word ſucceſs. Being called to attend the Conference, brother *Poythreſs* and I left the Circuit in a very promiſing condition.

Being unable to travel at large, I ſpent moſt of the ſummer in *New-Hope* Circuit and in *Bladen*, during which time we had ſome happy ſeaſons; but the troubles of war began ſo to affect the people that I was obliged to retire to *Virginia* in the beginning of the winter. Here alſo I found great diſtreſs among the people; as there was a general alarm in our country, which ſo increaſed till General *Cornwallis* was captured at *York*, that we had nothing remarkable in either *Brunſwick* or *Suſſex*, except here and there ſome awakenings and converſions. But in the latter end of the year 1781, I was called to take charge of the Iſle of *Wyht*, which I enlarged to a ſix weeks Circuit, ſince divided into two, namely, *Portſmouth* in *Virginia*, and *Baſtic* in *North-Carolina*.

Indeed before I came to this Circuit God owned my feeble labours. (In *Suſſex* and *Brunſwick*, and in the Southern parts of *North-Carolina* I had ſeals to my miniſtry; particularly in *Suſſex*, where in the midſt of our diſtreſſes in the war, I formed a flouriſhing Society at Mr. *W— R—*'s and there were many happy converſions to God.) But never did my eyes ſee, or my ears hear ſuch things before, as were here exhibited. It would ſwell this account of the work of God, far beyond its intended limits, to deſcend to every particular. Thouſands and tens of thouſands flocked to hear the word, whilſt deep attention ſat on almoſt every face; and God did truly own a worm. In ſhort, I had ſcarce time to refreſh my

feeble body with ſleep or food; and at the ſame time was viſited with a thorn in the fleſh, a Tertian, and ſometimes a Quartan Ague, which continued for more than fifteen months. But O, 'twas eaſy to bear it. I felt ſuch a glow of love to God and ſouls, that I could truly ſay with the Poet,

"Labour is reſt and pain is ſweet,
If thou my God art here."

I frequently rode twenty-five or thirty miles, preached twice in the day, and lectured at night, and ſometimes preached with a burning fever upon me. But O how joyfully would I this moment exchange my caſe, my health, my every temporal happineſs, to ſee ſuch days and nights as thoſe were. The old, the young, the rich, the poor, were bowing to the name of Jeſus. The fine, the gay, threw off their ruffles, their rings, their earrings, their powder, their feathers. Oppoſition indeed there was, for the devil would not be ſtill. My life was threatened, but my friends were abundantly more in number than my enemies. Some gentlemen of the greateſt abilities oppoſed, but God did truly make the weak to confound the ſtrong, and the fooliſh to confound the wiſe, &c. For every mouth was ſoon almoſt ſtopped, and ſome of my enemies became my friends. But above all, God ſhewed himſelf my friend.

I cannot but mention a circumſtance of God's goodneſs to Colonel *C*———'s family in *Hertford* county on *Cowan* river, (formerly one of the firſt Merchants in that country.) Mrs. *C*— being extremely ill, was convinced that ſhe was unprepared to die, which ſo alarmed her that ſhe began to deſpair, and attempted to put an end to her life. The Colonel hearing that I was about ten miles off, ſent and requeſted I would come and viſit them, which I accordingly did. When I came into his parlour, I found him conſiderably affected; ſoon after which his lady came in. I diſcovered in her countenance a diſtreſs for ſin. I aſked her what was her complaint. Upon which ſhe ſighed, and laid her hand on her breaſt, and ſaid, ſhe felt

ſuch

ſuch a burden on her heart, ſhe knew not what to do. I enquired if it was Jeſus Chriſt ſhe wanted! She anſwered, "I want nothing elſe in this world. Once I thought myſelf as good as any of my neighbours; I knew I had led a moral life, and therefore had no doubt of my ſalvation; but ſince my afflictions, I am convinced that I am a miſerable ſinner, and fear there is no mercy for me."

I then repeated ſeveral promiſes of God to needy ſouls, who felt their want of him. The Colonel ſent to the chapel, and the people aſſembled at his houſe, where I preached from Iſaiah lxi. 1, 2. The word was attended with power, and there was truly a ſhaking among the dry bones. From that day Mrs. *C*— took encouragement, and on my return it pleaſed God to ſet her ſoul at liberty, and her huſband, children and ſervants all ſeemed to join with one voice, "Let others chooſe whom they will ſerve; but as for us we will ſerve the Lord." And before I left the Circuit, we had a Society of fifty or ſixty members. The Colonel was appointed Claſs-Leader, and it was truly a happy family.

[*To be continued.*]

A ſhort ACCOUNT *of* HANNAH HIGGINS.

[By R. Rodda.]

HANNAH HIGGINS was brought up from her childhood in all the externals of religion. She conſtantly attended the ſervice of the church, and at an early period received the holy communion. She truſted in her own righteouſneſs, becauſe ſhe was outwardly blameleſs.

About eighteen years ago, ſhe was deeply convinced of ſin, and clearly ſaw that all her righteouſneſs before God was as filthy rags. She found no reſt for ſome time, and remained deeply ignorant of our Lord's words, "*Ye muſt be born again.*"

She

She thought the Miniſter was capable of giving her the beſt advice, and therefore travelled to *Bridgnorth*, to be inſtructed by him. The firſt thing he deſired was the laying aſide her Bible; which ſhe was ſo unwilling to part with that, ſhe ſaid, they might almoſt as ſoon have taken her life. The next was, to put play books into her hand, recommending her to chearful and gay company. But theſe things did not ſatisfy the intenſe deſire of her ſoul.

After her return, ſhe had the way of ſalvation pointed out to her, and ſoon found the pearl of great price. She praiſed a pardoning God, her ſoul magnified him, and her ſpirit rejoiced in God her Saviour! About three years after this, ſhe was enabled to believe that the blood of Jeſus Chriſt had cleanſed her from *all ſin!* From this time ſhe was obſerved by all parties, and many made her a mark to ſhoot at; but the keeneſt obſerver was not able at any time to convince her of ſin. She walked in the light of redeeming grace, and had fellowſhip with the Father and with his Son Jeſus Chriſt. Her favourite Scripture was, "*He that dwelleth in love dwelleth in God, and God in him.*"

She held faſt her confidence for fourteen years: and though ſhe was reduced to great ſtraits, yet ſhe was never heard to charge God fooliſhly. She praiſed God for all; fully perſuaded that all things would work together for her good.

When her friend Mrs. *W*— was convinced of ſin, *Hannah* was peculiarly uſeful to her, by encouraging her to caſt her ſoul upon Jeſus; ſhe took encouragement, made the venture of faith, and found reſt to her ſoul. After this *Hannah* endeavoured to build her up, and help her towards the mark of goſpel holineſs, and her labours were not in vain. Mrs. *W*— felt that Jeſus was able to ſave to the uttermoſt, and ſhortly after, left this earthly ſtage in the full triumph of faith!

Hannah, a little before her death, was removed to a very comfortable apartment in the *Birmingham* Work-houſe. Many chriſtian friends viſited her, and were kind to her, to the laſt.

Prior

Prior to her going to the Work-houſe, ſhe called on her benefactors, and thanked them for their kindneſs; and as ſome of them could not receive her teſtimony, reſpecting the extent and influence of pure religion upon her heart; ſhe begged theſe to believe her when ſhe was dying, adding there could be no falſehood while eternity was in view. She entreated thoſe that were in the good way, to perſevere in it. In this retreat many viſited her, and adminiſtered to her relief.

Soon after ſhe was taken ill, being aſked how ſhe was, ſhe anſwered, "Full of God!" She longed to be with the Lord, was wholly reſigned to his will, and continued to praiſe him to the laſt.

Of CENSURE *and* DETRACTION.

"They that of every ſlip advantage take,
Find but thoſe faults which they want wit to make."

A Wiſe man, who values himſelf upon the ſcore of virtue and not of opinion, thinks himſelf neither better nor worſe for the opinion of others.

When one told *Peliſtarchus* that a notorious railer ſpake well of him; "I'll lay my life (ſaid he) ſome body hath told him that I am dead, for he can ſpeak well of no man living."

Men often frame both opinions and cenſures according to the mould of evil in themſelves. They are not always moſt guilty, that are moſt blamed.

The firſt report makes no impreſſion upon me, for falſehood many times marches in the front, and truth follows in the rear.

It is a harder thing to avoid cenſure, than to gain applauſe; for this may be done by one great or wiſe action in an age; but to avoid cenſure, a man muſt paſs his whole life without ſaying or doing one ill or fooliſh thing.

I love not to arraign other men's faults, and leave myſelf out of the indictment. I am not curious to know what my neighbour

bour hath ſaid, done or attempted; but only what I do myſelf, that it may be juſt and honeſt.

Never employ yourſelf to diſcern the faults of others; but be careful to amend and prevent your own.

Never ſpeak ill of any man; if of a good man it is impiety; if of a bad man, give him your prayers.

Never carry a ſword in your tongue to wound the reputation of any man.

Patience is a remedy againſt all ſlanders, and that old Courtier was in the right, who being aſked how he kept himſelf ſo long in favour, anſwered, "By receiving injuries and ill language, and crying your humble ſervant for them."

Whoſoever is vexed at a reproach, would be proud if he were commended.

Calumny to a virtuous perſon, is no more than a ſhower into the ſea.

It was a notable inſtance of prudence and good government in an *Engliſh* nobleman, who, when a Doctor of Phyſic gave him the lye, very temperately told him, he would take any thing from him but phyſic. This ſhewed a noble ſpirit; for a lye, like falſe and counterfeit money, though a good man may receive it, yet he ought not in juſtice to pay it.

When Cardinal *Wolſey* told the Lord Chancellor he was the verieſt fool in the Council; "God be thanked, ſaid he, that my maſter hath but one fool here."

The world is a ſhop of tools, of which the wiſe man only is the maſter.

He that loveth purity of heart, for the grace of his lips the King ſhall be his Friend.

The EXCELLENCE *of a* PUBLIC SPIRIT.

[By *Daniel Williams*, Minister of the Gospel.]

[*Continued from page* 253.]

MEN are obliged to usefulness in proportion to their respective capacities for it, and call to it.

Were it not so, God would not appear to intend any glory to himself, or good to men, by any thing wherein the greatest excels the vulgar. The instinct in all men (yea brutes) which sets the good of the community above ones own, would be a vain impression, though the basest secretly commend it in another. But this is written with so bright a beam, that none can doubt it, without a great reproach to God, the Governor of this world. What must you conceive him to be, that appoints magistracy, and yet leaves the magistrate at liberty to suffer the innocent subject to be exposed and injured, the people unreformed and unpreserved? That he should institute the office of the ministry, and yet allows the Minister to neglect teaching the ignorant, awakening the secure, reproving the scandalous, opposing the Heretic, comforting the humble, and edifying the weak; especially when it is so evident, that performing those several acts, as the end of these offices, are so necessary to the benefit of mankind. And it is no less evident that God hath appointed these offices to those very ends, and annexed his injunctions that they be so applied and executed, Rom. xiii. 3. Eph. iv. 11, 12. Can then the officers be unobliged to exert that authority which the office conveys, for the good of that people over whom they thereby have power, yea, and claim an honour from?

Men fond of such trusts, will find they were not conferred as feathers for their caps, or gratifications to their lusts. Heaven's stamp was not designed to be set on poor clay, to indulge our pride, covetousness, love of dominion, or undue liberty, but for a common good.

As in offices, so in other talents God hath a regard to service; and therefore with a charge of suitable usefulness he dispenseth riches and gifts, each degree whereof is committed to the possessors as Stewards, to lay them out to the uses he assigned; nor is it long before you will all be summoned to *give an account of your stewardship*; then you shall be convinced you were not absolute proprietors, to reserve, or use at pleasure, one pound of your estates, nor any degree of your interest or gifts, but that a demand will be made of your service increased proportionably to what you did possess.

There is a call to service as well as a capacity for it. It is a mistake, that meer gifts oblige us to do those things which are not peculiar to our office. This is an usurpation, whatever usefulness men may pretend to. That there be magistrates God hath enjoined; how they should be qualified, and their power executed, he doth also appoint. But which particular persons shall be magistrates, and the extent of their power he hath left to rules adjusted by the community whereto they belong. In like manner, Christ hath enacted that there be Ministers of the gospel; their qualifications, authority and work, he hath also described, which he permits not men to alter or limit. But he hath made other Ministers judges, whether this or that proposed man be so qualified, and being found so to ordain him; and among them so approved, he hath made members of the church the ordinary electors who shall be *their* more particular Minister.

Nothing but confusion proceeds from men's running before they are sent; and ordinarily, as a proud conceit of their own gifts, puts them out of their place, where alone God accepts their service, and they might have been truly useful to the utmost of their gifts: thus mischief to the public, and prejudice to their own spiritual state, proves at length the effect of their usurpation.

A fit opportunity for real service is a call both to accept of an office tendered, and to every one invested in an office, to

do

do thoſe acts which belong thereto. So alſo a fit opportunity is a call to every man, to employ for public benefit, his riches, gifts and intereſt, according to the place he is in; yea, and very common danger and benefit binds us to more expence and activity than would be allowable in an ordinary juncture, as Acts iv. 34. *They ſold all*, when ſaving any thing would expoſe the chriſtian cauſe in its tender beginnings; and this the civil weal of a nation may render as neceſſary.

The tendency of each man's actions to uſefulneſs, in his generation, lies in doing the work of his day, for the benefit of others, ſuitably to the place God hath ſet him in. We have an example, which, if imitated by every man, would tend to the general benefit, Nehem. c. iii. Each man built and repaired his proportion of the walls of *Jeruſalem* in his place and order, whereby the whole work was done for the common defence, and every man's particular labour contributed to that public good. Thus a national good would be promoted, if the magiſtrate would attend to the civil government, Miniſters of the goſpel to doctrine, worſhip and diſcipline: the rich, to diſtribute to public and private neceſſities; the prudent, to give advice; men of power, to execute well-adviſed things; and high and low employed according to their ſtation, that the common good ſuffer not by any of their neglects or uſurpations. Then indeed a new heaven and a new earth would in a great degree commence. Ambition on the one hand, and envy on the other, would be much allayed; for who would exorbitantly ſeek that which he knows he muſt uſe for others rather than enjoy himſelf? What place for envy, when I ſee myſelf and others better ſerved by every thing wherein another is advanced above me? Alas, how eaſy is it to commend this, and own its conduciveneſs to univerſal benefit! But the world groaneth under the contrary; every man throws off the care, labour and charge the public is to be ſerved by, and intends little beſides honour and profit upon the public ſpoil. *Every man ſeeks his own things*, and this to ſuch a degree, that the blindeſt cannot

doubt a Providence, in that the common good is ſerved even ſo far as it is; when it is ſo little deſigned by moſt men in any ſtation; and that this muſt be by God's over-ruling the general ſelfiſhneſs to that good, which in its own nature (were it not for a ſuperior hand) tends to the ruin of the public, as ſuch; eſpecially when we find the generality of men of greateſt influence moſt culpable in that reſpect, and the reſidue ſo unconcerned.

O that God would awaken a more public ſpirit in this age, when love to God, to his church, yea to our country, is ſo extinguiſhed by carnal ſelfiſhneſs; then every thing whereby each man is fitted for eminent ſervice, would be as ſignally laid out, as the public welfare requires. And few men's capacities for general benefit are contracted to one particular, but multiplied according to the variety of their talents, relations, and opportunities: it follows therefore, that a man's place for ſervice is commenſurate to that variety, and not confined to one, however eminent it be. A tendency to public ſervice is then greateſt, when there is a regular application of every man's ſeveral office, relation, and talent, to the common good: yet all this muſt be done with a ſpecial regard to that which is the peculiar work of our day; even that which is principally deſigned by Providence to be contributed to by our various abilities. This muſt not be omitted on the account of any thing more ordinary or eaſy; for the peculiar work of every age and place, hath the higheſt conſequences to that age and place depending on it; by that every man's fidelity is moſt tried; and a miſtake in that renders men moſt publicly hurtful, as the promoting thereof makes a man the moſt beneficial in his generation.

He is faithful in his age, who, uprightly deſigning to ſerve God, and his generation, diligently employs his talents to promote a common good, in the greateſt inſtances of which he is capable.

This

This is a proviſion againſt the diſcouragements to which perſons, of mean capacity with honeſt minds, are ſubject: however, let ſuch know, they may be faithful, though not eminently uſeful. If what little they can do be uprightly deſigned, and with a willing heart performed, it findeth more acceptance with God, than greater things done, from carnal deſigns, though perhaps, over ruled by God to further uſe than they intended. If want of ability be the only reſtraint, God will judge us by our large minds, and not our narrow power, 2 Cor. viii. 12. A gift of two mites, when our *all*, is eſteemed to be more than greater gifts, when diſproportionable to a larger ſtock reſerved. But then you muſt be ſure, *not to look at your own things, but alſo at the things of others*, Phil. ii. 4. and cordially employ your little, ſince you have no more; for he is unfaithful, who, by ſloth, or other carnal reſpects, omits to be uſeful to his utmoſt, becauſe he cannot equal the more eminent; greater abilities would but more diſcover the falſeneſs of ſuch a man. Under the law, one lamb was admitted inſtead of two, but it was *when the leper was poor, and could not get ſo much*, Lev. xiv. 21. but this one lamb muſt be brought; ſo ſomething, yea, the beſt we can muſt be performed for God's glory, and a common benefit, or we vainly pretend to faithfulneſs; and as vainly, if idleneſs or waſte be the things we indulge to make us capable of doing but ſo very little. Unuſefulneſs, by incapacity of our own cauſing, is as culpable as unuſefulneſs when we are capable; nor, deſerves he the name of a good man, whoſe lazineſs prevents, or luſts devour, what would qualify for eminent ſervice, although he do give and act according to what remiſſer labours have gotten, or his exceſſes have left ſtill in his hand. Painfulneſs, and decent thrift, to enable us to do great things, are moſt laudable, notwithſtanding the ſilly world's reflections; and he hath the greateſt ſoul, who deſpiſeth theſe from a mind intent on greateſt ſervice.

The eminently uſeful man, in his generation, is he whoſe great capacity, for ſervice, is vigorouſly, conſtantly, and wiſely employed,

employed, to do that good which is ſignally profitable, in the importance, difficulty, and extenſiveneſs thereof, in his day.

With the light afforded in the former heads, this gives you the whole of the character I propoſed to explain.

Here I ſuppoſe a man greatly capable of ſervice, by power or parts, or eſtate, with any ſuch other advantages for uſefulneſs; there remain two things which conſtitute this character, as principally reſpecting the eminency of his uſefulneſs.

1. The nature of the work to which he applieth his abilities.

2. The manner how he employs them in proſecuting what is ſignally profitable.

1. The nature of the work to which an eminently uſeful perſon employs his abilities, is *a good work*, and not ſinful; it is a *profitable work*, not hurtful, or merely innocent, which is the higheſt that even the civiler part of men aim at, it is what benefits men. It is ſignally profitable; in the importance of the good ſerved by it, not what is trivial or inconſiderable, but ſuch as the ſalvation of ſouls, preſerving men's lives, ſecuring public liberties and peace, ſupporting the eſteem of uſeful perſons, vindicating the oppreſſed, defending the truth, and oppoſing deſtructive errors; putting a ſtop to the attempts of church-dividers, propagating a goſpel miniſtry, breeding and qualifying men for eminent ſervice in church or ſtate, as young ſcholars; and voting for, and procuring the fitteſt perſons for offices in church and ſtate, employing and relieving the poor, &c.

As it is ſignal in the importance of the work, ſo it is in the difficulty of it; when it is not eaſy, but hard; not cheap, but expenſive; not ſafe, but dangerous; when, as oft it falls out, a man, in the doing of it, is expoſed to great expences, deep ſtudies, hard labour, diſpleaſure of friends, vileſt reproaches, loſs of eſtate, perſecution, impriſonment, bodily torments, yea, death itſelf. When ſuch things attend our ſervice, and a good work cannot be proſecuted with an exemption from ſuch calamities, it proclaims endeavours great, and the man eminently uſeful;

uſeful; and the rather, becauſe the good end, proſecuted at ſo dear a rate, will be undertaken by very few; and yet theſe difficulties ſhew it is of the greateſt importance, for otherwiſe Satan, and the corrupt part of men, would not ſo oppoſe. The Apoſtle's work was ſignally uſeful in this reſpect, ſee 1 Cor. ix. 11. Such with all the other Martyrs were eminently uſeful, in that they endured ſo much for witneſſing to the truth, and inſtructing and reforming the world in their day: of whom it is juſtly ſaid, *The world was not worthy*, Heb. xi. 38.

But with the difficulty, the extenſiveneſs of this good is greatly to be regarded, as what denotes it important.

This extenſiveneſs regards variety of benefits, and reacheth to the greater number of objects. It is not in a few things, nor to a few perſons, that eminent uſefulneſs extends; moſt uſeful is he who can do moſt good to moſt perſons. He who benefiteth the greateſt number of people in whatever may be truly profitable to them, as a means of their happineſs in their ſoul, peace, health, plenty, freedom, credit, comfort, and the like, principally in what makes them happy for ever, next in what contributes to make them ſafe, eaſy, and uſeful in time. And, if beſides being profitable to multitudes while we live, we can alſo ſerve ſucceeding ages, it heightens the character, Pſalm lxxix. 13. *We will ſhew forth thy praiſe to all generations.*

2. The manner how the eminently uſeful employ their capacities in proſecuting what is ſignally profitable.

It is not lazily, or remiſly, but with vigour; with all his might. Diligence muſt be great, and the heart intently engaged in it; as our buſineſs, not diverſion; to *ſpend and to be ſpent therein*, 2 Cor. xii. 15. the rule is great, Rom. xii. 7, 8, 11. neither muſt it be ſeldom, or by fits and ſtarts; Not late attempted, or ſoon deſerted, but conſtantly. Happy is he who begins early, laſts long, and never ceaſeth to ſerve his generation till God calls him off the ſtage. *Bleſſed is he, whom his maſter, when he cometh, finds ſo doing*, Matt. xxiv. 46. Nor is it to be forgotten that it muſt be managed wiſely, otherwiſe the

uſeful

useful tendency of great endeavours, well designed, may be lessened, if not defeated. Prudent application of fit and just means, is needful to accomplish so highly a valuable end.

The mere want of proportionable success abates not a man's eminent usefulness, as to his own excellency or benefit, though success be greatly desirable, and gratefully to be acknowledged. Isaiah xlix. 45. *I have laboured in vain, and spent my strength for nought, yet is my work with the Lord; and though Israel be not gathered, yet shall I be glorious in the eyes of the Lord.* This may be applied by every useful Minister.

Events are not in our hands, and therefore it is not by them we shall be judged or rewarded; the faithful labourer is as well pleasing to God, in the pains he took with them that *perish*, as them who *are saved*, 2 Cor. ii. 15, 16. If you have done great things to recover men, you will be no loser, though sinners be hardened, or errors prevail. What though men abuse the money you bestow, and prove hurtful by the encouragement you have given; what though contrary events have followed your just endeavours; confusion for order, disquiet for peace, &c. this will lie at the door of such who were the culpable causes of such preposterous effects, and you will no more be blamed than the heavens that dropped dew on *that earth which brought forth briars and thorns.*

I shall now give an account of some things requisite to render a man eminently useful in his generation, who is capable by his office, gifts, or estate, to be so; wherein I shall have special regard to Ministers, though not to them only. I shall distribute them under three heads.

Such things as incline them to become intently willing to employ themselves in serving a common good. Ability, without a readiness of mind to, and solicitude for the honour of God and good of men, will never make us serviceable. To engage your hearts herein, it is necessary, that you have *a believing view of invisible things.* Of God, as he who hath a full authority over you, to command you to this work; as he who

who hath an absolute property in you and yours, and therefore may dispose of you, and all you have, to what service he pleases; to refuse which is sacrilege in you, who have dedicated yourselves to him. Believe a judgment-day, when you must account for all; keep sight of Christ, who bought souls with his blood, and whom it cost so much to redeem you for his service; be at a certainty about the worth of souls, your own and others. Consider the dreadful misery of such who die unconverted, or unfruitful; realize sinners' woful state, when they cry, *Come and help us*, Acts xvi. 9. and thy own if thou refusest. Ask faith of Christ, who is the author and finisher of it: this is that by which unseen things are evident, Heb. xi. 1. without which evidence we lose what must affect and move us in our service to souls. *Knowing the terror of the Lord, we persuade men*, 2 Cor. v. 11. Every man's unbelief is equal to his unserviceableness; and as our faith is, so will our usefulness be.

Love to God and man is needful to excite us to usefulness. This constrains us to express our gratitude to God, who hath done so much for us when miserable; and to be beneficial to men, whose misery we believe and pity. Strong love will answer all those excuses which have their rise in enmity to God and men; the remains whereof govern the best man as far as he is unprofitable. By this divine passion poor endeavours will be disdained, and the most expensive be no cause of regret; yea, a pleasure riseth with the height of the performance; and God's inclining us to do much, becomes the very matter of our praises to him; as 1 Chron. xxix. 14, 15. Keep then this holy fire blazing, it will always point out your work, and find you strength to do it. Nay, it will put you to pain, while unemployed, and make you solicitous that it be to purpose. This put *Paul in travail, till Christ was formed in those*, Gal. iv. 19.

A public spirit is also needful to the same end.

This is the immediate effect of love; it is the heart dilated by it. This is the next spring that sets all the wheels in motion, which otherwise stand still within the precincts of narrow self. How became *David* such a public blessing? he tells you, Psalm cxxxvii. 6. *If I prefer not Jerusalem above my chief joy, let my right-hand forget her cunning.* The greatest stock is productive of little in that man's hand who is all for himself; whether self in his own person, or self in his family, yea, or self in his own party and faction.

But a *public spirit* will be contriving and aiming at a common benefit above his own, and this he must pursue, because it moves as a common soul related to, and concerned in all men, well knowing God hath an interest in each, and ones self to be but a small part of the whole, and therefore to be less regarded than that wherein God's glory is infinitely more displayed, and from which a so far greater tribute of honour and service will redound. Therefore be earnest with God to enlarge thy heart, and bring it more under the power of that relation wherein thou standest to the Catholic church, yea, to all men, otherwise thou wilt be apt, with *Cain*, to say of thy very brother, *Am I his keeper?* Gen. iv. 9. Own thyself, with St. *Paul*, *a debtor both to the Greeks and to the Jews, to the wise, and to the unwise*, Rom. i. 14. A narrow spirit is a common plague, abhor and deprecate it as unchristian and inhuman; while it prevails, I can hardly hope thou canst get to heaven. Look at Christ, who *made himself poor that he might make many rich*, 2 Cor. viii. 9. and blush that thou weareſt his name, whilst thy money rusts, and so many poor starve. But happy is that public spirit, that can scarce relish his own felicity, when he sees so many miserable, and is *bound with them that are in bonds*, Heb. xiii. 3. By this spirit a man is bent for God, and a public good, and without it all beyond self, is as nothing to him, a mere *Galio*, caring for neither God, nor souls, church nor state. You see, that to incline you to eminent usefulness, you must get, improve, and exercise faith and love with a public spirit; these will employ your abilities for service.

[*To be continued.*]

An

An EXTRACT *from an* ACCOUNT *of the* PELEW ISLANDS, *in the* PACIFIC OCEAN.

By CAPTAIN HENRY WILSON.

[*Continued from page* 257.]

THE next morning Captain *Wilſon* procured a pilot to conduct their veſſel between the iſlands to *Macao*; and when they came in ſight of it, an *Engliſh jack* was hoiſted at the maſt-head, which being ſeen by the officers of the *Portugueſe* ſhips at anchor in the *Typa*, they immediately ſent their boats to meet our people, bringing with them fruit and proviſions, as alſo men to aſſiſt them, judging, from the ſize of their little veſſel, that they muſt be part of ſome *Engliſh* ſhip's crew that had been wrecked; and one of the officers was ſo obliging as to wait with his boat to take the Captain on ſhore to the Governor; who, being at that time engaged on particular buſineſs, deſired to be excuſed from ſeeing the Captain, but acquainted him, by the officer on duty, that they were welcome to the port of *Macao*.

This gentleman informed Captain *Wilſon*, that the Honourable Company's *ſupra-cargoes* were all up at *Canton*, and that there was no *Engliſh* gentleman then at *Macao*, but Mr. *M'Intyre*, to whom Captain *Wilſon* immediately went on taking leave of this officer, having, when before at *Macao*, in the *Antelope*, received many teſtimonies of this gentleman's friendſhip; who, when he heard of Captain *Wilſon*'s misfortunes, with his wonted humanity and attention ordered proviſions to be ſent on board the veſſel to the officers and people, and ſuch other neceſſaries as they might ſtand in need of; whilſt the Captain wrote to the Company's *ſupra-cargoes*, to acquaint them with the fate of the *Antelope*, as alſo of his arrival and ſituation; which letters Mr. *M'Intyre* immediately forwarded to *Canton*.

They now learnt that peace was eſtabliſhed in *Europe*, and that there were a number of *Engliſh* and other ſhips at *Whampoa*; that ſome of the Company's ſhips were loaded and ready to ſail, which was moſt welcome intelligence.—Before Captain *Wilſon* went on ſhore, *Lee Boo*, on ſeeing the large *Portugueſe* ſhips at anchor in the *Typa*, appeared to be greatly aſtoniſhed, exclaimining, as he looked at them, *Clow, clow, muc clow!* that is, *Large, large, very large!* He gave our people an early opportunity of ſeeing the natural benevolence of his mind; for ſome of the *Chineſe* boats, that are rowed by poor *Tartar* women, with their little children tied to their backs (and who live in families on the water) ſurrounded the veſſel, to petition for fragments of victuals—the young Prince, on noticing their ſupplications, gave them oranges, and ſuch other things as he had, being particularly attentive to offer them thoſe things which he beſt liked himſelf.

The next morning Mr. *M'Intyre*, with a *Portugueſe* gentleman of *Macao*, accompanied the Captain on board the *Oroolong*, taking with them all kinds of refreſhments and proviſions ready dreſſed. In the evening they took *Lee Boo* and all the officers on ſhore, except the chief Mate, who remained with the people to take care of the veſſel, till they ſhould receive orders from the Company's *ſupra-cargoes*.

The *Portugueſe* gentleman, who paid Captain *Wilſon* this viſit, expreſſed much pleaſure in ſeeing the *Pelew* Prince, and on going on ſhore, requeſted that the *New Man* (as he called *Lee Boo*) might be permitted to viſit his family.—This being the firſt houſe our young traveller had ever ſeen, he was apparently loſt in ſilent admiration; what ſtruck moſt his imagination at firſt, was, the upright walls and flat ceilings of the rooms; he ſeemed as if puzzling himſelf to comprehend how they could be formed; and the decorations of the rooms were alſo no ſmall ſubject of aſtoniſhment. When he was introduced to the ladies of the family, his deportment was ſo eaſy and polite, that it was exceeded only by his abundant good-

nature;

nature; so far from being embarrassed, he permitted the company to examine his hands, which were tatooed, and appeared pleased with the attention shewn him. When he retired with Captain *Wilson*, his behaviour left on the mind of every one present the impression, that however great the surprize might be, which the scenes of a new world had awakened in him, it could hardly be exceeded by that which his own amiable manners and native polish would excite in others.

Macao being the first land our people had set foot on since they left the *Pelew* islands, they congratulated one another very cordially, *Lee Boo* seeming to join in the congratulation as warmly as any one. Mr. *M'Intyre* conducted them to his own house, where they were introduced into a large hall lighted up, with a table in the middle covered for supper, and a side-board handsomely decorated.—Here a new scene burst at once on *Lee Boo*'s mind, he was all eye, all admiration. The vessels of glass appeared to be the objects which rivetted most his attention.—Mr. *M'Intyre* shewed him whatever he conceived would amuse him; but every thing that surrounded him was attracting—his eye was like his mind, lost and bewildered.—It was in truth to him a scene of magic, a fairy tale. ——Amongst the things that solicited his notice, was a large mirror at the upper end of the hall, which reflected almost his whole person. Here *Lee Boo* stood in perfect amazement at seeing himself;—he laughed—he drew back, and returned to look again, quite absorbed in wonder.——He made an effort to look behind, as if conceiving somebody was there, but found the glass fixed close to the wall. Mr. *M'Intyre*, observing the idea that had crossed him, ordered a small glass to be brought into the room, wherein having viewed his face, he looked behind, to discover the person who looked at him; totally unable to make out how all this was produced.

Nor did *Lee Boo*'s surprize at seeing himself in the mirror, much exceed that of each of our own people, though the cause was different, not one of them having ever got a glimpse of

of their own face from the time of the wreck, each having only noticed the hollow-eyed and lank look of his companions; but when they now ſtood before the mirror, every one individually perceived that hard labour, hard living, ſpare diet, and anxiety of mind, had wrought a change in every countenance far greater than they could have imagined.

After paſſing an evening, which had been rendered pleaſant and chearful from the hoſpitality of their hoſt, and the ſimplicity of *Lee Boo*, our people retired for the night: whether *Lee Boo* paſſed it in ſleep, or in reflecting on the occurrences of the day, is uncertain; but it is more than probable they were the next morning recollected by him in that confuſed manner in which we recall the traces of a dream.

[*To be continued.*]

EXTRACTS *from the* CHARGE *of the* BISHOP *of* S*t*. *David's to the* CLERGY *of his* DIOCESE, *delivered at his primary Viſitation in the year* 1790.

"SOME erroneous maxims are gone abroad, which, for ſeveral years paſt, if my obſervation deceive me not, have very much governed the conduct of the parochial Clergy in the miniſtration of the word.

"One is, that the Laity, the more illiterate eſpecially, have little concern with the myſteries of revealed religion, provided they be attentive to its duties. Whence it hath ſeemed a ſafe and certain concluſion, that it is more the office of a Chriſtian teacher, to preſs the practice of religion upon the conſciences of his hearers, than to inculcate and aſſert its doctrines.

"Another is, a dread of the pernicious tendency of ſome extravagant opinions, which perſons, more to be eſteemed for the warmth of their piety, than the ſoundneſs of their judgment, have grafted in modern times upon the doctrine of juſtification by faith, as it is ſtated in the 11th, 12th, and 13th articles of

of our Church, (which, however, is no private tenet of the Church of *England*, but the doctrine of all the firſt reformers, not to ſay that it is the very corner ſtone of the whole Syſtem of Redemption)—a dread (I ſay) of the pernicious tendency of thoſe extravagant opinions, which ſeem to emancipate the believer from the authority of all moral law, hath given general credit to another maxim; which I never hear without extreme concern from the lips of a divine, either from the pulpit, or in familiar converſation: namely, that practical religion and morality are one and the ſame thing: that moral duties conſtitute the whole, or by far the better part of Chriſtianity.

"Both theſe maxims are erroneous. Both, as far as they are received, have a pernicious influence on the miniſtry of the word. The firſt, moſt abſurdly ſeparates practice from the motives of practice. The ſecond, adopting that ſeparation, reduces practical chriſtianity to heathen virtue; and the two, taken together, have much contributed to diveſt our ſermons of the genuine ſpirit, and ſavour of Chriſtianity, and to reduce them to mere moral eſſays: in which moral duties are enforced, not, as indeed they might be to good purpoſe, by ſcriptural motives, but by ſuch arguments, as no where appear to ſo much advantage as in the writings of the heathen moraliſts, and are quite out of their place in the pulpit.

"Thus, under the influence of theſe two pernicious maxims, it too often happens, that we loſe ſight of that which is our proper office, to publiſh the word of reconciliation, to propound the terms of peace and pardon to the penitent; and we make no other uſe of the high commiſſion that we bear, than to come abroad one day in the ſeven, dreſſed in ſolemn looks, and in the external garb of holineſs, to be the apes of *Epictetus*. I flatter myſelf, that we are at preſent in a ſtate of recovery from this deluſion: yet, ſtill the dry ſtrain of moral preaching is too much in uſe, and the erroneous maxims, on which the practice ſtands, are not ſufficiently exploded.

"That

"That faith and practice are ſeparable things, is a groſs miſtake, or rather a manifeſt contradiction. Practical holineſs is the end: faith is the means; and to ſuppoſe faith and practice ſeparable, is to ſuppoſe the end attainable without the uſe of means. The direct contrary is the truth. The practice of religion will always thrive, in proportion as its doctrines are generally underſtood and firmly received; and the practice will degenerate and decay, in proportion as the doctrine is miſunderſtood and neglected. It is true, that it is the great duty of a Preacher of the goſpel to preſs the practice of its precepts upon the conſciences of men: but it is equally true, that it is his duty to enforce this practice, by inculcating its doctrines. The motives, which the revealed doctrines furniſh, are the only motives he has to do with, and the only motives by which religious duty can be effectually enforced.

"It has been very much the faſhion, to ſuppoſe a great want of capacity in the common people, to be carried any great length in religious knowledge, more than in the abſtruſe Sciences. The peculiar doctrines of revelation, the Trinity of perſons in the undivided Godhead, the incarnation of the ſecond perſon, the expiation of ſin by the Redeemer's ſufferings and death, the efficacy of his interceſſion, the myſterious commerce of the believer's ſoul with the divine Spirit—theſe things are ſuppoſed to be far above their reach.

"If this were really the caſe, the condition of mankind would indeed be miſerable, and the proffer of mercy, in the goſpel, little better than a mockery of their woe. For the conſequence would be, that the common people could never be carried beyond the firſt principles of what is called natural religion. Bleſſed be God, the caſe is far otherwiſe. As we have, on the one ſide, experimental proof of the inſignificance of what is called natural religion; ſo, on the other, in the ſucceſs of the firſt Preachers of Chriſtianity, we have an experimental proof of the ſufficiency of revealed religion to thoſe very ends, in which natural religion failed. In their ſucceſs

we

we have experimental proof, that there is nothing in the great myſtery of godlineſs, which the vulgar, more than the learned, want capacity to apprehend; ſince, upon the firſt preaching of the goſpel, the illiterate, the ſcorn of phariſaical pride, who knew not the law, and were therefore deemed accurſed, were the firſt to underſtand, and to embrace the chriſtian doctrine.

" Faith, like natural faculties, may be improved by exerciſe; but in its beginning it is unqueſtionably a diſtinct gift of God. By faith, the people's minds are opened to apprehend all that is revealed of the ſcheme of redemption, no leſs than the very firſt principles, the doctrine of a reſurrection, or the firſt creation of the world out of nothing. Let me entreat you therefore, my reverend Brethren, to diſcard theſe injurious, uncharitable ſurmiſes, of a want of capacity in your hearers.

" Pray earneſtly to God to aſſiſt the miniſtration of the word, by the ſecret influence of his holy Spirit on the minds of your hearers; and nothing doubting that your prayers are heard, however mean and illiterate the congregation may be, in which you exerciſe your ſacred function; fear not to ſet before them the whole counſel of God. Open the whole of your meſſage without reſervation; that every one of you may have confidence to ſay, when he ſhall be called upon to give an account of his ſtewardſhip, " Lord, I have not hid thy righteouſneſs within my heart; I have not concealed thy loving kindneſs and truth from the great congregation."

" The ſecond maxim, that mere morality makes the ſum and ſubſtance of practical religion, carries it in a double falſehood. It contracts the range of chriſtian duty, and it totally miſrepreſents the formal nature of the thing. In direct contradiction to this wicked maxim, I affirm, that although religion includes morality, as the greater perfection includes the leſs, ſo that an immoral man cannot be religious, yet a man may be irreproachable in his moral conduct, and at the ſame time perfectly irreligious and profane. Irreligious and profane in that extreme, as to be in danger of being caſt at laſt

into outer darkneſs, with his whole load of moral merit on his back.

"Does morality ſay, "Thou ſhalt not covet." Does the controul of moral obligation reach the ſecret meditations of the mind, and the ſilent deſires of the heart? Does it impoſe reſtraint upon the ſenſuality of the imagination, and the private prurience of appetite? Like the divine law, does it extend to every ſecret energy of the mind, the will, and the appetite; and require the obedience of the inner, no leſs than of the outer man? Doth morality ſay, "thou ſhalt love thine enemies; thou ſhalt bleſs them that curſe, do good to them that perſecute?" Doth morality enjoin forgiveneſs of injuries, or the giving of alms to the poor? Truly morality "careth for none of theſe things." How ſmall a part then of ſocial duty, of a chriſtian's ſocial duty, is the utmoſt which morality exacts; and how fatally are they miſled, who are taught that mere morality ſatisfies the law by which the chriſtian ſhall be judged, even in the inferior branch of the love of our neighbour?

"With the higher branch of duty, with the love of God, and of conſequence with the duties of the firſt table, morality hath evidently no concern or connection. The worſhip, which I owe to God, is certainly no part of the duty which I owe to man. It is indifferent to morality, whether I worſhip one God, or many. Morality is not offended, if I worſhip graven images. Morality enjoins no obſervance of one day in ſeven; no feaſt of faith, in ſacramental rites, upon the body and blood of the Redeemer. For reaſon, from which morality derives her whole authority and information; reaſon knows not, till ſhe hath been taught by the lively oracles of God, that the Creator of the world is the ſole object of worſhip; ſhe knows of no prohibition of particular modes of worſhip; ſhe knows nothing of the creation of the world in ſeven days; nothing of redemption; nothing of the ſpiritual life, and the food brought down from heaven for its ſuſtenance. Morality therefore, having no better inſtructreſs than this ignorant

reaſon,

reaſon, hath no ſenſe or knowledge of any part of that great branch of duty, which comes under the general title of devotion. Let me conjure you therefore, my brethren, to be cautious how you admit, much more how you propagate, that deluſive dangerous maxim, "That morality is the ſum of practical religion," leſt you place the totality and perfection of the thing in a very inconſiderable part.

"Religion and morality differ, not only in the extent of the duty they preſcribe, but in the part in which they are the ſame in the external work, they differ in the motive. They are juſt as far aſunder as heaven is from the earth. Morality finds all her motives here below; religion fetches all her motives from above. The higheſt principle in morals is a juſt regard to the rights of each other in civil ſociety. The firſt principle in religion is the love of God; or, in other words, a regard to the relation which we bear to him, as it is made known to us by revelation. And no action is religious, otherwiſe than as it reſpects God, and proceeds from a ſenſe of our duty to him, or at leaſt is regulated by a ſenſe of that duty. Hence it follows, as I have before obſerved, that although religion can never be immoral, becauſe moral works are a part of the works of religion, yet morality may be irreligious. For any moral work may proceed from mere moral motives, apart from all religious conſiderations. And if a moral work be done, by a perſon not ſufficiently inſtructed in religion to act upon religious conſiderations, it cannot proceed from any other than mere moral motives; and of conſequence it muſt, in that inſtance, be irreligious: not contrary to religion; but without it.

"Upon this ground ſtands the doctrine of the firſt reformers, concerning works done before juſtification; which is laid down in our 13th Article. "Works done before the grace of Chriſt, &c."

"Infidelity and Atheiſm boaſt among their Diſciples eminent examples of moral rectitude. Hiſtory records, I think,

of *Servetus*, *Spinoza*, and *Hobbes*, that they were men of the ſtricteſt morals. The memory of the living, witneſſes the ſame of *Hume*. And hiſtory, in ſome future day, may have to record the ſame of *Prieſtley* and *Lindſay*. But let not the morality of their lives be miſtaken for an inſtance of a righteous practice, reſulting from a perverſe faith; or admitted as an argument of the indifference of error. Their moral works, if they be not as God hath willed, and commanded, ſuch works to be done, have the nature of ſin; and their religion, conſiſting in private opinion and will-worſhip, is ſin; for it is hereſy.

"That man is juſtified without the works of the law, was the uniform doctrine of the firſt reformers. It is a far more antient doctrine; it was the doctrine of the whole college of Apoſtles. It is more antient ſtill; it was the doctrine of the Prophets. It is older than the Prophets; it was the religion of the Patriarchs. And no one, who hath the leaſt acquaintance with the writings of the firſt Reformers, will impute to them, more than to the Patriarchs, the Prophets, or Apoſtles, the abſurd opinion, that any man, leading an impenitent wicked life, will finally upon the mere pretence of faith (and faith connected with an impenitent life muſt always be a mere pretence) obtain admiſſion into heaven.

"Be careful that you aſcribe no ſuch merit to the good works of men, as may claim immortality as the wages of a ſervice; that you aſcribe no power to man to perform works truly good, without the aſſiſtance of the divine Spirit.

"It is not by the *merit* of our faith, more than by the *merit* of our works, that we are juſtified; that there is indeed no hope for any merit of our own, but through the efficacy of our Lord's atonement, for, that we are juſtified by faith, is not on account of any merit in our faith, but becauſe faith is the firſt principle of that communion between the believer's ſoul and the Divine Spirit, on which the whole of our ſpiritual life depends."

A LETTER

A LETTER *from a* FATHER *to his* DAUGHTERS *at a* BOARDING-SCHOOL: *conveying to them a refuſal of their requeſt for a week's vacation.*

My dear Children,

IT is of great importance that you ſpend your preſent time well. You are now to gain knowledge to fit you for whatever ſtation of life Providence may call you to; and as you know not what that ſtation will be, it is your duty to gain as much as you can, leſt afterwards when you cannot repair the loſs, your education ſhould be found inſufficient and defective. A week loſt now may be an injury all your lives; becauſe during your abſence from ſchool, you not only ceaſe to gain knowledge, but you will loſe as much of your preſent ſtock, as will be recovered in the ſame ſpace of time after your return.

Perhaps this refuſal will be a diſappointment to you: diſappointments, however, in the early part of life, if properly managed, will be highly uſeful. You cannot paſs through life without them; and by often conquering ſmall ones, you will gain ſuch an aſcendency over your inclinations, as will enable you to encounter with ſucceſs the greateſt. The Proverb ſays, "He is better (greater) who ruleth his ſpirit, than he who taketh a city." And our Saviour ſays, "*If we do not deny ourſelves, and take up our croſs daily, we cannot be his diſciples.*" But I will tell you a ſtory.

In a village, of the province of *Bahai*, in the empire of *Indoſtan*, lived three young ladies. They were nearly of the ſame age, and of the ſame rank in life; they had been brought up together, and entertained an unlimited affection for each other; they were indeed ſincere friends, and inſeparable companions. It happened that they all had buſineſs of importance at a neighbouring town; and to make the journey the more agreeable,

agreeable, reſolved to walk together. Some of their friends, who knew the road, having paſſed it themſelves, and who loved the young ladies, gave them every neceſſary information. They obſerved to them, that as ſoon as they ſhould get beyond the limits of the village, they would ſee two roads: that on the right hand, on rather higher ground, was the road they muſt take. They warned them with the greateſt earneſtneſs to avoid the lower one, as it would lead them aſtray and they might be loſt.

Thus informed, and cautioned, early one morning they began their journey. The ſun juſt riſing above the horizon, had painted the firmament with a thouſand glowing ſtreaks of gold and purple. The way out of the village was up hill, and rather ſteep.* Their vivacity however ſoon enabled them to gain the ſummit; when the two roads they had been apprized of appeared in view. Unhappily they ſtaid awhile to ſurvey them. The upper road ſeemed hard, rugged, and difficult, with ſeveral deep hollows, and ſome miry places in it. The other was ſmooth, even, and pleaſant. They heſitated ſome time; at laſt, obſerving the roads were nearly parallel, and as far as they could ſee, pointed to the ſame place, they choſe the wrong one; determining to go but a little way in it, and then paſs to the other; which ſeemed eaſy to do, as the roads were near together, and the aſcent from the lower to the higher, in *their* apprehenſions, not difficult. After ſome time they perceived the road they were on inclined a little more to the left, and the declivity between that and the other to be greater than at firſt; but ſtill ſeeing no danger, they walked on without much concern.

Having gone a conſiderable way, they came to a gate, which on being touched ſeemed to open of itſelf. Here they had a proſpect of the moſt delightful valley their eyes ever beheld; the lawns were covered with the fineſt green, enamelled with a

* Infancy a ſtate of difficulty.

profuſion

profuſion of beautiful and fragrant flowers; the trees were lofty, majeſtic, and blooming, and afforded ſhelter for thouſands of birds which raviſhed their ears with ſinging. They ſtood ſome time in ſuſpence; then examined the tendency of the road that lay before them, and conceiving it pointed right for their journey, they ventured on it. They even ſuſpected their friends were not kind; but were too ſtrict, too ſevere, in denying them ſo pleaſant a walk, eſpecially as the other road was both difficult and narrow, and ſeemingly but little frequented; whereas this was not only eaſy, but ſufficiently ſpacious to admit a multitude at once. They had however ſome ſecret miſgivings that all would not end well; but theſe were ſoon ſilenced by the brilliancy of the ſurrounding objects; every thing ſeemed to inſpire delight; they fancied themſelves in a wilderneſs of ſweets. (Alas, young ladies, how ſadly are you deceived! This is not, as you fondly ſuppoſe, a terreſtrial paradiſe, but a land of dragons and of cruel habitations!)

Having ſhut the gate after them, they ſoon began to trifle away their time in running about to view the curioſities of the place, and frequently ſtopped to pick up flowers, of which to make garlands and bouquets to adorn themſelves with. At certain diſtances, and a little retired from the road, they found various ſorts of trees, the boughs whereof, laden with faireſt fruit, hung almoſt to the ground, tempting travellers to pluck and eat. The ſun was near the meridian, and ſhone with great ſtrength and fervour, and the ladies grew fatigued and thirſty. They were however cautious, having ſome intimation * that the fruit which ſeemed ſo delicious was unwholeſome; they repreſſed their inclinations, and abſtained from even taſting it.

After ſome time, they came where the road took a direction quite contrary to what they expected. This alarmed them a little, but concluding it muſt bring them right at laſt, and expecting ſoon to get out of the valley, they purſued their way

* The voice of conſcience.

rather

rather more diligently than before; till coming to a kind of labyrinth, where ſeveral roads pointed various ways, their confidence failed them; they began to fear they were not in the right way, and were in danger of being loſt. Standing to conſult what to do, they heard, ſeemingly at a little diſtance, the growling of wild beaſts among the trees, lions, ounces, pards: and ſerpents with their forked tongues, hiſſed all around them. To augment their perplexity the ſhades of the evening were coming on. Aſtoniſhment and dread ſeized them; the hairs of their heads ſtood upright for fear, and their legs trembled under them; when ſuddenly black clouds overſpread the heavens, almoſt extinguiſhing the light of the ſun, and a ſtorm of rain * fell with ſuch violence as to wet them through all their clothes in an inſtant. They ran under ſome ſpreading trees for ſhelter; where they had no ſooner arrived, than a loud clap of thunder, burſting juſt over their heads, nearly frightened them out of their ſenſes. †

They now began to bewail their folly in having diſregarded the advice of their friends. They lamented their condition as hopeleſs, and were going to reſign themſelves to all the horrors of abſolute deſpair; when looking round them, they obſerved at a conſiderable diſtance, a ſmall glimmering light among the trees. Not knowing what they ſhould find there, but their preſent ſituation not admitting of a worſe, they reſolved to get to the place whatever the conſequence might be.

With difficulty they got to it; where was an old hermit, who at firſt looked angrily at them, and queſtioned them with ſome ſeverity reſpecting the cauſe of their calamities; but having heard their ſtory, which they related very faithfully, he grew leſs auſtere. He even ſet ſome coarſe refreſhments before them, and gave them the moſt ſalutary counſel. They ſat in a corner of his ſhed all night, for he had no bed for them, nor indeed any for himſelf in that place. ‡ In the morning

* Divine wrath. † The terrors of Mount Sinai.
‡ Conviction a ſtate not to be reſted in.

he

he addreſſed them in the following words. "My children, I lament your unhappy ſituation; but muſt remind you that your own folly brought you into it. You have diſregarded the counſels of your friends, and have alſo reſiſted the admonitions of your own conſciences. What a dangerous conduct! Proceed not a ſtep further. Perverſeneſs and rebellion, if perſiſted in, muſt bring you to extreme miſery. Your caſe at preſent is not deſperate. If you are weary of your own ways, and are willing to return to the path of duty, I have tidings of great joy for you; you ſhall not die but live. It is indeed neceſſary for your ſafety, that you haſten from this place; return by the way you came; ſtop not in the way, neither look behind you. Eſpecially I warn you againſt the inſnaring wiles of an old ſorcereſs,* who dwells in this valley: fly from her temptations: reſiſt her allurements, or your caſe will be hopeleſs, and your deſtruction inevitable. Some of the envenomed ſerpents that conſtantly attend her, will ſting you to everlaſting death." The ladies were much comforted by theſe words, and with great humility took leave of the hermit, the tears flowing from their eyes. †

It is remarkable, in their progreſs back, that all the beautiful ſcenery of the place was vaniſhed. ‡ Every thing wore the appearance of deſolation and horror! No verdure on the lawns, no foliage on the trees! Inſtead of the wanton ſkipping of the kids and fawns, which delighted them at firſt, they ſaw nothing now but the grim countenances and glaring eyes of wild beaſts! Inſtead of the melody of birds, they heard only the ruſtling of adders among the dry leaves that were fallen from the trees, and the hiſſing of ugly ſerpents among the blighted branches. § The flowers were changed into toad-ſtools, and the ſhrubs (which they thought were ever-greens) into ſtinging

* Vice. † Conviction. ‡ The glories of the world fade in the eyes of all thoſe whoſe faces are Zion-ward. § The world frowns at, and derides young Chriſtians.

nettles and deadly night ſhade. The fruit that ſeemed at firſt ſo fair, if accidentally touched, fell, like the apples of Sodom, into aſhes, ſoot, and cinders. * In ſome places, under their feet were hot burning ſands, which every guſt of wind raiſed into clouds, and nearly blinded them. † The path was over-run with thorns and briars, ſo interwoven and entangled with each other, as to make it painful and difficult to take a ſingle ſtep.

The ladies however, knowing their lives were at ſtake, and recollecting what the hermit had ſaid, aſſumed all imaginable courage. Their determination to proceed was fixed and reſolute; their countenances were ſteady; they never once looked back; but with a firmneſs and perſeverance highly commendable, forced their way through every difficulty, and againſt all oppoſition.

When they came to the gate, they ſuppoſed there would be no difficulty in opening it; but in this they were diſappointed. Indeed their repeated and united efforts were inſufficient for the purpoſe. Fortunately they ſaw at a little diſtance on the outſide, an agreeable looking gentleman, ‡ and were going to beckon him to come and help them: but he ſeeing their diſtreſs, anticipated their wiſhes, and haſtened to their relief. His hand no ſooner touched the latch, but the gate, with hideous recoil, and jarring ſound, flew open; and the ladies all at once, in a tranſport of joy, ran out of that horrible valley.

* "The fruitage fair to ſight, like that which grew
Near that bituminous lake, where Sodom flamed." MILTON.

Sodom and *Gomorrah*, two cities of *Paleſtine*, were deſtroyed by fire from heaven for the ſins of the inhabitants; where they ſtood is now a lake of ſtagnant water, and ſome have ſaid (though perhaps not with ſufficient authority) that it emits ſuch a ſtench, that birds attempting to fly over it, are ſuffocated by it; and that on its banks are trees which produce apples of a fair appearance, but on being touched fall into aſhes.

† The errors and ſophiſtry of vain men. ‡ The ſame that *Bunyan* calls Mr. *Evangeliſt*.

They were indeed in a moſt doleful plight. A great part of their cloaths was left among the briars, and what they had on were torn to rags. Their ſkins were ſo ſcratched, and wounded, that they ſeemed covered all over with gore, and blood. They felt however a peace, and a ſerenity of mind, which they had not experienced from the time they left the right road.

The gentleman, who was one of thoſe ſuperior beings who can never die, ſpake in the kindeſt terms; congratulated them on their eſcape, and gave them the beſt advice. He alſo ſhewed them a ſpring of water, * tranſparent and clear as cryſtal, of which they drank and were refreſhed. He next ſhewed them (what they were ſurpriſed at not having ſeen before) an inſcription over the gate in large letters, The VALLEY OF ERROR; and informed them, the way they had been in, was the way of the wicked, which led to the chambers of the ſecond death.

As ſoon as the ladies were in the right way, they met with ſome very kind people, who adminiſtered to them every comfort, and every relief in their power. They encouraged them to go on, and kept them company, until at laſt they all arrived ſafe at their journey's end. †

You, my dear children, reſemble theſe young ladies in their innocence and vivacity at firſt ſetting out. You alſo have a journey to go, on which indeed you are already entered. You will meet with difficulties and obſtructions in the way; with enticements and temptations to ſeduce you into by-paths. Beware of following your inclinations, when your duty calls a contrary way. As deadly ſcorpions ſometimes lie hid under the beautiful foliage of a flowering ſhrub, ſo bitter pains will obtrude themſelves on you under the gay appearance of pleaſure. Be not deceived; the path of duty, to an attentive mind, is plain and obvious; and the way to conquer evil is to

* The oracles of God. † Chriſtians are commanded to bear each other's burdens,

reſiſt it at its firſt approach. Be not ſatisfied with barely croſſing your inclinations, before you have gained ſuch an aſcendency over them, that you can ſubmit to diſappointments without pain. If you can bear the preſent one of not coming home, without diſcompoſing the pleaſantneſs of your countenances, I ſhall conſider it as a good omen: but if not, you will have an opportunity of trying how far you are advanced in the capital virtue of ſelf-denial.

Evil inclinations are often importunate; although frequently refuſed, they will ſtill ſolicit. The beſt means of conquering them, next to prayer for the grace of God, is induſtry. Your little ſiſter often tells me,

"That Satan finds ſome miſchief ſtill
For idle hands to do."

Always maintain a ſweetneſs of diſpoſition; be obliging to every body; and remember, that conſtant induſtry, and inſtructive converſation are the guards of virtue. C.

EXPERIMENTS *made in the* GROTTO DEL CANE *or* DOG GROTTO *in* ITALY.

FROM the account of the inflammable nature of vapours or damps in our *ſubterranean* caverns, it appears ſtrange that thoſe of another country ſhould be ſo different, that inſtead of making exploſions themſelves, they prevent the moſt inflammable ſubſtance in the world, (gunpowder) from taking fire in them. Authors who have written on this ſubject, have in general attributed this ſtrange effect to the nature of the air of the place, which they ſay, will give way to no explosion; but on trying the experiment with care myſelf, I found the cauſe of it very different from what it is generally ſaid to be.

As

As the guide who ſhewed the place, ſnapt his piſtol in the vapour, I thought it never gave any fire, and ſuſpecting the whole to be a trick, I took out one of my own piſtols, and drawing the ball ſnapt it in the vapour. The pan flew open as uſual, and ſeveral ſparks of fire were given; but I obſerved that they became immediately extinguiſhed by the vapour, and went out the moment they appeared, no one reaching the powder while on fire. I hammered the flint, and tryed this more than twenty times, but all with the ſame ſucceſs. On this I readily declared, that the damp of the vapour acted only on the fire, not on the powder, and that I doubted not if the fire could have reached it, it would have gone off as well as any where elſe.

Every one declared againſt my opinion, and I prepared for ſome experiments that ſhould indubitably prove the truth. If gunpowder could have been fired elſewhere, and conveyed on fire into the vapour, its continuing on fire while there, or its going out there, would ſoon have ended the diſpute; but the ſudden and inſtantaneous exploſion of gunpowder, when fired, gave no poſſibility of doing this in the common way. I ordered therefore ſome gunpowder to be brought me, and ſome paper ſerpents. The firſt experiment I made was this, I fired one of theſe ſmall ſerpents in the open air, and when thoroughly lighted, I threw it into the cave, where it fell to the ground, and then moved about as nimbly as elſewhere, and continued burning till it was out, when the dry gunpowder at the end, gave its exploſion as uſual in the open air.

Thoſe who were againſt my opinion, being ſo blinded by prejudice, that even this clear proof could not convince them, that the vapour had no power to hinder the burning, and exploſion of gunpowder; I made the following ſecond experiment. I opened the pans of my piſtols, and laying them both down in the damp on the ground, I lighted a ſecond paper ſerpent, and directing its fire to the touch-hole of each of the piſtols, they went off, one after the other.

After

After this I caused small heaps of dry gunpowder to be laid at the distance of a foot each, all round the Grotto; and a train of loose corns of gunpowder to be carried on from one to the other, and to be brought out at the mouth of the Grotto. I then ordered two Dogs to be held in readiness, and giving fire to the end of the train, which came out of the Grotto, we all had the pleasure to see the fire run along from heap to heap, by means of the little trains of communication, and all the heaps took fire and exploded, as well as if the experiment had been made in the open air.

I had before observed, that on the firing of two pistols, the vapour was so attenuated and dispersed, that it could scarce be distinguished from the rest: and supposing that it must lose, in part at least, its suffocating quality by this means, I caused the Dogs, which had been held in readiness for the firing the heaps of gunpowder, to be immediately, after their explosion, put into the vapour. This was done, and after holding them there as long as the arms of the guides would permit for weariness, the Dogs were taken out as well as before, only that one of them panted, and lolled out his tongue, owing to a hurt received in the neck, from the injudicious manner of holding him.

Resolved to try how long this would last, we staid a quarter of an hour, and then put in the unhurt Dog again, who received no damage from it. We repeated our experiment with the same Dog, at half an hour, three quarters, and so on at every fifteen minutes, for the space of ninety minutes. All this time the Dog received no hurt; but on our putting him in again in fifteen minutes more, the damp seemed to have gathered all its strength at once, and the Dog fell dead to all appearance on being plunged into it. We took him out, and examining him, found him a dead animal; and then at the request of the guide, he was thrown into a pond, and recovered as usual.

In

An EXTRAORDINARY *inſtance of* MATERNAL AFFECTION *in a* SAVAGE ANIMAL; *obſerved by ſeveral of the Gentlemen and Seamen belonging to the* CARCASS FRIGATE, *on a late voyage of* DISCOVERY *towards the* NORTH POLE.

WHILE the *Carcaſs* lay locked in the ice, early one morning the man at the maſt-head gave notice, that three Bears were making their way very faſt over the frozen ocean, and were directing their courſe toward the ſhip. They had, no doubt, been invited by the ſcent of ſome blubber of a ſea-horſe the crew had killed a few days before, which had been ſet on fire, and was burning on the ice at the time of their approach. They proved to be a ſhe-bear and her two cubs; but the cubs were nearly as large as the dam. They ran eagerly to the fire, and drew out from the flames part of the fleſh of the ſea-horſe that remained unconſumed, and ate it voraciouſly. The crew from the ſhip threw great lumps of the fleſh of the ſea-horſe, which they had ſtill left, upon the ice—— which the old Bear fetched away ſingly, laid every lump before her cubs as ſhe brought it, and dividing it, gave each a ſhare, reſerving but a ſmall portion to herſelf. As ſhe was fetching away the laſt piece, they levelled their muſkets at the cubs, and ſhot them both dead; and, in her retreat, they wounded the dam, but not mortally.

It would have drawn tears of pity from any but unfeeling minds, to have marked the affectionate concern expreſſed by this poor beaſt in the dying moments of her expiring young. Though ſhe was ſorely wounded, and could but juſt crawl to the place where they lay, ſhe carried the lump of fleſh ſhe had fetched away, as ſhe had done the others before; tore it in pieces, and laid it down before them; and when ſhe ſaw that they refuſed to eat, ſhe laid her paws firſt upon one, and then upon the other, and endeavoured to raiſe them up: all this

while,

while, it was piteous to hear her moan. When she found she could not move them, she went off, and, being at some distance, looked back and moaned: this not availing to entice them away, she returned, and, smelling round them, began to lick their wounds. She went off a second time, as before; and, having crawled a few paces, looked again behind her, and for some time stood moaning. But still, her cubs not rising to follow her, she returned to them again, and with signs of inexpressible fondness went round one, and round the other, pawing them and mourning. Finding, at last, that they were cold and lifeless, she raised her head toward the ship, and growled a curse upon the murderers, which they returned with a volley of musket-balls. She fell between her cubs, and died licking their wounds.

FILIAL AFFECTION.

WHILE *Octavius* was at *Samos*, after the famous battle of *Actium*, which made him master of the universe, he held a council to examine the prisoners, who had been engaged in *Anthony*'s party. Among the rest there was brought before him an old man named *Metellus*, oppressed with years and infirmities, disfigured with a long beard, and a neglected head of hair; but especially by his cloaths, which by his ill fortune were become very ragged. The son of this *Metellus* was one of the judges, and had great difficulty in knowing his father in the deplorable condition in which he saw him. At last, however, having recollected his features, instead of being ashamed to own him, he ran to embrace him, crying bitterly. Afterwards returning towards the tribunal, "*Cæsar*, says he, my father has been your enemy, and I your officer: he deserves to be punished, and I to be rewarded. The favour I desire of you is, either to save him on my account, or order me to be put to death with him." All the judges were touched with compassion at this affecting scene: *Octavius* himself relented, and granted to old *Metellus* his life and liberty.

LETTERS.

LETTER DXCII.

[From Miſs E. Ritchie, to the Rev. J. Weſley.]

Halifax, Nov. 10, 1784.

WITHIN this laſt fortnight I have often wiſhed to write to my very dear and Reverend Father; and have been obliged to uſe ſome ſelf-denial in giving my time to perſons, &c: rather than employing it in converſing with him. You have been much on my mind lately, and my ſoul rejoices in hope of that day, when without any interruption we ſhall

"Range the fields of light, and climb the mount of joy,"

in our Father's kingdom; the bliſsful proſpect of which ſeems ſo nigh, my ſoul almoſt overlooks what lies between, and while converſing with unſeen realities, plumes her wings afreſh: what an inheritance! "Incorruptible, undefiled, and that fadeth not away, reſerved in heaven for them, who are kept by the power of God, through faith unto ſalvation." My ſoul is filled with holy triumph, while contemplating what lies before me, and is ready to cry out, as it has often done before, "Nothing is too dear to forego, or too hard to undergo to attain unto it." But the love of my adorable Saviour makes hard things eaſy, and rough places plain; my ſoul abides in Him, and feels his will is my delight.

I have had a profitable ſeaſon ſince I came here; my Lord deals very bountifully with me: deeply ſenſible of my utter helpleſſneſs, I feel him near to ſave; He condeſcends to admit me into the Holieſt, through the blood of the covenant, and my ſoul has free acceſs to that throne where not a thought

is kept from my God. I feel the ſimplicity of a little child with a tender Father; and the compaſſion with which He bears with my weakneſs, the love He manifeſts toward the feebleſt of his followers is inexpreſſible. I long more fully to put on the whole armour of God. Every day, nay every hour and moment my ſoul would begin to live. Glory be unto my Lord, his love keeps me free from every deſire that does not center in his glory, and my ſoul ſweetly reſts in, "Father, thy only will be done." This I know is my greater ſalvation, and all within me goes out in ſtrong deſire after the fulneſs of his love. In ſomewhat a different ſenſe from what I uſed them formerly, I now uſe thoſe words

"My ſoul breaks out in ſtrong deſire,
The perfect bliſs to prove;
My longing heart is all on fire,
To be diſſolv'd in love."

Then I wanted to be ſaved from the contrarieties to love, this was the mark on which my eye was fixed; but now, bleſſed be the God of my ſalvation, this I daily feel, and now my ſoul ſees "A wide unbounded proſpect lies before it." Salvation into all that fulneſs of divine love, the human ſoul is capable of, is the mark I am aiming at. I am thoroughly perſuaded God knows no meaſure in giving, but our capacity of receiving. O that mine was increaſed a thouſand fold! Often my ſoul breathes itſelf out in ardent prayer for this; and as ardently longs that you, my dear Sir, may feel all that our adorable Lord waits to give, made eternally your own. O that your ſoul may be filled with love, as your life has been, and is with labours! Then late, very late may you receive a full reward, and "Enter into the joy of your Lord." There, though lower far my place, I hope to meet you, and as a leſſer ſtar, glorify our common Lord, for every one that ſhines with ſuperior brightneſs. I am, and ever ſhall be, your much obliged and truly affectionate,

E. R.

LETTER

LETTER DXCIII.

[A Letter from Dr. Coke, to Mr. ——— at *Moldai, Bengal.*]

Southampton, Jan. 25, 1786.

Dear Sir,

I Return you my ſincere thanks for the pains you have taken in your kind favour, which I have lately received. The difficulties in the way of a Miſſion to *Bengal*, are very great; but nothing is impoſſible with God. The Hill-country you mention in the latter part of your letter, ſeems abundantly the moſt eligible for the undertaking, and probably will be our object as ſoon as we are enabled to make the attempt. But at preſent our openings in *America*, and the preſſing invitations we have lately received from *Nova Scotia*, the *Weſt-Indies*, and the States, call for all the help we can poſſibly afford our brethren in that quarter of the world.

The high eſteem which the Government has for Mr. *Weſley*, I am well perſuaded would procure for us the aſſiſtance which you think to be neceſſary. But Mr. *Weſley* himſelf ſeems to have a doubt whether that would be the moſt excellent way. In *Great-Britain*, *Ireland*, and *America*, we have gone on what appears, at firſt ſight at leaſt, to be a more evangelical plan. Our Miſſionaries have not at all concerned themſelves with applications to the Civil Power. They have been exact in their ſubmiſſion to all its laws, and laid themſelves out in the moſt extenſive manner for God.

We have thought that the plan on which the Daniſh and Moravian Miſſionaries have proceeded, (whoſe piety, intentions and abilities we greatly admire) has no reſemblance to that of the Apoſtles and their ſucceſſors. In all the places which we have hitherto viſited, we have gone to the high ways and hedges to compel ſinners to come in. In the public fields and ſtreets we have proclaimed the goſpel in the midſt of great perſecutions, and ſinners have frequently fallen down in a moſt

wonderful manner under the word: and I believe the majority of thoſe in our Society do experience the aſſurance of faith. At the ſame time every prudential method that is conſiſtent with a plan of extenſive uſefulneſs, ſhould be obſerved.

It appears very expedient that our Miſſionaries ſhould viſit the Settlements of the Daniſh Miſſionaries, and take every ſtep they can to improve themſelves in the language of the people to whom their labours would be chiefly directed. I have taken the liberty of ſending a few of our books, by which you may more clearly ſee the whole of our doctrines, diſcipline, and oeconomy. Mr. *Weſley* is of opinion that not leſs than half a dozen ſhould be at firſt ſent on ſuch a Miſſion.

Somebody informed me that you have a little company or Society of Chriſtians, conſiſting of about ſixteen or eighteen at *Moldau*. The full confirmation of this would give me great pleaſure. Who knows but you may be a little leaven to leaven a great lump: the little hand riſing out of the ſea, that will in time water the whole land.

I am in hopes to be honoured with your correſpondence in future: and ſhould be glad if I had time, to write to you a much longer letter, than my ſituation and the cares and buſineſs with which I am conſtantly ſurrounded, will allow. It is one great privilege of the children of God, that they can hold a ſweet communion together in ſpirit, when abſent far in body. But it is reviving indeed to conſider that the day will ſoon arrive, when we ſhall be united in the cloſeſt ſpiritual union with our dear Lord and each other, and ſee each other's face, to all eternity. What a comfort is it that the true lovers of the Lord Jeſus are all one body under one head! Oceans are nothing to God, and they ſhould be nothing to his people, in reſpect to the affection they bear to one another.

I was in hopes to have been honoured with a letter from Mr. *C*——— but his more important engagements, I ſuppoſe, prevented it. As ſoon as the preſent extraordinary calls from *America* are anſwered, I truſt we ſhall be able to turn our thoughts

thoughts to *Bengal*. Nothing will be done without the matureſt counſels, and I truſt without ſome degree of ſcriptural and rational perſuaſion, that God is on our ſide. I have not a doubt but it is the cry of your heart, "Come, Lord Jeſus, come quickly, and claim the heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion." In the midſt of this general and moſt benevolent cry of your ſoul, let me intreat you, dear Sir, ſometimes particularly to remember your much obliged ſervant, and very affectionate brother in our common Lord, THOMAS COKE.

Your determination to give every ſupport to the Miſſionaries, your ſituation may enable you, if they ſhew the true ſpirit and conduct of Miſſionaries, is moſt obliging. And if they were not to act in that ſpirit, I ſhould myſelf heartily pray that they might be driven out of the country.

POETRY.

SHORT HYMNS.

[By the late Rev. C. WESLEY.]

HYMN XXXV.

On MATT. vii. ver. 27.—*It fell, and great was the fall of it.*

AH, fooliſh man, who hears thy word,
But doth not what thy laws command,
Who fondly calls thee Lamb or Lord,
Till his houſe tumbles on the ſand!
How infinite the ruin is
Of a loſt ſoul caſt out from thee!
He falls into the dark abyſs,
He falls——to all eternity!

On

On the DAY *of* JUDGMENT.

[By the EARL of ROSCOMMON.]

THE laſt loud trumpet's wondrous ſound
Shall through the rending tombs rebound,
And wake the nations under ground.

Nature and death ſhall, with ſurprize,
Behold the pale offender riſe,
And view the Judge with conſcious eyes.

Then ſhall, with univerſal dread,
The ſacred myſtic book be read,
To try the living and the dead.

The Judge aſcends his awful throne,
He makes each ſecret ſin be known,
And all with ſhame confeſs their own.

O then! what int'reſt ſhall I make
To ſave my laſt important ſtake,
When the moſt juſt have cauſe to quake?

Thou mighty, formidable King,
Thou, mercy's unexhauſted ſpring,
Some comfortable pity bring!

Forget not what my ranſom coſt,
Nor let my dear-bought ſoul be loſt,
In ſtorms of guilty terror loſt.

Thou, who for me didſt feel ſuch pain,
Whoſe precious blood the croſs did ſtain,
Let not thoſe agonies be vain.

Thou, whom avenging powers obey,
Cancel my debt (too great to pay)
Before the ſad accounting-day.

Surrounded

Surrounded with amazing fears,
Whose load my soul with anguish bears,
I sigh, I weep: accept my tears.

Thou, who wert mov'd with *Mary*'s grief,
And, by absolving of the thief,
Hast given me hope, now give relief.

Reject not my unworthy prayer,
Preserve me from that dangerous snare
Which death and gaping hell prepare.

Give my exalted soul a place
Among thy chosen right-hand race,
The Sons of God, and heirs of grace.

From that insatiable abyss,
Where flames devour, and serpents hiss,
Promote me to thy seat of bliss.

Prostrate my contrite heart I rend;
My God, my Father, and my Friend,
Do not forsake me in my end.

Well may they curse their second breath,
Who rise to a reviving death;
Thou great Creator of mankind,
Let guilty man compassion find!

MORNING.

[By CUNNINGHAM.]

IN the barn the tenant cock,
Close to partlet perch'd on high,
Briskly crows (the Shepherd's clock!
Jocund that the morning's nigh.

Swiftly

Swiftly from the mountain's brow,
Shadows, nurſ'd by night, retire;
And the peeping ſun-beam now
Paints with gold the village ſpire:

Philomel forſakes the thorn,
Plaintive where ſhe prates at night;
And the lark, to meet the morn,
Soars beyond the Shepherd's ſight.

From the low-roof'd cottage ridge,
See the clatt'ring Swallow ſpring;
Darting through the one-arch'd bridge,
Quick ſhe dips her dappled wing.

Now the pine-tree's waving top
Gently greets the morning gale:
Kidlings now begin to crop
Daiſies on the dewy dale.

From the balmy ſweet, uncloy'd,
(Reſtleſs, till her taſk be done)
Now the buſy bee's employ'd,
Sipping dew before the ſun.

Trickling through the crevic'd rock,
Where the limpid ſtream diſtills,
Sweet refreſhment waits the flock,
When 'tis ſun-drove from the hills.

Colin's for the promiſ'd corn
(Ere the harveſt hopes are ripe)
Anxious;——whilſt the huntſman's horn,
Boldly ſounding, drowns his pipe.

Sweet——O ſweet, the warbling throng
On the white embloſſom'd ſpray!
Nature's univerſal ſong
Echoes to the riſing day.

MR. JOHN WATSON.

ÆT. 12.

THE

Arminian Magazine,

For JULY 1792.

DIALOGUES *on* PREDESTINATION.

[*By Dr.* WOBACK, *ſometime* BISHOP *of* WORCESTER.]

DIALOGUE II.

DIOTREPHES *and* CARNALIS.

Calviniſm a cloak for the Carnal, and an obſtacle to Converſion.

[*Continued from page* 285.]

DIO. I Am ſatisfied, "That God hath not entered into covenant or promiſe with any unregenerate man to give him ſaving grace, upon any condition to be performed without it." Mr. *Baxter on ſaving faith.* p. 46.

CAR. Then, as we ſaid before, he hath no promiſe to make his prayer for ſaving grace, to become a prayer of faith in this particular; but though there be no promiſe, yet haply theſe preparatory diſpoſitions (as hearing the word, &c.) have a certain and infallible connection with ſalvation; and that may be ſome encouragement.

DIO. No, we do not ſay they have; for that affirmation denieth the power of the potter over a non-believer thus qualified,

and so sins against the freedom of the sovereignty of God and Christ, in making God a debtor of mercy before his time. *Norton. Orthodox. Evangelist.* p. 186. f. with 190. M.

CAR. While you are so careful to reserve to the Almighty a power to damn even poor humbled and prepared sinners; you seem to be more tender of his sovereignty, than of his goodness, mercy or justice: but, to let this pass; I pray, upon these grounds, what encouragements can you find to incite the unregenerate to the improvement of preparatory grace?

DIO. God "hath commanded him to use certain means to obtain saving grace, and to avoid the resistance and hinderances; and a very command to use such means as means, is a strongly encouraging intimation, that God will not deny men the end and blessing, that use the means as well as they can; for it is certain that he appointeth no means in vain." Mr. *Baxter on saving faith*, p. 46.

CAR. But, Sir, now you have brought me thus far, the great and stumbling objection is behind still; for Mr. *Norton* tells us, that these preparatory works are really to none but the elect only:* as for the reprobates, all the water of life runs beside their mill; all gifts whatsoever are unprofitable to them; so saith *Martinius*, one of the most moderate of the Synod of *Dort. De Morte Christi pro soli Electis. Thes.* 4 & 5. *Act. Syn. Dord. par.* 2. p. 107. By this it is evident, that your daily and precious helps and means to cure the wills of the unregenerate, and cause them to accept of Christ, are altogether insufficient, whatever you pretend to the contrary. And this as great a Clerk† as yourself was very sensible of, when he peremptorily denies that the reprobates may be sanctified; and consonantly the congregational churches do deal ingenuously,‡ "That they who are not elected, although they may be called by the ministry of the word, and may have some common

* Orthod. Evang. p. 164. † Mr. *Baxter*, in his Account of Persever. p. 14. ‡ In their Declarat. chap. x. n. 4. p. 8, 9. Dr. *Twiss*, *Ubi supra*, p. 122, &c.

operations

operations of the Spirit, yet not being effectually drawn by the Father, they neither do, nor can come unto Chriſt, and therefore cannot be ſaved."

Dio. "However they are damned for contemning God's word, and not hearkening to his gracious admonitions; it is true, they could do no otherwiſe: but what impotency is this? Is it any where elſe than in their wills? It is not a natural, but a moral impotency. Were they willing to hearken (and come to Chriſt) but could not, then indeed their impotency were excuſable; but they pleaſe themſelves in their own, and in their obſtinate courſes; and if they would do otherwiſe, I make no queſtion, but that they ſhould have no more cauſe to complain of their impotency to do that good which they would do, than the ſervants of God have, yea, and holy *Paul* himſelf had.—Do they deplore this (their) impotency? Doth the conſideration hereof humble them? Nay, rather they delight in, as the Prophet noteth, Jerem. vi. 10. "*Their ears are uncircumciſed ears, and they cannot hearken; behold the wrath of God is upon them.** Thus far Dr. *Twiſs*.

Car. That men may accuſtom themſelves to a courſe of carnality, till they arrive at ſuch a ſtate of impiety and obduration, I make no queſtion; but all are not of that temper: "There are ſome,† who are as far abaſed in the feeling of their ſin and miſery, and humbled by attrition, and cry out of their ſin and folly, and day and night do beg for grace and mercy, as common grace will carry them to do. They like the word and ways of God, and think his ſervants the beſt and happieſt men, and have many a wiſh that they were ſuch themſelves; and that avoid as much groſs and wilful ſinning, and continue as much in hearing, reading the word, enquiring, and conſideration, as common-grace may bring them to do; and have as much belief of the goſpel, and as much deſire after Chriſt and holineſs, and heaven, and as much love to God

* Mr. Baxter delivers himſelf almoſt in the very ſame words. † Mr. Baxter of ſaving faith, p. 43, 44.

and the Redeemer, and the saints, as common grace can lead them to: and withal, that have a knowledge that yet they are short of true Christianity, or at least are much afraid of it; and therefore are under a prudent impatiency, till saving grace comes in, and the Spirit have sealed them up to the day of redemption, and are crying out, *What shall we do to be saved?*" Now I demand, whether you have any promise that assures their interest in saving grace, to such as are thus disposed for it?

Dio. "I told you already, that I am satisfied that God hath not entered into covenant, or promise, with any unregenerate man, to give him saving grace upon any condition to be performed without it. However I am confident, that no man can stand out and say, I did the best that ever I could to obtain saving grace, and yet went on without it, because God would not give it me."

Car. If that author doth not contradict himself, yet, they that hold a man can do no more good than he doth, will confront your confidence; and as far as I can yet apprehend, all they who think that God doth predetermine the will, and produce every act, and every real positive modification, must be of that opinion: but, Sir, may not all the reprobates say, "They go without saving grace, because God would not give it them?" I pray, what is negative reprobation, or preterition? Is it not God's will to deny grace sufficient and necessary unto faith and repentance? Hath not the *Synod* of *Dort** concluded "That God decreed to leave all the non-elect in the fall of *Adam*, and common state of sin and damnation, and to pass them over in the communication of grace necessary unto faith and conversion? May I not add, that the reprobates may say, "I went without saving grace, because God could not bestow it upon me? for his hands were tied up by an immutable decree to the contrary, before I ever had breath or being; and therefore (to be constant, that is, to be himself) he could not have mercy upon me, though he would." [*To be continued.*]

* Cap. i. reject. 8.

SERMON.

SERMON LXVIII.

[By the late Rev. J. WESLEY.]

PSALM lxii. 10.

If riches increaſe, ſet not thine Heart upon them.

1. FROM that expreſs declaration of our Lord, *It is eaſier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven*, we may eaſily learn that none can *have* riches, without being greatly endangered by them. But if the danger of barely *having* them is ſo great, how much greater is the danger of *increaſing* them? This danger is great even to thoſe who receive what is tranſmitted to them by their forefathers: but it is abundantly greater to thoſe who acquire them by their ſkill and induſtry. Therefore nothing can be more prudent than this caution, *If riches increaſe, ſet not thine heart upon them.*

2. It is true, riches and the increaſe of them are the gift of God. Yet great care is to be taken, that what is intended for a bleſſing, do not turn into a curſe. To prevent which it is highly expedient to conſider ſeriouſly, Firſt, What is meant by *riches*, and when they may be ſaid to *increaſe*. Secondly, What is implied in *ſetting our hearts upon them*, and how we may avoid it.

I. Conſider firſt, What is here meant by *riches*. Indeed ſome may imagine, that it is hardly poſſible to miſtake the meaning of this common word. Yet in truth, there are thouſands in this miſtake; and many of them quite innocently. A perſon of note hearing a ſermon preached upon this ſubject ſeveral years ſince, between ſurprize and indignation broke out aloud, "Why does he talk about riches here? There is no

rich

rich man at *Whitehaven*, but Sir James L." And it is true, there was none but he that had forty thousand pounds a year, and some millions in ready money. But a man may be rich that has not a hundred a year, nor even one thousand pounds in cash. Whosoever has food to eat and rayment to put on, with something over, is rich. Whoever has the necessaries and conveniencies of life for himself and his family, and a little to spare for them that have not, is properly a rich man. Unless he is a miser, a lover of money, one that hoards up what he can, and ought to give to the poor. For if so, he is a poor man still, though he has millions in the bank: yea, he is the poorest of men; for

> "The beggars but a common lot deplore:
> "The rich poor man's emphatically poor."

2. But here an exception may be made. A person may have more than necessaries and conveniencies for his family, and yet not be rich. For he may be in debt; and his debts may amount to more than he is worth. But if this be the case, he is not a rich man, how much money soever he has in his hands. Yea, a man of business may be afraid, that this is the real condition of his affairs, whether it be or no: And then he cannot be so charitable as he would, for fear of being unjust. How many that are engaged in trade, are in this very condition? Those especially that trade to a very large amount? For their affairs are frequently so entangled, that it is not possible to determine with any exactness how much they are worth, or indeed whether they are worth any thing or nothing. Should we not make a fair allowance for them?

3. And beware of forming a hasty judgment concerning the fortune of others. There may be secrets in the situation of a person, which few but God are acquainted with. Some years since, I told a gentleman, "Sir, I am afraid you are covetous." He asked me, What is the reason of your fear? I an-

I anſwered, a year ago, when I made a collection for the expence of repairing the Foundery, you ſubſcribed five guineas. At the ſubſcription made this year, you ſubſcribed only half a guinea." He made no reply; but after a time aſked, "Pray, Sir, anſwer me a queſtion. Why do you live upon potatoes?" (I did ſo between three and four years.) I replied, "It has much conduced to my health." He anſwered, "I believe it has. But did you not do it likewiſe to ſave money?" I ſaid, "I did, for what I ſave from my own *meat*, will feed another that elſe would have none." "But Sir," ſaid he, "if this be your motive, you may ſave much more. I know a man that goes to the market, at the beginning of every week. There he buys a pennyworth of parſnips, which he boils in a large quantity of water. The parſnips ſerve him for food, and the water for drink the enſuing week. So his meat and drink together coſt him only a penny a week." This he conſtantly did, though he had then two hundred pounds a year; to pay the debts which he had contracted, before he knew God!—And this was he, whom I had ſet down for a covetous man!

4. But there are thoſe who are conſcious before God that they are rich. And doubtleſs ſome among *you* are of the number. You have more of the goods of this world than is needful either for yourſelf or your family. Let each conſider for himſelf. Do *your* riches increaſe? Do not you underſtand that plain expreſſion? Have you not more money or more of money's worth, than you had ten or twenty years ago? Or at this time laſt year? If you keep any account; you can eaſily know this. Indeed you ought to know: otherwiſe you are not a good ſteward, even in this reſpect, of the mammon of unrighteouſneſs. And every man whether engaged in trade or not, ought to know, whether his ſubſtance leſſens or increaſes.

5. But many have found out a way never to be rich, though their ſubſtance increaſe ever ſo much. It is this. As faſt as ever money comes in, they lay it out, either in land or enlarging

larging their buſineſs. By this means each of theſe, keeping himſelf bare of money, can ſtill ſay, "I am not rich. Yea, though he has ten, twenty, a hundred times more ſubſtance, than he had ſome years ago. This may be explained by a recent caſe. A Gentleman came to a merchant in *London* a few years ſince, and told him, "Sir, I beg you will give me a guinea, for a worthy family that is in great diſtreſs." He replied, "Really, Mr. *M.* I cannot well afford to give you it juſt now. But if you will call upon me when I am worth ten thouſand pounds, upon ſuch an occaſion, I will give you ten guineas." Mr. *M.* after ſome time called upon him again, and ſaid, "Sir, I claim your promiſe, now you are worth ten thouſand pounds." He replied, "That is very true. But I aſſure you, I cannot ſpare one guinea ſo well as I could then."

6. It is poſſible, for a man to cheat himſelf, by this ingenious device. And he may cheat other men: for as long *as thou doeſt good unto thyſelf, men will ſpeak well of thee.* "A right *good man*, ſays the *Londoner*: he is worth a plumb: a hundred thouſand pounds." But alas! he cannot deceive God: and he cannot deceive the Devil. Ah no! The curſe of God is upon thee already, and on all that thou haſt. And to morrow, when the Devil ſues thy ſoul, will he not ſay, "What do all thy riches profit thee? Will they purchaſe a pillow for thy head, in the lake of fire burning with brimſtone? Or will they procure thee a cup of water to cool thy tongue, while thou art tormented in that flame?" O follow the wiſe direction here given, that God may not ſay unto thee, "*Thou fool.*"

7. This ſhift therefore will not avail. It will not be any protection, either againſt the wrath of God, or the malice and power of the Devil. Thou art convicted already of *ſetting thy heart* upon thy riches, if thou layeſt all thou haſt, above the conveniencies of life, on adding money to money, houſe to houſe, or field to field, without giving at leaſt a tenth of

thine

thine income (the *Jewiſh* proportion) to the poor. By whatſoever means thy riches increaſe, whether with or without labour; whether by trade, legacies, or any other way, unleſs thy charities increaſe in the ſame proportion, unleſs thou giveſt a full tenth of thy ſubſtance, of thy fixt and occaſional income, thou doſt undoubtedly ſet thy heart upon thy gold, and it will *eat thy fleſh as fire.*

8. But O! who can convince a rich man that he ſets his heart upon riches? For conſiderably above half a century I have ſpoken on this head, with all the plainneſs that was in my power. But with how little effect! I doubt whether I have in all that time convinced fifty miſers of covetouſneſs. When the lover of money was deſcribed ever ſo clearly, and painted in the ſtrongeſt colours, who applied it to himſelf? To whom did God and all that knew him ſay, *Thou art the man*? If he ſpeaks to any of you that are preſent, O do not ſtop your ears! Rather ſay with *Zaccheus*, *Behold, Lord, the half of my goods I give to the poor: And if I have done any wrong to any man, I reſtore fourfold!* He did not mean that he had done this in time paſt; but that he determined to do ſo for the time to come. I charge thee before God, thou lover of money, to *go and do likewiſe!*

9. I have a meſſage from God unto thee, O rich man, whether thou wilt hear, or whether thou wilt forbear. Riches have increaſed with thee: at the peril of thy ſoul, *ſet not thine heart upon them.* Be thankful to Him that gave thee ſuch a talent, ſo much power of doing good. Yet dare not to rejoice over them, but with fear and trembling. *Cave ne inhereas*, ſays pious *Kempis*, *ne capiaris & pereas.* Beware thou cleave not unto them, leſt thou be entangled and periſh. Do not make them thy end, thy chief delight; thy happineſs, thy God! See that thou expect not happineſs in money, nor any thing that is purchaſable thereby: in gratifying either the deſire of the fleſh, the deſire of the eyes, or the pride of life.

[*To be concluded in our next.*]

Some Account of the WORK *of* GOD *in* AMERICA.

[By Mr. Allen.]

[*Continued from page* 293.]

THIS good work of God ſo rapidly increaſed, that when I left the Circuit there were between ſeven and eight hundred members in Society, beſides a vaſt multitude of friendly people without, many of whom afterwards became members. And what was ſomething extraordinary, all the work was carried on with great decency and moderation, as the world terms it. Yet ſtill there were many ſo wrought upon, that I have ſome times ſeen them drop to the floor in their ſilks, crying for mercy. This was not the way in general that the work was carried on; but we ſeldom had a meeting where there were not many hundreds in a flood of tears. The churches and chapels were thrown open for us, and even our enemies were obliged to ſay, "See how theſe Chriſtians love one another!" I have no doubt but a reflection on thoſe happy days may be pleaſing to many of my friends in that country, as well as to myſelf.

My next appointment was to *Roanoak* Circuit, in *North-Carolina*, whither I went December the 8th, 1782. But as there was not ſo great a proſpect as in the Circuit I had left behind, and as the attachment of the people there was very ſtrong to me, as was mine to them, I frequently viſited them, and had many happy excurſions. It pleaſed God to revive his work in thoſe parts; I therefore continued to travel principally in *Roanoak*, and partly in *Brunſwick* and the Iſle of *Wight*. It was not long before a holy flame broke out in *Roanoak*; many flocked to hear, and ſome were deeply affected. About this time Capt. *J.* (once a violent oppoſer) ſurrendered himſelf up to God, and found mercy. During my travels in the low country, I had the pleaſure to have a moſt intimate acquaintance with the Rev. Charles Petegrew, (a Clergyman of the church of England) a worthy ſervant of God. In

In the ſpring of 1783, I was appointed to form a Circuit on Pee Dee and the Yadkin, ſince known by the names of *Saliſbury* and *Anſon*. The Methodiſts were here almoſt unknown, unleſs by a few people from *Virginia*. I had my ſon in the faith, James Hinton, to travel with me. I was here indeed led into the wilderneſs to be tempted: tempted truly in a wilderneſs; for in a manner every man's ſword had been againſt his brother in the late war, which had not entirely ſubſided when I viſited them. I was ſorely tempted againſt Mr. Aſbury for ſending me from my favourite garden to a place which I thought would nearly end my life, and cauſe me to labour in vain.

Such were my trials for near three months; but at length, God heard our prayers and ſaw our tears. Where I had at firſt only twenty or twenty-five hearers, the houſes were not ſufficient to receive the people. Deep conviction ran like a mighty flame. Sworn enemies joined hand and heart to ſeek peace and learn war no more. I ſoon took to the foreſts, had a table for my pulpit, the green ſhady trees for our covering, while crowds of horſes at a diſtance, and a much larger crowd of people ſpread all around, deeply attentive while I proclaimed ſalvation to dying ſinners:—Nor did I call alone or in vain: For the Lord ſpoke to their hearts, and they were not diſobedient to the heavenly call: ſome bending down as trees to the wind, whilſt two little rivulets ran from their eyes like ſtreams from the fountain. Others fell to the earth crying "What muſt we do to be ſaved?" The plantations which had before rung with the drunkard's ſongs and profane oaths, now echoed with the prayers of poor ſinners, and praiſes of thoſe who had found redemption in the Redeemer's blood. I now reflect with pleaſure how the dear people were ſcreened from the ſultry beams of the ſun by the ſhady bowers; whilſt the good Phyſician poured oil and wine into their wounded ſouls. Before I took my leave of this Circuit, (in November) between three and four hundred had ſet out for the kingdom of God, and many

had the clear witneſs of the Spirit, that they were paſſed from death unto life.

From thence I went to form another new Circuit, called *New River* Circuit, in the ſame ſtate, namely, *North-Carolina*. But as the winter proved very ſevere, our congregations were not large, nor did I ſee the fruit immediately appear till toward the ſpring in 1784. Then our congregations were ſuch as had not been ſeen before in theſe parts. Hundreds were cut to the heart; and all ranks bowed to the ſceptre of Jeſus. A gentleman being aſked what he thought of me? anſwered, "I like the man's preaching very well, but he cannot be a good man;" the enquirer aſked why? he replied, "The Scripture ſays, woe be to you when all men ſpeak well of you; and all men admire him, therefore he cannot be good." But the Colonel found his miſtake, for many in other places ſaid all manner of evil of me falſely for the Lord's ſake.

Some had ſaid in other Circuits, that "The people joined *Allen*, and were converted to him." I therefore reſolved to join none, though ſome had experienced true regeneration. But when I went to Conference, it was determined that I ſhould return to the ſame place, with the aſſiſtance of my friend *James Hinton*. I accordingly (after viſiting my old friends, and dear children in the goſpel) returned to the ſame people, and found them waiting and praying for my coming. I now reſolved to take an account of the number which had been convinced of ſin; and in thirteen days three hundred and ſeventy ſouls came to me for inſtructions: ſome under inſupportable burdens of guilt, and others rejoicing in God with all their hearts.

Thouſands and tens of thouſands flocked to hear the word. I thought I had ſeen great things in *Virginia* and *North-Carolina* before; but this exceeded all. The fields were indeed ripe for the harveſt. We had ſcarce any oppoſition, only from ſome of the Annabaptiſts, who had only a name to live. But the Lord reigned, and none were able to withſtand his power. Here I was viſited by Brigadier General Caſewell, who

who informed me that it was his intention to ſettle his affairs at home, and go with me. But not long after he was called to eternity. I viſited *Newbern*, (the metropolis of that State) and *Beaufort* and *Swanſburgh*, in all which places my congregations were large and attentive. In the two little towns laſt mentioned, I left large Societies. During my travels in theſe parts, it pleaſed God to make me the means of alarming General *Bryan* and his family; and as he is now gone to God, it may be neceſſary to give a brief account of the death of his Lady, of which I was then an eye-witneſs.

I had been on a journey to the *North*, to viſit my ſpiritual children. On my return to *Fort Barnal* chapel, I was informed that Mrs. *Bryan* was at the point of death, and had a particular deſire to ſee me before ſhe died. I therefore hurried to ſee her; but found her under the hands of the King of terrors. She was unable to converſe, but let me underſtand that ſhe knew me. About eleven o'clock at night her ſoul took its everlaſting flight. This in itſelf was a moving ſcene; but what followed was infinitely more ſo. Her huſband and eight or nine children (I think) were ſtanding round. Four of her daughters nearly advanced to maturity were on their knees, beſeeching the Lord Jeſus to receive the ſoul of their dear departing mother. I joined with them; after which the General broke forth in mighty prayer, to the uttter aſtoniſhment of all preſent. He then roſe up, and addreſſed his weeping children in the following words. "My dear children, you have loſt a tender mother, and I one of the beſt of wives, and if her ſoul is not happy, it is my fault. I have often been called upon of God, yet neglected my ſoul; but I here promiſe before God to pray with you, my dear children, in future." Some time after, her eldeſt daughter came to me and cried out with wringing hands, and ſaid, "O my dear Mr. *Allen*, my dear mother often told me, that dancing and dreſſing in the manner we do, was vanity; but I regarded it not; I am now determined never to dance again."

About

About this time alſo I viſited, and enlarged *Tar River* Circuit, where there was a promiſing proſpect in many parts of it. In the following ſpring 1785, I paid my beloved friends in *Virginia* a viſit, and attended the Conference at *Maybrey*'s chapel. Being appointed to travel to the *South*, I repaired to *Petersburg*, from whence I took my journey to *Charleſton*. On the way God greatly owned my feeble labours. I was bleſt alſo with one of my ſpiritual children to travel with me, Mr. *John Maſon*, who began to preach before he left me, and was truly one of the moſt pious youths that I ever knew. When we arrived at *Charleſton* in June, the fields ſeemed white unto harveſt.

Both in the city and country the people were ready to hear the word; but my heart was ſet upon *Georgia*, whither I purpoſed to go after a few days. But ſeveral friends came from *Charleſton* to *Cain Hoy*, to meet me, and earneſtly inſiſted upon my tarrying with them. In a ſhort time many appeared to be deeply awakened in *Chriſt-Church* pariſh, and alſo in *St. Thomas*'s pariſh, through the inſtrumentality of Mr. *Henry Willis*, Mr. *Hickſon* and myſelf. But the devil could not bear to ſee his prey taken from him, for in a very ſhort time he ſtirred up the wicked to ſpread all manner of falſehood abroad; and in ſome meaſure gained his point. The people became almoſt afraid to hear us, leſt they ſhould be infected with Methodiſm, (which they deemed as dangerous as the plague,) however, we formed the converted and awakened into Societies.

It was now too late in the ſummer to proceed on to *Georgia*. I therefore paid my friends and ſpiritual children a viſit at *Anſon* in *North-Carolina*, and formed what is now called *Great Pee Dee* Circuit; where many hundreds flocked to hear the word of the Lord, and many were truly awakened. In Autumn I paid my friends another viſit in *Anſon*, where ſome who had backſlidden after my firſt coming among them, were deeply diſtreſſed. One night at Colonel *Jackſon*'s we had a moſt affecting ſeaſon. Many were deeply diſtreſſed; but in particular,

two

two of the Colonel's daughters, and a ſiſter to Mrs. *S*— (whoſe huſband was one of the Judges of the Supreme Court.) Theſe, after we had retired to bed, continued with ſuch groans and cries, that we could not reſt, and after awhile we aroſe and continued in prayer and exhortation till near two o'clock, when God heard our petitions and ſent the Comforter.

In the courſe of this tour we had crowded aſſemblies to hear, and many were deeply wrought upon. But having caught a fever in Auguſt I ſuffered extremely; though my friends were very kind. Once I thought I had finiſhed my work, and felt a deſire to depart and be with Chriſt. But my ſufferings and labours were not yet over. In September I returned with my dear companion in travels and ſufferings *(John Maſon)* to *Cain-Hoy*, where we found the work going on in the hearts of our friends. We ſpent ſome time with them, and in *Charleſton*; and then took our journey to the North. We viſited our friends again on *Pee Dee* and the *Yadkin*, where God gave us ſome gracious ſeaſons.

At the requeſt of Governor *Caſewell*, I went to *Newbern* and preached to the Governor and Council, and the General Aſſembly. The church was crowded, the people very attentive, and many were greatly affected. One of the Lawyers afterward told a friend of mine, that it would not anſwer for him to hear me, for he was ſo ſtrongly wrought upon thereby, that he could not forbear weeping.

On this viſit I called on General *Bryan*'s family, who were much rejoiced to ſee me, and appeared to retain their gracious impreſſions of mind. At the Conference 1786, held at *Saliſbury*, I was appointed to take charge of *Pee Dee* and *Santee* Circuits: in the former of which we had a bleſſed ingathering of ſouls, and in the latter God ſet a few ſeals to my feeble labours. I ſpent ſome time alſo in *North-Carolina*, where we had very happy meetings; ſome falling to the earth, and others crying to God to have mercy upon their ſouls.

[*To be concluded in our next.*]

A ſhort

A ſhort ACCOUNT *of the* DEATH *of* GRIFFIN CLARK.

[By Mr. *Joſeph Patrick.*]

GRIFFIN CLARK was born in the pariſh of *Hammerton*, *Huntingdonſhire*, in the year 1736. His parents being poor, could give him but very little education; and as they themſelves were ſtrangers to the life of godlineſs; conſequently they could not impart to their ſon much inſtruction in ſpiritual things. However he ſoon became a diligent attendant upon the worſhip of God in the Church of *England*, for which he always retained a peculiar eſteem.

A remarkable ſerioufneſs was diſcernable in his behaviour, even from his infancy, which greatly increaſed as he grew in years. His life was not ſtained with thoſe vices, in which many are continually immerſed. He was a ſtrict obſerver of the Sabbath-day, and ſuch a conſtant attendant on the ſervice of the church, that he was accounted by many, a very religious man. Yet he did not ſee himſelf in this light; he often thought the people had a better opinion of him than he had of himſelf, for he was always horribly afraid of death, and often was fully convinced that he was not in the way to heaven! This way he knew not, nor had he any that could inſtruct him therein; for the light of the goſpel had not then ſhone in his neighbourhood.

About fifteen years ago, the providence of God brought the Rev. Mr. *Moſs* to a village about a mile diſtant from *Hammerton*. *Griffin Clark* with many others went to hear him, and under his miniſtry he was firſt clearly convinced of ſin. Mr. *Moſs*, though a church Miniſter, was a very ſtrenuous Calviniſt. *Griffin Clark* ſoon imbibed his doctrine, and contracted a ſtrong prejudice againſt the church. His attachment to Mr. *Moſs* was ſuch, that he thought him the beſt Preacher in the world; and that the people who went to other churches were all going the road to hell.

About this time, the Methodiſt Preachers came to *Winwick*. *Griffin Clark*, with ſeveral others of Mr. *Moſs*'s hearers, now went to hear them, and through the inſtrumentality of Mr. *William Bailey*, (a pious, uſeful Methodiſt Preacher) he ſoon embraced the doctrines of the goſpel, taught by the Methodiſts; joined the Society, and continued a ſteady member of the ſame, till the preaching was removed to another place. He then followed the goſpel to *Buckworth*, another little village about the ſame diſtance from *Hammerton*. Here he alſo joined the little Society, was made a Claſs-Leader, and was a very conſtant attendant. Many dark and cold nights, (after working hard all the day) has he gone to this place, alone, to hear the glad tidings of ſalvation; and his labour was not in vain.

He was ſoon after brought to experience the liberty of the children of God. The word now became exceeding ſweet unto him: it was his delight to be found in the ordinances, and with the people of God. Soon after he experienced redemption in Chriſt, the forgiveneſs of ſins, he invited the Preachers to come to *Hammerton*. They accepted the invitation, came and preached at his houſe, and ſoon formed a ſmall Society. He was ſoon deeply concerned for the ſalvation of others, ſeeing them ignorant of the way of ſalvation, and therefore began to exhort his neighbours to flee from the wrath to come; aſſuring them, if they would repent and believe in Jeſus, they ſhould alſo experience the ſame ſalvation of which he had been made a happy partaker. He exhorted in his own houſe, on the Sabbath evenings, for ſeveral years; and his life and conduct continually evidenced the ſincerity of his heart. He was an ornament to religion, he adorned the doctrine of God our Saviour, and laboured much to keep a conſcience void of offence, both towards God, and towards men.

About two or three years ago, he was more fully convinced, that though the power of ſin in him was ſuſpended, yet it was not deſtroyed; and therefore he was excited to ſeek more earneſtly for purity of heart. He fully embraced that precious,

(but too much exploded, and grofsly mifrepreſented) doctrine of Chriſtian perfection, and was a ſtrong advocate for it to his life's end. He was taken ill about Midſummer 1791, and ſoon became weak and feeble. He was afflicted with ſuch a complication of diſorders, as the phyſicians to whom he applied did not rightly underſtand; therefore he received no benefit from any of them.

During his long and painful affliction I frequently viſited him, and often with much ſatisfaction and profit to myſelf; as well as out of unfeigned reſpect for ſo excellent a character. I greatly rejoice, and have the pleaſure to teſtify, that he was a meek and humble follower of the Lord Jeſus Chriſt: that he bore all his afflictions with lamb-like patience, and unſhaken reſignation to the will of God; and that he was both a living and dying witneſs of the power of Chriſt to ſave to the uttermoſt all that come unto God through him.

About ſix weeks before his death, one evening whilſt I, with ſeveral of his friends and neighbours were with him till about ten o'clock, the power of the Lord was preſent in a remarkable manner. O, could I tell with what holy affection he exhorted us all to follow Jeſus our Redeemer! "I wiſh, (ſaid he) the room was full of people. O, how would I exhort them to flee from the wrath to come. I think I ſhall never ſpeak to you in public again. If I do, I will not ſpare; but be that as it may, I now warn you all to forſake every ſin, or you will be loſt eternally!"

Seeing his wife and children weeping, he ſaid, "Do not weep for me, I am happy in God, and I would rather die than live." To a neighbour who came in and aſked how he was, he anſwered, "I am ſick and well; this may ſeem ſtrange, but I mean, I am happy in mind, though my body is heavily afflicted." After ſpeaking much to all who were preſent, he ſaid to me, "Joſeph, I hope you will not be offended if I tell you my mind. If I did not know what it is to be afflicted, I could not bear with you; but as I know you are weak in body, I ſympathize

pathize with you: yet do not give the flesh too much ease; be more zealous for God: what if you are carried dead out of the pulpit, it would be an honour to die in your Master's work!"

At another time he said, "O what it is to die! (and looking at me he said) O Joseph, prepare for the awful moment!" Then after a pause, he said, "O Lord, give me patience!" At another time he repeated these lines,

"Rejoice in hope, rejoice with me;
"We shall from all our sins be free."

He was wonderfully preserved by the power of God, from the temptations of Satan. His mind was kept in peace, and he retained his confidence to the end. He often expressed an earnest desire to depart and be with Christ, which is far better; and a few minutes after ten o'clock in the morning, of November the 17th, his happy spirit took its flight to see Him whom his soul loved. J. P.

Of INJURIES *and* REVENGE.

WHEN an injury is done me, I never set the beacon on fire, nor am I troubled. I consider who did it;—If he is my kinsman, he did it ignorantly; if my friend, he did it against his will; if my enemy, it is no more than I expected.

When one sprinkled *Archelaus* with water, and his friends aggravated the crime, "You are mistaken, said he, he did not sprinkle it upon me, but upon some other person whom he took me to be."

In revenge we act the executioner; but it belongs to a Prince to pardon.

He that pardons, proclaims in so doing that he fears not his enemies.

Lewis the Twelfth of France, being adviſed by ſome of his council to puniſh ſuch as were enemies to him when he was Duke of Orleans, anſwered like a Prince: That it did not ſuit the glory of a King of France, to revenge the injuries done to the Duke of Orleans.

Do injury to no man, though ever ſo mean, for once in ſeven years he may have an opportunity to do the greateſt man much good or harm.

Catch not too ſoon at an offence, nor give too eaſy way to anger; the one ſhews a weak judgment, the other a perverſe nature.

Hath any man wronged you? Be bravely revenged; ſlight it, and the work is begun; forgive it, and it is finiſhed: He is below himſelf that is not above an injury.

Hath any wounded you with injuries? Meet them with patience; haſty words rankle the wound, ſoft language dreſſes it, forgiveneſs cures it, and oblivion takes away the ſcar.

King *Antigonus* one night hearing ſome of his ſoldiers railing againſt him, when there was but a hanging betwixt them; putting it gently aſide, ſaid, "Soldiers, ſtand a little further off, for fear the King ſhould hear you."

Study the buckler as well as the ſword; ſo you will be as good at ſuffering as at acting.

I ſpeak this to you; not that I would have you without ſenſe; for, whoever maketh himſelf a ſheep, the wolf will devour him.

I commend unto you *St. Bernard's* legacy, which is ſaid to have been engraven upon his tomb: "Brethren, three things I leave unto you to be obſerved, which as I was able I obſerved. Firſt, I never willingly gave offence to any; if at any time it happened, I pacified them as well as I could. Secondly, I always gave leſs credit to my own ſentiments, than to thoſe of others. Thirdly, Being injured, I never revenged it;—Behold I leave unto you CHARITY, HUMILITY, and PATIENCE."

A ſoft anſwer turneth away wrath, but a multitude of words ſtirreth up ſtrife.

The

The EXCELLENCE *of a* PUBLIC SPIRIT.

[By *Daniel Williams*, Minister of the Gospel.]

[*Continued from page* 306.]

IF you would be eminently useful, you must get such things as will fix and relieve you against those difficulties which attend eminent usefulness. Good inclinations and resolves will be tried in a course of public service; and as the trials will be different, our preservatives and supports should be as various. Indeed, faith, love, and a public spirit, which excite a man to great attempts for a public good, do also yield relief against discouragement in the prosecution of them. Yea, faith derives supporting strength from Christ, as he is our head of influence as well as conduct. But,

Be truly humble. The proud heart will scorn to stoop to many things which public service requires; nor endure the debasements which it will expose to, and so the work will be half done at first, and forsaken at last, as too grating on a proud spirit, which formeth projects more agreeable to an aspiring mind. But, if you are cloathed with humility, you will be fitted to stoop cheerfully to whatever your work calls you to, and with easiness of mind to endure the contempt which you will meet with from such as you design to be useful to. Can you, without great humility, use such plain words as the ignorant understand, inculcate the same thing often, admit a familiar freedom to the poor and mean, go into mean cottages, hear much weakness and nonsense, without discouraging the silly from saying any more? Can you, and not be humble, *become all things to all men, that you may win some; and be a servant to all that you may gain the more?* 1 Cor. ix. 19, 21. Yea, you may meet with affronts and scorns, with slanders and reproach, from the very poor whom you endeavour to benefit in soul and

in

and body; pride will ſoon diſdain all ſuch work, but ſo muſt not you, unleſs you ceaſe to be a public bleſſing. Be humble, *i. e.* look at yourſelves, vile duſt and aſhes, as bad by nature as the moſt wicked you would reform, and worthy to be as poor as the moſt indigent you relieve, and not too good to be employed by your Redeemer in the meaneſt ſervices, but greatly honoured to be uſed in ſuch as this. When pride ſtirs, and this ſeems hard work, as too debaſing, aſk, may not *that mind* better fit me, *which was in Chriſt Jeſus my Lord, who made himſelf of no reputation?* Phil. ii. 5.

Be weaned from the world, mortified to all in it, and well content with what God hath reſerved in heaven for you; what you make your portion, that will preſcribe your work. If your happineſs is confined to fleſh and time, you will ſoon quit what ſeldom contributes to it, and is daily expoſing it to hazard, yea, oft to ruin. Even public ſpirited men, for their country, venture all in common danger, yet, after ſucceſs, they get the leaſt; it is oft more than ſo with men who are engaged for the teſtimony of Chriſt, and good of ſouls. Worldly affections can never drive this trade; covetouſneſs, effeminacy, fondneſs of relations, exceſſive love of life, eaſe and pleaſure, will obſtruct you, when the expences, loſſes, pains and dangers of eminent undertakings, preſent themſelves.

Therefore be crucified to the world, if ever you would be uſeful in it; and let it be a dead carcaſs in your account, if you would not be hindred by it in your beſt deſigns. Cheriſh heavenly affections, and with pleaſure oft view your choſen portion, otherwiſe an irregular appetite will preſs too hard, to let you be much or long engaged in a work that is ſo far from gratifying it. By this way *Moſes* became ſo profitable to his people, Heb. xi. 25, 26. and *Paul* to *Jews* and *Gentiles*, 2 Cor. v. 12, 15, 18.

Get true chriſtian fortitude: and this will unite, fix and ſteel the heart againſt all onſets which try your patience, courage and reſolutions, Rev. ii. 3. A puſillanimous man will refuſe

refuſe what is difficult, and forſake what is dangerous; or, ſo demean himſelf under it, as to fruſtrate a good effect. The trueſt courage will be put to a ſtand, for Satan ſingleth out the eminently uſeful, to level all his darts againſt; he will employ his own votaries to perſecute them. Whatever in civil men is to be made uſe of ſhall conſpire to make your work difficult, and you unhappy and uneaſy; nothing ſhall be wanting to terrify or bribe you, to tire or diſtreſs you, Rev. ii. 10.

Envy alſo ſtill accompanieth ſignal uſefulneſs, which oft renders your friends more grievous to you than your profeſſed enemies. In every age it is found, *the ſpirit within us luſteth to envy*, James iv. 5. I wiſh all good men, yea, we Miniſters, could alſo find with the Apoſtle; *but God giveth more grace:* yet as unreaſonable and deviliſh as envy is, you muſt expect it, and be prepared to endure the effects thereof, but ſtill with a mind no more averſe from your work, or indifferent to it; other than avoid all oſtentation, to conceal what of your work you can, and omit none, unleſs you can get it done by another hand.

If you are called to ſerve your generation, by oppoſing the errors, or church-dividing practices, of any conſiderable ſects, pretending to zeal for truth, and to a purer form of adminiſtration; you will find thoſe violent and baſe methods to aſperſe and ſink you, which very *Pagans* would abhor to uſe. Yet this muſt not abate your teſtimony, nor incline you in the leaſt to betray the truth, or to ſeem to approve of their unchriſtian attempts againſt the common good; neither ſuffer your ſpirit to be infected and debaſed, to a reſemblance of theirs, in malice, rancour, wrath, rage, or revenge, which is ſo contrary to the Spirit of Chriſt, as to make you juſtly ſuſpect you were no appointed advocate for his truth and intereſt. And alike careful muſt you be, that the higheſt provocations prevail not with you, to vindicate yourſelf by ways that (all things duly conſidered) appear a greater damage to the public good, than the ſingle intereſt of your perſon can countervail.

When the intereſt of Chriſt, in your day and place, is the ſubject of a conteſt between Chriſt with his inſtruments on the one ſide, and Satan with his on the other: in ſuch caſe there will be great oppoſition, as far as Satan can influence any, either by their ignorance, malignity, worldly conſiderations, pride, or cuſtom. And generally the contenders on Chriſt's part are at firſt but few, eſpecially the more eminent ones; and therefore it neceſſarily follows that ſuch muſt be expoſed. This is generally the caſe in introducing the goſpel where it was not before, in the reformation of worſhip or diſcipline, where they have been corrupted, in oppoſing and detecting falſe doctrines which many have imbibed, and long entertained; in reclaiming a degenerate people from evil practices much indulged; in reſiſting encroaching errors and diſorders, abetted by a conſiderable number of great zealots, eſpecially if they have ſome plauſible pretenſions, ſuited to the diſpoſition of ſober ignorant people; and that ſome more than common ſpirit and fervour do attend the ſeducers, which is very uſual.

Therefore may not I with reaſon aſk you; can a feeble mind, or unfortified heart, perſiſt in great endeavours, and in the face of ſuch difficulties ſteadily purſue this glorious end? No; therefore watch againſt all declinings in holy chriſtian courage (merely natural will not ſerve, though it is a good preparative;) pray with hope for renewed vigour, that you may find, as Pſalm lxix. 32. *Your heart ſhall live that ſeek God*; and that *he is the ſtrength of your heart*, when all elſe fails you, Pſalm lxxiii. 26. When the onſet is vigorous, be then *ſtrong in the Lord, and in the power of his might*, Eph. vi. 10. To that end, remember whoſe cauſe you plead, and who employs you: read often your commiſſion, where you will find a promiſe fit to revive your very fainting ſpirit, Matth. xxviii. 20. *Lo, I am with you to the end of the world.* One leſs faithful and compaſſionate than our Saviour (if poſſeſſed of power) would not ſuffer any ſervant he employed to ſink, in a buſineſs wherein himſelf hath the greateſt concern. If your hearts be upright,

upright, and you have God's work in hand, the more eminently you are employed the greater ſupports you will find; and in the moſt difficult enterprize he is careful to give the greateſt aſſurance, Jer. i. 7, 8, 18. Ezek. iii. 8, 9. One promiſe he can ſo ſpirit and fill with power, that it ſhall ſet thy ſoul above all fears; and give ſtrength in the very extremity, above what it appeared in the eaſieſt of thy ways: truſt then in him with thy whole heart. And becauſe what repels our fears tends to encourage us, it is not improper often ſeriouſly to think what far greater miſchiefs we eſcape, by not drawing back, or doing the work of the Lord deceitfully, than what can attend a faithful diſcharge of our work, which hath ſo great a reward when finiſhed, Heb. x. 38. Rev. iii. 5.

Herewith I have finiſhed an account of what is neceſſary to ſupport us under the difficulties attending publick uſefulneſs, viz. Humility, deadneſs to the world, and chriſtian fortitude.

Several things are needful as tending to ſecure, or at leaſt facilitate the ſucceſs of your work perfiſted in.

Herein we ſhould be ſolicitous that, as much as in us lies, the end we propoſe may not be defeated, but that thoſe receive that profit, which we ſincerely aim at by our endeavours; whereby we may eventually prove bleſſings to them. To this end, you muſt duly addreſs yourſelves to God, to engage his help. Be much in prayer to, and dependance on him through Chriſt our Mediator. Look to him for direction, that you may not miſtake your work, nor the beſt way to perform it: ſeek to him for abundant anointings, that you may not be unqualified in proportion to your undertaking. His conſtant aſſiſtance and bleſſing muſt be fervently implored, without which your moſt probable attempts will be vain, yea will turn to your reproach and ſhame. And that you may be in the moſt likely poſture for a gracious return, keep all clear between God and your own conſcience; regard no iniquity in your heart, Pſalm lxvi. 18. Rely on Chriſt's merits and interceſſion; and be always ready to aſcribe to God the entire

glory of all your service and success; for he is a jealous God, and generally blasteth that wherein he is not acknowledged; we must make God all in all, if we would prosper in any thing.

Be careful of your behaviour before those whom you endeavour to profit; that it may conduce to, and not hinder your usefulness. Prevent all prejudice, gain their affection and esteem; possess them with a sense of your kindness to them, good designs towards them, and your own belief of, and earnestness of soul for the matters you call them to entertain and submit to. Exercise great patience, meekness and tenderness; and see that your whole behaviour be circumspect, and your life exemplary, 1 Pet. v. 3. that they may find no just exception against your doctrine or endeavours. Neither is it unfit to be cautious how you dispute with them concerning secular interests; avoid also fondness of external respect; and yet be as jealous that you forfeit not an internal reverence, nor prostitute your authority, as you are Christ's Ambassadors, Rom. xi. 13, 14.

Labour to attain and use true wisdom in the ordering of your endeavours, that they may tend to real public usefulness.

I call it *true* wisdom, not only to oppose it to folly and indiscretion, but also to all knavish craftiness. God's cause needs no base tricks; upright men abhor the use of them. Christ seldom prospereth such to serve his interest, but if he over-rule them to any common good, as sometimes he doth other pieces of wickedness, yet he will never justify or accept such methods, but condemn those ways, and them who use them. But indeed, as base tricks consist not with sincere designs of a public good, so they are never used with that intention. No, no, let men's pretences be ever so sacred, it is to serve a carnal selfish turn, to propagate or uphold some private faction, in opposition to the true extensive interests of Christ in the world. The eminently useful could not die in peace, if they must not say with the Apostle; *Our rejoicing is this,*

this, the teſtimony of our conſcience, that in ſimplicity and godly ſincerity, not with fleſhly wiſdom, but by the grace of God, we have had our converſation in the world, 2 Cor. i. 12. They were wiſer than to think, that will be accounted a ſervice to Chriſt in life, for which, without repentance, he will caſt them into hell at their death. This text may aſſure us, that *Paul's Guile with which he caught* theſe very people, 2 Cor. xii. 16. was not any thing contrary to godly ſincerity, which he had with more than uſual care ſhewn towards them. It was therefore no other than honeſt wiſdom, or godly prudence; even that which I have ſaid is ſo needful to the ſucceſs of your well deſigned labour; it was an inſtance of his ſelf-denial, not his ſelf-ſeeking: he uſed his ſparing their purſes as a help to ſave their ſouls, upon finding their temper ſuch, that the goſpel was like to be leſs profitable to them, if he ſubſiſted by it.

Yet true wiſdom and prudence are very needful, to direct your juſt endeavours to ſucceed with all thoſe whom you deſign to benefit. A true judgment of perſons and ſeaſons, with a direct regard to the end, and an exquiſite underſtanding of the nature of the various lawful means, will qualify you to chuſe the fitteſt means to that end with thoſe perſons. God's word, prayer, conſideration and experience muſt be your helps to attain wiſdom, and be ſure to exerciſe and apply to all your endeavours the utmoſt wiſdom God vouchſafes you, a neglect whereof will aggravate your diſappointment, as well as conduce thereto.

But my chief deſign under this head is, to convince you of the neceſſity of wiſdom in the whole courſe of public uſefulneſs, that ſo you may become more earneſt with God for this, and careful to excite your ſouls to the conſtant exerciſe of it. Without wiſdom you cannot rightly judge of the work of your generation; a miſtake wherein is dangerous to your great end. It is ſo, though it ſhould be no other miſtake than to overlook one of the more principal parts of it, and take up with what is next to it, as plainer, eaſier or ſafer; yea, if it lies in ſeveral things, and you neglect but the leaſt,

How needful is wiſdom to diſcern which is our preſent duty, and what the greateſt good, when ſeveral appear in competition! Yea often there is need of exquiſite ſkill in an affair of public conſequence, to determine what will do more good than hurt. He hath not well obſerved, that thinks it always eaſy to judge what is the moſt proper duty in each company, and wherein they need moſt to be benefited, eſpecially the fitteſt ſeaſons, opportunities and methods to apply ſuitable means to affect that good which they ſeverally ſtand in greateſt need of, and are moſt capable of receiving. It is hard to accommodate yourſelves to the various tempers and circumſtances of your very acquaintance, and know whom, when, and how to reprove, encourage, examine, exhort or relieve, ſo as to be moſt beneficial to each within the limits of your power, and according to your different obligations, though to the extent of it.

Great diſcretion is neceſſary to judge of obſtacles, and to demean yourſelves under them, as may moſt conduce to your public uſefulneſs; to know when, and how to ſtrive to remove or oppoſe them, when it is beſt to connive and be ſilent. How to avoid the imputation of raſhneſs and fooliſh zeal in the former, and of lukewarmneſs and cowardice in the latter; for public uſefulneſs will be affected by both.

In like manner there is need of wiſdom towards ſuch as aim at the ſame good deſign with you, as well as towards them who oppoſe; if you are younger, that the elder may not by envy or ſuſpicion, be tempted to divert you from your work, or give you diſquiet in it: to avoid which *ſerve with them* in humility, *as ſons with a father*, Phil. ii. 22. If you be elder, that the younger's raſhneſs, unfixedneſs, and leſs experience give not Satan an advantage; to prevent which, do not diſcourage or deſpiſe, but aſſiſt and countenance them. But if they are inferiors, equals or ſuperiors, who contribute to a common good; he that will be eminently uſeful, and give up himſelf to it, had need of the greateſt wiſdom to govern himſelf towards each; for, a little acquaintance with the world, will diſcover in moſt men

ſo much of either humour, pride, envy, ſelfiſhneſs, covetouſneſs, ſuſpicion, cowardice, unconcern for the public, unfixedneſs, ſloth, ignorance, credulity, or aptneſs to be impoſed on by deſigning men; as will force the obſerving to fix this concluſion, and govern themſelves by it.

They that will be moſt uſeful in their generation, muſt ſpend, do, adventure and ſuffer moſt, and yet muſt reſolve to allow, intreat, connive, yield, thank, forbear, forgive, deny themſelves, and endure moſt, whatever perſons they have to deal with; and thus make the beſt uſe of all for a common good.

Who is ſufficient for theſe things? but with thee, O Lord (who employeſt whom thou wilt) nothing is impoſſible. A ſtammering *Moſes*, a ſuſpicious *Gideon*, a childiſh *Jeremiah*, did ſucceed in that whereto thou didſt appoint them. Surely by all this you are induced to ſeek earneſtly for wiſdom. *Aſk it* daily *of God* through Chriſt, *who giveth liberally* (for direction to do as well as ſuffer) *and upbraideth not, James* i. 5. Dependingly hope; *He will guide me by his council, and afterwards bring me to glory, Pſalm* lxxiii. 24.

[*To be continued.*]

An EXTRACT *from an* ACCOUNT *of the* PELEW ISLANDS, *in the* PACIFIC OCEAN.

By CAPTAIN HENRY WILSON.

[*Continued from page* 310.]

THE ſucceeding day he had more leiſure to examine the houſe in which they had ſlept; the upright walls and flat ceilings ſtill continued to be the objects of his ſurprize; he was perpetually feeling the firſt, as if he thought he could thereby gain an idea of their conſtruction: but the latter ſeeming ſelf-ſupported, was beyond what his mind could at that time comprehend. As

As our people were too numerous to remain with Mr. *M'Intyre*, without treſpaſſing on him, Captain *Wilſon* requeſted his aſſiſtance to form an eſtabliſhment of their own; in which he complied, by accommodating them with a houſe belonging to an *Engliſh* gentleman then at *Canton*; and, having provided them with ſervants and neceſſaries for their table, they ſent for the crew of the *Oroolong* on ſhore, leaving only one officer and a few men on board, who were alternately relieved.

Soon after our people came on ſhore, ſome of them went to purchaſe ſuch things as they were in want of, in doing which they did not forget *Lee Boo*, who was a favourite with them all; they bought him ſome little trinkets, which they thought would from their novelty pleaſe him.—Amongſt them was a ſtring of large glaſs beads, the firſt ſight of which almoſt threw him into an ecſtaſy; he hugged them with a tranſport that could not be exceeded by the intereſted poſſeſſor of a ſtring of pearls of equal magnitude. His imagination told him he had in his hands all the wealth the world could afford him. He ran with eagerneſs to Captain *Wilſon*, to ſhew him his riches, and, enraptured with the idea that his family ſhould ſhare them with him, he, in the utmoſt agitation, intreated Captain *Wilſon* would immediately get him a *Chineſe* veſſel, to carry his treaſures to *Pelew*, and deliver them to the King, that he might diſtribute them as he thought beſt, and thereby ſee what a country the *Engliſh* had conveyed him to; adding, that the people who carried them ſhould tell the King, that *Lee Boo* would ſoon ſend him other preſents. He alſo told Captain *Wilſon*, that if the people faithfully executed their charge, he would, (independent of what *Abba Thulle* would give them) preſent them at their return with one or two beads, as a reward for their fidelity. Happy ſtate of ſimplicity and innocence, whoſe pleaſures can be purchaſed on ſuch eaſy terms, and whoſe felicity ariſes from an ignorance of thoſe objects which diſquiet the human race, and agitate their paſſions! But one

grieves

grieves to think this ſentiment cannot be indulged, without reflecting how ſoon a knowledge of the world deſtroys the illuſion of this enviable enchantment!

In a few days Captain *Wilſon* received letters from the *ſupra-cargoes*, expreſſing their concern for his misfortunes, and the ſatisfaction they received in his ſafe return, with his ſhip's company, after ſo many perils; accompanying the letters with a variety of neceſſaries, and warm clothes, and adviſing the diſpoſal of the veſſel and ſtores, as the *Chineſe* government would not admit of her coming up to *Whampoa*, without paying duty and port charges to a conſiderable amount.

Mr. *M'Intyre* alſo received letters, deſiring him to furniſh them with money, and every thing elſe they might be in want of. They alſo received congratulatory letters from their particular friends, on their arrival at *Macao*, after the hardſhips they had ſuſtained; and theſe were accompanied by other letters from the commanders of ſeveral of the Company's ſhips, kindly offering them a paſſage to *England*. And it would be an injuſtice to the gratitude and feelings of Captain *Wilſon* and his officers, ſhould the recorder of theſe events omit to mention the kind treatment they experienced from the Company's *ſupra-cargoes*; from ſeveral *Portugueſe* gentlemen, inhabitants of *Macao*; and alſo from the Commodore of their ſhips, who being almoſt ready to ſail for *Europe*, offered Capt. *Wilſon*, with many kind expreſſions, a paſſage in his ſhip, for himſelf, and ſuch other perſons as he might wiſh to take with him.

Whilſt *Lee Boo* remained at *Macao*, he had frequent opportunities of ſeeing people of different nations; and alſo was ſhewn three *Engliſh* women, who having loſt their huſbands in *India*, had been ſent from *Madras* thither, and were waiting there to return to *Europe*, to whom the *new man*, as he was called, gave the preference to any other of the fair ſex he had ſeen. This early deciſion made in favour of our countrywomen, and made by one who could feel no prejudices, but judged

judged by his eye, had this amiable youth lived to have been much known in *England*, muſt have inſured him the countenance and favour of all the ladies.

Having no quadrupeds at *Pelew*, the two dogs left there were the only kind he had ſeen; therefore the ſheep, goats, and other cattle which he met with whilſt at *Macao*, were viewed with wonder. The *Newfoundland dog*, which had been given to his uncle *Arra Kooker*, being called *Sailor*, he applied the word *Sailor* to every animal that had four legs. Seeing ſome horſes in a ſtable, he called them *Clow Sailor*, that is, *Great Sailor*; but the next day ſeeing a man paſs the houſe on horſeback, he was himſelf ſo wonderfully aſtoniſhed, that he wanted every one to go and ſee the ſtrange ſight. He went afterwards to the ſtables where the horſes were; he felt, he ſtroaked them, and was inquiſitive to know what their food was, having found, by offering them ſome oranges he had in his pocket, that they would not eat them. He was eaſily perſuaded to get on one of their backs; and when he was informed what a noble, docile, and uſeful animal it was, he with much earneſtneſs beſought the Captain to get one ſent to his uncle *Raa Kook*, to whom he ſaid he was ſure it would be of great ſervice.

They were now waiting for a permit and boats to take them to *Canton*, when Captain *Churchill*, of the *Walpole*, having made his paſſage to *China* againſt the *Monſoon*, arriving at *Macao* at this time, was ſo obliging as to accommodate them with a paſſage up to *Whampoa*; only Mr. *Benger*, with five or ſix of the men, remaining at *Macao*, with the *Oroolong*, till ſhe ſhould be diſpoſed of.

During the time *Lee Boo* was in the *Walpole*, he had ſufficient matter to keep all his faculties awake; the furniture, tables, chairs, lamps, and the upright bulk-heads, with the deck over head, were all ſurpriſing. After his eye had in ſilence run over theſe objects, he whiſpered to Captain *Wilſon*, that *clow ſhip* was *houſe*. It is more than probable that nothing on board

board the *Walpole* escaped his notice, as it was evident nothing on shore did. At *Canton*, the number of houses, the variety of shops, and the multitude of artificers, induced him to say, there was a *Tackalby* for every thing.——Being at the Company's table at the factory, the vessels of glass, of various shapes and sizes, particularly the glass chandeliers, attracted his notice.

When, on looking round, he surveyed the number of attendants standing behind the gentlemen's chairs, he observed to Captain *Wilson*, that the King, his father, lived in a manner very different, having only a little fish, a yam, or a cocoa-nut, which he eat from off a leaf, and drank out of the shell of the nut; and when his meal was finished, wiped his mouth and his fingers with a bit of cocoa-nut husk; whereas the company present eat a bit of one thing, and then a bit of another, the servants always supplying them with a different plate, and different sorts of vessels to drink out of.—He seemed from the first to relish tea; he disliked the smell of coffee, and therefore refused it, at the same time telling Captain *Wilson he would drink of it if he ordered him*.—On their arrival at *Macao*, one of the seamen being much intoxicated, *Lee Bee* expressed great concern, thinking him very ill, and applied to Mr. *Sharp*, the Surgeon, to go and see him; being told nothing material ailed him, that it was only the effect of a liquor that common people were apt to indulge in, and that he would soon be well, he appeared satisfied; but would never even taste spirits, if any were offered him, saying, *It was not drink fit for gentlemen*. —As to his eating and drinking, he was in both temperate to a degree.

[*To be continued.*]

INTELLECTUAL FLOWERS, *or* SELECT SENTENCES *and* OBSERVATIONS *collected out of several* AUTHORS *of the first eight* CENTURIES.

The first CENTURY.

SOME men will speak high, but live low.

Luke the Evangelist calls Christ's sufferings on the cross θεωρίαν, *Luke* xxiii. 48. It being the greatest sight that ever was seen: and so it is still to faith.

Suetonius writes of *Nero* the Emperor of *Rome*, that he ran up and down in horror of conscience, saying, "Have I neither Friend nor Enemy that will slay me?" A just judgment upon him for his persecuting and killing the Christians.

Where God is, there is heaven.

How many loves have they who want the love of God!

The school of the cross is a school of light and instruction.

If I owe my whole self to God for making me, how much more for making me again?

The angels sung at the world's creation, and when Christ came into the world to restore it.

The Romans having built the Temple of *Peace*, consulted the oracle of *Apollo* how long it should stand: it was answered, till a virgin shall bring forth a son: which they judging impossible, thought it should stand for ever.

Naturalists say of the Cypress-tree, *Pulchra est & sublimis, sed fructu caret*; it looks fair and grows high, but wants fruit. A fit emblem of a hypocrite.

Sabina, a Roman Matron, being condemned to die for her religion, fell in labour, and cried aloud. One said to her, if you cry out thus now, what will you do when you come to the stake? She answered, "Now I cry out, because I feel the fruit of sin; but then I shall be in comfort, as suffering and dying for my Saviour."

Doſt thou lament the body, out of which the ſoul is departed? Lament the ſoul, out of which God is departed.

The *Hebrew* for *Doctrine* and *Rain* comes from the ſame root; for divine doctrine like the rain will ſoften the heart, and make it fruitful, "*My doctrine ſhall drop like the rain*, ſays *Moſes*, Deut. xxxii. 2.

Our union with Chriſt doth not mingle perſons, nor confound ſubſtances, but uniteth affections, and conjoineth wills.

The Promiſes of God are like the ſtaff on which *Jacob* leaned and worſhipped God: and they have *vim plaſticam*, they have a ſecret force to conform us to God, and make us partake of the divine nature, 2 Pet. i. 3.

The Chriſtian religion has a three-fold excellency above any other The certainty of its principles, ſanctity of precepts, and tranſcendency of reward.

Heaven is a region of bleſſedneſs.

The body is ſo to be maintained, as neither to be above its work, nor below it, but equal to it.

To give thanks for what we have received, is the moſt effectual prayer to obtain more.

Diodorus tells us of a city in *Sicily*, that was called *Triocala*, becauſe of the excellent ſprings, excellent vines, and excellent rocks that were in it. But heaven may be called Πάνκαλα; where there are all excellent things: all that the ſaints would have, and nothing that they would not have.

In the ſame place where Chriſt ſtood, when he looked upon *Jeruſalem* and wept over it, did the *Romans* ſet up their ſtandard, when they beſieged *Jeruſalem*: as *Joſephus* informs us.

The rich man in the goſpel, who ſaid he would pull down his barns, and build greater, and then ſay to his ſoul, Eat, drink, and be merry, had *Animan Triticeam*, a wheaten ſoul: the ſoul is aſſimilated to the objects it moſt converſeth with.

Earthly things are rather *ſhewed* to us, than *poſſeſſed* by us.

[*To be continued.*]

[Satan fights for his kingdom in various ways. In the following letter we see the low wit which one of his servants attempts to vent against the Methodists in *Jamaica* for worshipping God, agreeable to their conscience, early in the morning. But in the answer to it, we see the poor trifler put to silence, (for we do not find that he made any reply) and the fool "answered according to his folly, lest he should be wise in his own conceit."]

To the EDITORS *of the* DAILY ADVERTISER, *in Kingston, Jamaica.*

GENTLEMEN,

BEING at *Drill*, on the Parade yesterday morning, with a number of other young persons belonging to the same company, a circumstance happened which embarrassed several young soldiers besides myself. It seems that Captain *M*———'s company has been always accustomed to draw up and perform their exercise opposite to the house late Mr. *Milburne*'s, on the Parade, (being the most convenient place on account of its being a level spot, and sheltered by that house from the heat of the sun:) and on the well known familiar spot, where they assembled, and had proceeded about half through the manual, a peal of discordant voices, like the effects of enchantment, issuing from the recesses of the above house, suddenly attacked us in the rear, with such effect, that the oldest soldier in the company could scarcely command his attention to the business in which he was then engaged, much less the younger hands and myself, who, though not in the awkward squad, find myself still a little rusty: some grinned, and some growled, at this unexpected event, and others who were not the most expert in the manual, amongst whom was your humble servant, were so disconcerted by this unmannerly concert, that neither the officer's word of command, nor the fugal motion, were at all observed; or, if observed, it was only

only by ſubſtituting one bad motion for another, which had a moſt ludicrous effect on the bye-ſtanders. I ſhould be thought tedious, were I to deſcribe the various faux paux that were made during the continuance of the muſic; I ſhall therefore proceed with my compliments to our eſteemed Captain, and to the worthy Lieutenant who commanded us at the time, reſpectfully informing them, that unleſs they find out ſome method of preventing this grievance in future, I ſhall not hold myſelf anſwerable for any wrong motions I may make. It will certainly be with great reluctance, if we ſhall be under the neceſſity of quitting our ground, and if it depended on myſelf alone, I ſhould not heſitate to diſpute every inch of it with thoſe matin chaunters, and take ſome method of retaliation.

I think it is really mortifying that this ſame *Mender of Souls*, and his flock of ſheep, calves, moon-calves, or whatever they may be named, ſhould be ſuffered to drive us from our ſtation, while under the neceſſary diſcipline for rendering us capable of taking a ſhare in the defence of the iſland, while he is exerciſing his ſpiritual arms for a very different purpoſe, and from which I fear no benefit will ever reſult, either to the community at large, or to individuals, excepting thoſe alone who have a finger in the pye, who may poſſibly find it a very good job. Were it not for the acquieſcence of higher powers to his miſſion, I ſhould be tempted (were I on the recruiting ſervice) to put other arms into his hands, on the approaching 30th of October, when he might perhaps be made an uſeful member of Society, after a few drillings in the awkward ſquad, along with his aſſociates Meſſrs. *B. C. L.* &c. and they might after the duty of the day, retire with the reſt of us to *Allwood's*, or *Watſon's*, and there in a more becoming way than they are wont, ſing new ſongs unto the L—d, with a loud voice, and would no doubt be joined by a hearty chorus. I am, Gentlemen, your moſt obedient humble Servant,

A FUSILEER.

Kingſton, Oct. 20, 1790.

To

To the PRINTERS *of the* DAILY ADVERTISER.

GENTLEMEN,

SEEING in your paper of the 20th, an addreſs ſigned a *Fuſileer*, (and as you muſt underſtand, "an old coachman loves the ſmack of the whip,") I began to ruminate in my mind—was it an *Engliſh Fuſileer*— a *Welch Fuſileer*,—or what *Fuſileer* it could be?—when, lo! I perceived it to be a *Kingſton Fuſileer*.

Now, Gentlemen, I wiſh you to inform this *Fuſileer*, that with all deference to his fine underſtanding in military tactics, I think, in the firſt place, that the ground within a few yards of the houſe, late Mr. *Milburne*'s, is not adapted to the purpoſe of exerciſing a body of men, it being very uneven. Secondly, I believe he will find little or no finging after ſix o'clock in the morning, the people then retiring to their different occupations. And it muſt be altogether abſurd, on the ground of plain reaſon, to aſſert, that at that hour they formed in the front of that building to ſcreen themſelves from the rays of the ſun, he not having at that time verged our horizon.

I muſt indeed acknowledge the gentleman's modeſty, in confeſſing himſelf "a little ruſty," though I, at the ſame time believe, he never was very highly poliſhed in military ſcience, or he had not been ſo eaſily incommoded. But what muſt his comrades think, when he informs the public, that ſome "grinned, and ſome growled."—O, ſhameful! *Fuſileers*, and grin under arms!—But at what did they grin?—Why, he tells us at the bleating of a few harmleſs ſheep, or calves. But let him ſpare himſelf the trouble of complimenting his Captain on the occaſion, for I ſuppoſe was *Milburne*, the founder of the houſe, living, and in poſſeſſion of the ſame, he would ſcarcely aſk permiſſion of this brave and daring *Fuſileer*, to make any lawful uſe he pleaſed of his premiſes; nor will, (I dare ſay) its preſent poſſeſſors, notwithſtanding his threats. Nor need this *Fuſileer* be under any apprehenſions, notwithſtanding the fate

on

on his rear, (which I muſt confeſs was rather an unſeemly part to turn to an enemy) as I believe the garriſon ſeems tolerably peaceable. But to be ſerious, I hold both Captain *M*——, and his company in too great eſteem, ever to ſuppoſe, that he or they would wantonly diſturb any religious ſociety of people whatever; nor do I recollect in all places where I have been with the army, (which are not a few,) that I ever knew a religious inſtitution diſturbed by them, either at their public or private devotions.—But when I think of the military ardour that fires the breaſt of this intrepid hero, I make no doubt, but he may in time, emulate that gallant officer, Major *Sturgeon*; for as he has ſhewn an inſtance of undoubted courage in attacking "ſheep and calves," he may one day arrive at that perfection in the art of war, as to be able to ſtand againſt a drove of oxen. AN OLD SOLDIER.

Kingſton, Oct. 23, 1790.

An EXTRAORDINARY INSTANCE *of* DIVINE PROVIDENCE.

ST. *PETER's* is the only town in the Iſland of *Guernſey*; the harbour is ſafe and commodious; both the town and the harbour are defended by a ſtrong fortreſs, or caſtle, ſituate on a ſteep rock, and inacceſſible, except by a narrow paſſage. It is wholly ſurrounded by the ſea, but ſometimes at low water, a perſon may venture to walk to it.

About twelve o'clock at night, on the 29th of December 1672, a dreadful flaſh of lightning ſtruck againſt this caſtle, by which the powder magazine was blown up: and ſuch remarkable circumſtances attended it, that perhaps are not to be paralleled.

A violent wind had continued, during the whole of the evening, blowing hard from South-weſt, to which the door of the magazine fronted; and the lightning was heard coming along

along the platform of the rock; and in a moment after the firſt flaſh, which ſet fire to the powder, another blew up the Governor's houſe, with all the buildings in the caſtle, which had been erected but a few years before at a very conſiderable expence. The Governor at that time was Lord *Hatton*, whoſe mother was killed by the blowing up of her apartments, and her body was found in a moſt mangled condition. When the thunder began, the Governor's Lady being terribly frightened, and anxious for her children, went from her own room into the nurſery, where ſhe thought of being more ſafe, and ſhe and her maid ſervant joined together in prayer, but in a few minutes the room fell in upon them, and they were both killed.

In the ſame room was a nurſe, waiting on two of his Lordſhip's children; and in the morning when the people went to ſearch for the bodies of her Ladyſhip and her maid, they found the nurſe dead, with her arms claſped round the body of the eldeſt child. It had not received the leaſt hurt, but was faſt aſleep in her arms, holding in its hand the ſilver cup out of which ſhe uſed to feed it; and near her ſtood the cradle, in which was the youngeſt child, who was alſo aſleep, and had not received the leaſt injury. His Lordſhip's Steward, and an Enſign, with many of the ſoldiers and ſervants, were killed; ſo that the calamity was one of the greateſt ever remembered.

As the hand of Providence was diſplayed in the preſervation of the two children, ſo it was equally conſpicuous in ſaving ſome others. Lady *Hatton* had left her Lord aſleep in bed, ſo that he knew nothing of her going out, and his houſe being near the magazine, he was carried in his bed, by the exploſion, on the battlements of an old wall, between two rugged precipices. This may ſeem very ſtrange; but it is atteſted as a ſolemn matter of fact, and inſerted both in the regiſter of the caſtle, and in all the accounts of that Nobleman's family. His Lordſhip remained in that condition till the morning, when he ſaw his houſe in ruins; and as thoſe who ſurvived, thought he

was

was dead, he would probably have periſhed, had it not been for two black ſervants, who ſeeing him, brought him ſafe from the precipice to the guard room.

When his Lordſhip had recovered a little from his fright, the anxiety of his mind was ſo great to know what was become of his Lady, that he offered one thouſand pounds to thoſe who could find her alive; but it was too late, for ſhe was found cruſhed to death in the nurſery.

The Lieutenant of his Lordſhip's company was thrown out of his apartment, but no hurt happened to him, except a ſlight contuſion by the fall. Part of the houſe forming a natural arch over him, he remained in that poſition till the next day, when he was dug out of the ruins by the ſoldiers. Two ſiſters of Lord *Hatton*, with an Enſign, his wife and ſervants, lodged in the other apartments of the caſtle. The two ladies were ſitting near each other when the caſtle blew up, and a great beam fell between them, ſo that they could not ſee each other till the next day; when the people made an opening in the ruins, and pulled them both out without having received any injury, except that of being dreadfully frightened.

The ſingular circumſtances attending this remarkable event, point out the wonderful diſpenſations of Providence to the children of men; nor could they be more evidenced than to Lord *Hatton* himſelf, when he reflected on the wonderful manner in which he with his children and ſiſters were preſerved. The ſame power that deprived him of his Lady could have ordered lightening to deſtroy every perſon in the caſtle; but he and the other ſurvivors were left as ſpeaking monuments of the divine goodneſs and mercy, to be a ſtriking example both of the power and goodneſs of God, and to convince mankind, that he is Lord of all created beings, who can order the ſea, the air, the lightening, and every thing elſe, to perform his will, and obey his orders.

A DESCRIPTION *of the antient and famous* GROTTO *of* ANTIPAROS: *an* ISLAND *of the* ARCHIPELAGO.

[By a late Traveller.]

THE deſcent into this Grotto is very difficult and dangerous, being, for the moſt part, down rocks and frightful precipices, by means of ropes and ladders, and the aſſiſtance of guides, who attend with torches.

The entrance lies in the ſide of a rock, about two miles from the ſea-ſhore, and is a very large arch formed of rough, craggy rocks, over-hung with brambles and climbing plants, that give it a gloomineſs, which is very awful and agreeable. Our Surgeon, myſelf, and four paſſengers, attended by ſix guides with lighted torches, entered the cavern about eight o'clock in the morning, in the middle of Auguſt. We had not gone twenty yards in this cavity before we loſt all ſight of day-light; but our guides going with lights before us, we entered into a low narrow kind of Alley, ſurrounded on every ſide with ſtone all glittering like diamonds, by the light of our torches; the whole being covered and lined throughout with ſmall cryſtals, which gave a thouſand colours by their different reflections.

This Alley grows lower and narrower, till at length one can ſcarce get along it. At the end of this paſſage we were each preſented with a rope to tye round our middle, which when we had done, our guides led us to the brink of a moſt horrible precipice. The deſcent into this was quite ſteep, dark, and gloomy; in ſhort, we could ſee nothing but ſome of our guides, with their torches, in a miſerable dark place, at a vaſt diſtance below us. The dreadful depth of the place, and the horror of the deſcent, through a miſerable darkneſs into it, made me look back into the lane of diamonds, if I may ſo call it, through which we had juſt paſt, and I could not but think I was leaving heaven to deſcend into the infernal regions. The hope of

ſome thing

something fine at my journey's end tempted me however to trust myself to the rope, and my guides at the top. After about two minutes dangling in this posture, not without much pain as well as terror, I found myself safe at the bottom, and my friends soon followed the example.

When we had congratulated one another on our safe descent, I was enquiring where the Grotto was? When our guides, shaking their heads, told us, we had a great way to that yet, and led us forward, about thirty yards under a roof of rugged rocks, in a scene of terrible darkness, and at a vast depth from the surface of the earth, to the brink of another precipice, much deeper, and more terrible, than the former. Two of our guides went down here with their torches first; and by their lights we could see that this passage was not so perpendicular as the other; but lay in a very steep slant, with a very slippery rock for the bottom; vast pieces of rough rugged rocks jutting out in many places on the right hand; and forcing the guides sometimes to climb over, sometimes to creep under, and sometimes round them; and on the left, a thousand dark caverns, ready, if a foot should slip, to swallow them up for ever.

We stood on the edge, to see these people descend with their lights before us; and were amazed and terrified, to see them continue descending till they seemed at a wonderful and frightful depth. When they were at the bottom, they hallooed to us; and we trembling and quaking, began to descend. We had not gone twenty feet down, before we came to a place, where the rock was perfectly perpendicular; and a vast dark cavern seemed to open its mouth to swallow us up on one side; while a wall of rugged rocks threatned to tear us to pieces on the other. I was quite disheartened at this terrible prospect; and declared I would go back; but our guides assured us there was no danger; and the rest of the company, resolving to see the bottom, now they were come so far, I would not leave them; so we went on to a corner, where there was placed an old slippery rotten ladder, which hung close to the rock; and down this, one after the other, we at length all descended.

When we had got to the bottom of this, we found ourſelves at the entrance of another paſſage, which was terrible enough indeed; but in this there was not wanting ſomething of beauty. This was a wide and gradual deſcent, at the entrance of which, one of our guides ſeated himſelf on his breech, and began to ſlide down, telling us, we muſt do the ſame. We could diſcover, by the light of his torch, that this paſſage was one of the nobleſt vaults in the world. It is about nine feet high, ſeven wide, and has for its bottom a fine green gloſſy marble. The walls and arch of the roof of this are as ſmooth and even, in moſt places, as if wrought by art, and are of a fine glittering red and white granite, ſupported here and there with columns of a deep blood-red ſhining porphyry; which made, with the reflection of lights, an appearance not to be conceived.

This paſſage is at leaſt forty yards long, and of ſo ſteep a deſcent, that we had enough to do, not to ſlide down too quickly. Our guides, that we kept with us, could here keep on each ſide of us; and what, with the prodigious grandeur and beauty of the place, our eaſy travelling through it, and the diverſion of our now and then running over one another whether we would or not; this was much the pleaſanteſt part of the journey. When we entered this paſſage, I imagined we ſhould at the bottom join the two guides we had firſt ſent down; but alas! when we got there, we found ourſelves only at the brink of another precipice, down which we deſcended by a ſecond ladder, not much better than the former.

I could have much admired this place alſo, if my terror would have ſuffered me; but the dread of falling kept all my thoughts employed during my deſcent. I obſerved however, as my companions were coming down after me, that the wall, if I may ſo call it, which the ladder hung by, was one maſs of blood-red marble, covered with white ſprigs of rock cryſtal, as long as my finger, and making with the glow of the purple from behind, one continued immenſe ſheet of Amethyſts.

From

From the foot of this ladder, we ſlided on our bellies through another ſhallow vault of green and white poliſhed marble, about twenty feet; and at the bottom of this joined our guides. Here we drank ſome rum, to give us courage, before we proceeded any farther. After this ſhort refreſhment, we proceeded, by a ſtrait but ſome what ſlanting Paſſage of a rough, hard, and coarſe ſtone, full of a thouſand ſtrange figures of ſnakes rolled round, and ſeeming as if alive, but in reality cold, and hard, and nothing but ſome of the ſtone itſelf in that ſhape. We walked pretty eaſily along this deſcent for near two hundred yards, where we ſaw two pillars ſeemingly made to ſupport the roof; they were very brittle and made of fine glittering yellow marble.

When we had paſſed theſe about twenty yards, we came to the brink of another terrible precipice; but this our guides aſſured us was the laſt; and there being a very good ladder to get down by, we readily ventured. At the bottom of this, we went for ſome way on plain even ground; but after about forty yards walking were preſented by our guides with our ropes again, which we faſtened about our middles, not to be ſwung down by, but only for fear of danger, as there are lakes and deep waters all the way from hence on the left hand.

With this caution however, we entered the laſt *Alley*, and horrid work it was, indeed, to get through it; all was perfectly diſmal here; the ſides, and roof of the Paſſage were of black ſtone; and the rocks in our way were in ſome places ſo ſteep, that we were forced to lie on our backs, and ſlide down, and ſo rough that they cut our cloaths and bruiſed us miſerably in paſſing. Over our heads hung black rocks, apparently ready every moment to fall and cruſh us to atoms; and on our left hand the light of the torches continually ſhewed us the ſurface of dirty miſerable looking lakes of water.

I had heartily repented my expedition before; but here, I aſſure you, I gave my ſelf over for loſt, heartily curſing all the travellers

travellers who had written of this place, that they had described it so as to tempt people to see it; and never told us of the horrors that lay in the way. In the midst of all these reflections, and in the very dismalest part of all the cavern, on a sudden we had lost four of our guides. What was my terror on this sight! The place was a thousand times darker, and more terrible, for want of their torches; and I expected no other, but every moment to follow them into some of those lakes, into which I doubted not but they had fallen.

The two remaining guides said all they could to chear us; and told us we should see the other four again soon; and that we were very near the end of our journey. I don't know what effect this had on my companions; but I assure you I believed no part of the speech but the last, which I expected every moment to find fulfilled in some pond or precipice. Our passage was by this time become very narrow, and we were obliged to crawl on all-fours over rugged rocks; when in an instant, in the midst of these terrible apprehensions, I heard a little hissing noice; and found myself in utter, and not to be described darkness.

Our guides called out cheerfully, that they had accidentally dropt their torches into a puddle of water; but we should come to the other guides, when they would light them again; and there was no danger, for we had nothing to do, but to crawl straight forward. I was amazed at the courage of these people, who I thought were in a place where four of them had already perished, and from whence we could never escape. I determined to lie down and die where I was. Words cannot describe the extreme horror and darkness of the place.

One of our guides however perceiving I did not advance, came up to me, and clapping his hand firmly over my eyes, dragged me a few paces forward. While I was in this strange condition, expecting death every moment, and trembling to think what my guide meant by this rough proceeding, he lifted

me

me at once over a great ſtone, ſet me on my feet, and took his hand from before my eyes. What words can deſcribe my aſtoment and tranſport! Inſtead of darkneſs and deſpair, all was ſplendor and magnificence before me; our guides were all round us, the place was illuminated by fifty torches, and the guides welcomed us into the Grotto of *Antiparos*.

The four that were miſſing, I now found, had only given us the ſlip, to get the torches lighted up before we came; and the other two had put out their lights on purpoſe, to make us enter out of utter darkneſs into this pavilion of ſplendor and glory.

The people told us the depth of this place, was four hundred and eighty-five yards. The Grotto is a Cavern of an hundred and twenty yards wide, and an hundred and thirteen long, and ſeems about ſixty yards high, in moſt places. Theſe meaſures differ ſomething from the accounts travellers in general give us, but you may depend on their being exact, for I took them with my own hand. Imagine an immenſe arch like this covered almoſt all over with fine white criſtalliſed marble, and illuminated with fifty-ſix torches; and you will have ſome faint idea of the place, which I had the pleaſure to ſpend three hours in.

This is but a faint deſcription of its beauties. The roof, which is a fine vaulted arch, is hung all over with Icicles of white ſhining marble; ſome of them ten feet long, and as thick at the root as a perſon's middle. Among theſe there hung a thouſand feſtoons of leaves and flowers of the ſame ſubſtance; but ſo very glittering, that there is no bearing to look up at them. The ſides of the arch are planted with ſeeming trees of the ſame white marble, riſing in rows one above another, and often encloſing the point of the Icicles. From theſe trees there alſo hang feſtoons, tied, as it were, one to another, in vaſt quantities; and in ſome places there ſeemed rivers of marble winding through them.

All theſe things are formed in a long courſe of years, by the dropping

dropping of water, and really look like trees and brooks turned to marble! The floor we trod on was rough and uneven with cryſtals of all colours growing irregularly out of it, red, blue, green, and ſome of a pale yellow. Theſe are ſhaped like pieces of ſalt-petre; but ſo hard, that they cut our ſhoes. I have brought ſeveral of theſe of all colours home. Among them here and there are placed Icicles, of the ſame ſhining white marble with thoſe above; and ſeeming to have fallen from the roof and fixed there; only the big end of theſe is to the floor. To theſe our guides had tied torches, two and three to a pillar. You may ſuppoſe what a glare of ſplendor, and beauty, muſt be the effect of this illumination, among ſuch rocks and columns of marble!

Round the lower ſides of the arch, are white maſſes of marble, in the ſhape of oak trees. Mr. *Tournefort* calls them colly-flowers, but I ſhould as ſoon have compared them to toadſtools. They are large enough to encloſe, in many places, a piece of ground big enough for a bed chamber. One of theſe chambers has a curtain whiter than ſattin, of the ſame marble ſtretched all over the front of it. In this we all cut our names, and the date of the year, as a great many people have done before us. In a courſe of years the ſtone bliſters out like this white marble all over the letters. Mr. *Tournefort* thinks the rock grows like oak or apple-trees, for this reaſon; but I remember I ſaw ſome of the fineſt cockle and muſcle ſhells, in the rock thereabouts, that I ever ſaw in my life: I wonder whether he thinks they grow there too: beſides if this rock grows ſo faſt, the cavern ought to be all grown up by this time: and yet according to his meaſures and mine, it ſeems to be larger ſince. I will not ſpoil this deſcription by an account of our journey up again, which you will eaſily imagine was diſagreeable enough.

LETTERS.

LETTERS.

LETTER DXCIV.

[From the Rev. W. Grimshaw, to a Christian Society.]

Ewood, Feb. 21, 1754.

Dear Brethren,

SUFFER the word of exhortation: it comes from one whose desire is this, even your salvation: but with whom shall I begin? With those, that are seeking; or with those, that have found the Lord? With the former first. All out of Christ are in nature. All in nature are in hell. For hell is nothing chiefly, but a state of alienation of the soul from God in time and in eternity, through the fall of *Adam:* or, as the Apostle speaks, a being "without Christ, having no hope, and without God in the world." This is hell. Hither comes the Holy Spirit. Here he finds us. Here he finds us; or we had been eternally damned. Here he awakes us. All the difference between an awakened and an unawakened soul is, the one sees himself in hell; the other does not.

Are you sensible you are in hell? Are you groaning under the dreadful apprehensions of God's wrath? the law's curse and eternal damnation? It is well. You were never nearer the kingdom of God, than now. Your extremity is God's opportunity. Read, hear, pray, meditate, and that diligently; and by and bye the Lord will visit you with his saving health. Christ came to seek and to save the lost. He will be found of them, who diligently seek him. For who ever sought his face in vain? If he willingly shed his precious blood, and wrought out an all-perfect righteousness for you, when dead in trespasses and sins; yea, before you had any being, then fear not, He that will come, will come, and will not tarry.

But have you found the Lord? Have you experienced the pangs of the New Birth? Is Chriſt made unto you of God wiſdom, and righteouſneſs, and ſanctification, and redemption? Are you waſhed in his precious blood? clothed with his righteouſneſs? and inſpired with the holy Spirit? Glory be to God for this! What ſhall I ſay to you? You, who are thus far advanced, thus highly honoured, through free redeeming grace; keep cloſe to all the means of grace; to the word of God, to meditation, ſelf-examination, contemplation and prayer. The more you do, the faſter ſhall you attain to the meaſure of the ſtature of the fulneſs of Chriſt.

At preſent you are apt to be beſet with temptations, conflicts, darkneſſes, down-caſtings, luſts, unbelief, hardneſs of heart, &c. and every other corruption. This is well alſo. Plunge forward. I could rejoice, were I with you, to hear you complain, and whine at theſe things. I would do by you, as Lawyers by their Clients; pity you to your face, and laugh at your back. "O but, ſay you, I ſee more luſt, more pride, more unbelief, &c. in me, than ever." This indeed is an ugly ſight, but a good ſign. Strong then may your faith be, and greater your grace. Dark and dirty places are beſt diſcerned by ſun-ſhine. It is not becauſe your corruptions are ſtronger now, than before; but becauſe your light and ſight in the Spirit is clearer. A ſmall luſt, or but ſlightly felt now, will appear more frightful, than a far greater meaſure of it, under leſs grace. Never therefore is faith ſtronger, nor grace fuller, than when you feel moſt of your filthineſs, weakneſs and unworthineſs, provided, that as is the ſight of your corruptions, ſuch be your abhorrence of them, and induſtry to get rid of them. Otherwiſe your light will wain, and your grace decay. For truly for theſe ends doth the Holy Ghoſt diſcover your corruptions to you, to keep you humble, to make you lain upon Chriſt Jeſus to pray for his aſſiſtance, and thereby to ſtrive to overcome them.

Again

Again therefore I say unto you; keep close to the means of grace. Drop these, and you drop all your communion with God. Whereas they, who wait on the Lord, shall surely renew their strength, and be more than conquerors. Let me beg of you to attend Class-meetings constantly. Great are the blessings you gain thereby. Count it an inestimable happiness, the oftener, the better, to attend public preaching. God's word is spirit and life. Esteem every sacrament-day as a feast-day to your souls; for Jesu's flesh is meat indeed; and his blood is drink indeed; even to eternal life.

Lastly; let the effect of all be this, a conversation becoming the gospel. O mind, mind, mind, 2 Pet. i. 5, 6, 7. 8. The Lord make you burning and shining lights in your generation! God bless you, stablish, strengthen, settle you in all grace and holiness. O that you may be holy, as God is holy; and perfect, as your heavenly Father is perfect! Always bear in mind, that a main design of Christianity is to make the regenerate holy here, and eternally happy hereafter.

The work of God greatly flourishes in these parts. Glory be to God for it! And let all his people say, Amen! Pray for me, and I'll pray for you. I am your affectionate Brother in the Lord,

W. GRIMSHAW.

LETTER DXCV.

[From Mrs. D. Johnson to the Rev. J. Wesley.

Dublin, Sept. 17, 1784.

Dear and honoured Sir,

HOW shall I express my gratitude for your most affectionate Letter! I was ready to ask pardon for not sooner acquainting you with the happy event which has taken place; but you, like your dear Master, prevent me with the most tender congratulations on the occasion. From the divine hand of my Lord I receive it, and look up to him for power to improve it to his glory, and my future good.

I ſink before the God of my life, deeply ſenſible of my total unworthineſs; leſs than the leaſt, yet how rich, how abundant in bleſſings! My heart centers in Him as its reſt, its centre of happineſs. I find him at all times preſent to my mind, a loving, gracious Father, who prevents me with his goodneſs.

How amazing that he ſhould look upon ſuch duſt with approbation; yet ſo it is, for God is immenſe love! I feel, I taſte his goodneſs in all around me. O that I could praiſe and ſerve him as I ought! It is frequently the language of my heart, "What ſhall I render to him for all his benefits?" But I muſt be content to be a bankrupt here, for I have nothing to return but what is his own already by the ſtrongeſt ties.

I long to ſee the ſalvation of ſouls taking place; that many may be brought to love the dear Redeemer: and this encourages me to hope there may be ſome work for me at *Liſburn*.

I entreat you will bear me on your mind before the throne of grace, who am, with the ſtrongeſt affection, your obliged

D. J.

POETRY.

SHORT HYMNS.

[By the late Rev. C. WESLEY.]

HYMN LXXXVI.

On MATT. viii. ver. 3.—*Immediately his leproſy was cleanſed.*

MY painful ſin and miſery
In humble prayer I own to Thee,
Who know'ſt what I endure,
Who bid'ſt me now believe thy word,
And wait the coming of my Lord
My leprous ſoul to cure.

With ſhame and ſorrow I confeſs
The depth of my unworthineſs;
O, thyſelf reveal,

By

By one kind word of pardoning love
My impotence to good remove,
My bent to evil heal.

According to my faith beſtow'd
By Thee the true eternal God,
It ſhall to me be done,
I ſhall the healthful mind receive,
Reſtor'd to perfect ſoundneſs live,
And ſerve my Lord alone.

A SACRED ODE.

[*Suppoſed to be written by* Dr. MARRIOTT.]

HARK! through yon fretted vaults and lofty ſpires
Peal the deep organs to the ſacred quires;
And now, the full, the loud hoſannas riſe,
Float in the winds, and roll along the ſkies:
The ſolemn ſounds Devotion's ardour raiſe;
Now mounts the ſpirit with diviner blaze!
Heaven opens: earth recedes; and nature feels
The ray that fir'd the prophet's glowing wheels:
In fiery pomp bright ſeraphs quit the ſky,
And wrap the ſoul in holy extacy;
While round the ſaphire throne th' ethereal train
Adoring proſtrate raiſe the lofty ſtrain.

Ariſe, O Lord, ariſe;
In all thy awful glory ſtand confeſt;
In thee for ever bleſt,
Behold thy ſervants veil their dazzled eyes,
Night hath for thee no ſhades:
Alike to thee appears the orient day;
While one vaſt light, one inexhauſted ray
Of thy effulgent power the whole pervades.
Then whither ſhall we ſtray;

Where

Where of thy forming hand no trace is found?
Above, beneath, around,
The mighty voice is heard;
Where'er the hills are rear'd,
Where ſpreads the vaulted ſky,
Or foams the deep profound;
Thro' Nature's utmoſt bound
To us her works reply,
Proclaim a parent God, a preſent Deity.

Creation's praiſe is beſt;
Nature's Reſtorer, to preſerve is thine;
Whoſe awful voice divine
Created all: when diſcord heard, and ceas'd;
For it is thine to bind
The moral chain of *Orer's* perfect law,
And to their courſe the ſwerving motions draw
Of changeful things, and erring human kind;
Death with inſatiate jaw
Gnaſh'd oft his iron phang, and by his ſide
Stalking with ample ſtride
Vice rear'd his giant ſize
Up-towering to the ſkies.
The mourning earth was waſte;
Confuſion roll'd her tide;
When down the Virtues glide;
Soft Mercies urg'd their haſte,
And o'er the bleeding world the ſacred mantle caſt.

Beyond created ſenſe,
Myſterious goodneſs, hid in deepeſt night!
In vain our feeble ſight
Would pierce the gloom, O mighty Providence,
Where the deep mazes meet

Beneath

Beneath thy awful throne no eye hath ſeen,
Where wrapt in darkneſs ſits thy power ſerene,
And the loud thunders roll beneath thy feet.
O, when ſhall cloſe the ſcene!
And Hope be loſt in Truth's wide burſting ray?
O haſte, auſpicious day!
O haſte to light on earth,
Great Nature's ſecond birth;
New inmate of the ſkies,
When men renew'd ſhall ſhine
With innocence divine;
And bleſt obedience riſe
To ſnatch the palm that crowns her faithful victories.

NOON.

[By CUNNINGHAM.]

FERVID on the glitt'ring flood,
Now the noon-tide radiance glows:
Drooping o'er its infant bud,
Not a dew-drop's left the roſe.

By the brook the Shepherd dines,
From the fierce meridian heat
Shelter'd by the branching pines,
Pendent o'er his graſſy ſeat.

Now the flock forſakes the glade,
Where uncheck'd the ſun-beams fall;
Sure to find a pleaſing ſhade
By the ivy'd abbey wall.

Echo in her airy round,
O'er the river, rock, and hill,
Cannot catch a ſingle ſound,
Save the clack of yonder mill.

Cattle

Cattle court the Zephyrs bland,
Where the ſtreamlet wanders cool;
Or with languid ſilence ſtand
Midway in the marſhy pool.

But from mountain, dell, or ſtream,
Not a fluttring Zephyr ſprings!
Fearful leſt the noon-tide beam
Scorch its ſoft, its ſilken wings.

Not a leaf has leave to ſtir,
Nature's lull'd—ſerene—and ſtill;
Quiet e'en the Shepherd's cur,
Sleeping on the heath-clad hill:

Languid is the landſcape round,
Till the freſh deſcending ſhower,
Grateful to the thirſty ground,
Raiſes ev'ry fainting flower.

Now the hill—the hedge is green,
Now the warbler's throat's in tune;
Blithſome is the verdant ſcene,
Brighten'd by the beams of Noon!

ERRATA.

Magazine for March 1792, p. 142. l. 18. for *fixt* read fiat.
Ibid. l. 27, for אתח read אתה.
page 143. l. 3. for מחרם read מחדם.
Mag. for April 1792, p. 174. l. 2. for *incorruptible*, read corruptible.
Mag. for May 1792, p. 266. l. 8. for *ſcale of intelligence*, read chain of intelligent beings.
page 269. l. 8. for *articulate*, read to divide into parts.

Mr. ROBERT CROWTHER.

Æt. 75.

THE Arminian Magazine, For AUGUST 1792.

DIALOGUES *on* PREDESTINATION.

[*By Dr.* WOBACK, *ſometime* BISHOP *of* WORCESTER.]

DIALOGUE II.

DIOTREPHES *and* CARNALIS.

Calviniſm a cloak for the Carnal, and an obſtacle to Converſion.

(*Continued from page* 340.)

DIO. BUT you muſt know the rule amongſt divines is, predeſtination puts nothing into thoſe who are predeſtinated. God's decrees are acts immanent in himſelf, and make no change in the creature.

CAR. You may know too, thoſe divines do ſay alſo, "That God's decree is the rule of his efficiency; and although his intent or decree be an immanent work, and cauſeth no alteration in the creature; yet the execution of that intent and decree is a tranſient work, and cauſeth what alteration God pleaſeth to effect*." Now by God's decree, he hath de-

* Mr. Norton's Orthod. Evang. p. 126.

termined to deny the reprobates grace sufficient and necessary to salvation; and consequently he is, according to that doctrine, wanting in something necessary. Hereupon Dr. *Twiss* doth confess, that "though a man would, he cannot shun his damnation; and yet (saith he) we do not like this comparison, that a man can no more abstain from sin than shun his damnation*." He professes he doth not like the comparison; and yet he maintains the doctrine, as it appears from hence. 1. In that he saith, God foreknows nothing but what he hath decreed: 2. In that he makes God's permission efficacious in the most horrid sins that ever were committed†. From which two assertions it will follow, that a man can no more shun sin than his damnation.

So that I must freely acknowledge, I can see no truth in that doctrine of Mr. *Baxter*‡; where we are told even of the reprobates (for he speaks of the ungodly as contra-distinguished to those certain persons so given to Christ, as that they shall be infallibly drawn to believe) "That if they will use the means appointed (for the begetting faith and repentance,) they have very much encouragement from God: both, 1. In the nature of the means which are fitted to their ends, and are mighty to bring down all oppositions: and 2. In the commands and institution of God; whose wisdom and goodness may easily resolve us, that he will not appoint us means in vain, nor set his creatures on fruitless labours: and 3. Also from the issue; for no man can stand forth and say, Such a one did his best in the use of means, and yet could not attain the end, but fell short of the grace and glory of God." But if our doctrine be calculated right, this is so far from truth, that 'tis directly contrary thereto. Here is nothing all along but matter of insuperable discouragement: both, 1. In the nature of the

* *Ubi supra.* p. 74.

† Ibid. p. 18, 19. 23. 49. 66. 71. 96.

‡ In his Dissuasion to prevent Mis[illegible] Conversion, p. 265.

4 mans,

grace, which being natural and reſiſtable, is not fitted to the production of an irreſiſtable ſupernatural effect: and 2. In the determination and reſolution of God; whoſe wiſdom and goodneſs doth relieve us, that he will not appoint his creatures labour, or exact their fruitleſs labour in the uſe of that grace, to the attainment of one end, when he hath immutably aſſigned them to another: and 3. Alſo from the iſſue; for if a man doth perform his beſt, and ſtand forth to alledge it, yet he is ſure to come ſhort of glory; for at laſt ſaving grace is made a propriety to a certain called-out number of perſons: hence Dr. *Twiſs* concludes, "That were a man ſo exact both in natural morality, and in an outward conformity to the means of grace, as not to fail in any particular, as he hath power to perform any particular hereof naturally; in this caſe (he ſaith) if there were any ſuch, he ſhould be in the ſame caſe with thoſe that are guilty of no ſin, but ſin original; which yet the word of God (ſaith he) teacheth us to be ſufficient to make all men to be born children of wrath*." I beſeech you therefore to forbear your upbraiding me for my impenitency and non-converſion, and you may ſuſpend your directions and exhortations too, to promote the work of my new-birth: for if I be of the elect†, God will infuſe the very act of belief, as well as the power of believing, into me, and will produce my regeneration in me without me, by his omnipotent ſtrength, ſo that it ſhall not be in my power to hinder it: and if he pleaſe to have it done by means, he will, at the good hour appointed, provide that goſpel to be preached to me that ſhall infallibly effect it. In the mean while, it will be impertinent and fruitleſs to be ſolicitous, or conſult about it. On the other ſide, if I be none of that number, all the induſtry I can uſe, will not be able to turn common grace into ſaving grace; and beſides, after all my humiliation, care and travail, Almighty God by his immutable and eternal decree, hath as well debarred himſelf of a power to give, as me of a

* *Ubi ſupra*, p. 48. † Synod Dodrac.

power to receive, that grace that doth accompany salvation. If you can solve this objection, I shall be glad to entertain another conference with you: in the mean while I shall take my leave, and have recourse to my counsellor at law, who I hope will not leave me so entangled; but give me better satisfaction about my purchase on earth, than you have done about my portion in heaven.

THE SYLLOGISM.

THAT doctrine which makes salvation not only uncertain, but also impossible to the greatest number of souls, how diligent soever to obtain it; that doctrine is not serviceable to the interest of souls, not profitable in the exercise of the ministerial function, and not according to godliness.

The doctrine of the Calvinists, as well as that of the more moderate Sublapsarians, as that of the more rigid Supralapsarians, doth make salvation not only uncertain, but also impossible, to the greatest number of souls, how diligent soever to obtain it. Therefore,

The doctrine of the Calvinists, &c. is unserviceable to the interest of souls, unprofitable in the exercise of the ministerial function, and not according to godliness.

The first is evident, because it highly concerns the ministerial function, and the power of godliness, and the interest of souls, to have some assurance that salvation is possible to all such, at least, as are diligent to obtain it; for Martinius (at the *Synod of Dort*) concludes, "That the command and the promise of the gospel are disannulled:" which evacuates the ministerial function, and the power of godliness, if there be not such a sufficiency of redemption as is really sufficient for all, and that according to the will and intention of God and Christ: "For (saith he) however a necessity of believing may be drawn from *a kind of sufficient grace*; yet if I am not intentionally designed so to do, what will that signify, as to me?" *Of the death of Christ for all*, Thes. 8, 9, 10.

The

The ſecond is apparent from the whole diſcourſe of this ſecond dialogue.

Matth. xxiii. 13. Luke xi. 52.

Ye ſhut up the kingdom of heaven againſt men, and have taken away the key of knowledge; and them that were entering in, ye hindered.

OTHER PROOFS OF THE SECOND.

God does not procure ſufficient means of ſalvation, for all thoſe whoſe converſion he is ſaid to look for in ſcripture. *Piſcator to his friend.* C. H. c. vii.

Again, c. iv. "God indeed offers grace and ſalvation, in the outward word, to all who are called; but not with a hearty good will that they ſhould all be converted.

Again; It reſts with God, that all who are called, do not believe and repent, that is, for want of ſufficient grace.

Martotat. on John xv. 2. ſays, "It therefore ſtands a firm truth, whoever God hath choſen from the foundation of the world, cannot poſſibly periſh: but whoever he hath rejected cannot poſſibly be ſaved, though he hath done all the works of the ſaints. This ſentence is irreverſible.

Jacob Trigland, (a ſynodiſt) in defence of the doctrine and honour of the reformed churches and preachers, obſerves; "This ſentence of God, which rejects the reprobates, is ſo fixed, and immutable; that it is impoſſible they ſhould be ſaved, though they have performed all the works of the ſaints. And therefore, it is not true, that thoſe who periſh through their own fault, might have been ſaved through grace, if they had not ceaſed labouring for ſaving grace." Thus far he.

END OF THE SECOND DIALOGUE.

[To be continued.]

SERMON

SERMON LXVIII.

[By the late Rev. J. WESLEY.]

PSALM lxii. 10.

If riches increaſe, ſet not thine Heart upon them.

[*Concluded from page* 345.]

10. BUT let us deſcend to particulars: And ſee that each of you deal faithfully with his own ſoul. If any of you have now twice, thrice, or four times as much ſubſtance as when you firſt ſaw my face, faithfully examine yourſelves, and ſee if you do not ſet your hearts, if not directly on money or riches themſelves, yet on ſome of the things that are purchaſable thereby, which comes to the ſame thing. All thoſe the Apoſtle *John* includes under that general name, *the world*: and the deſire of them, or to ſeek happineſs in them, under that form, *the love of the world*. This he divides into three branches, *The deſire of the fleſh, the deſire of the eyes*, and *the pride of life*. Fairly examine yourſelves with regard to theſe. And firſt, as to *the deſire of the fleſh*. I believe this means the ſeeking of happineſs in the things that gratify the ſenſes. To inſtance in one, Do not you ſeek your happineſs in enlarging the pleaſure of *feaſting*? To be more particular, Do you not *eat* more plentifully or more delicately than you did ten or twenty years ago? Do not you uſe more *drink*, or drink of a more *coſtly* kind, than you did then? Do you ſleep on as hard a bed as you did once, ſuppoſe your health will bear it? To touch on one point more; Do you *faſt* as often now you are rich, as you did when you was poor? Ought you not in all reaſon to do this, rather more often than

more

more ſeldom? I am afraid, your own heart condemns you. You are not clear in this matter.

11. The ſecond branch of *the love of the world, the deſire of the eyes*, is of a wider extent. We may underſtand thereby, The ſeeking our happineſs in gratifying the imagination, (which is chiefly done by means of the eyes) by grand, or new, or beautiful objects. If they may not all be reduced to one head: Since neither grand, nor beautiful objects are pleaſing, when the novelty of them is gone. But are not the veryeſt trifles pleaſing as long as they are new? Do not ſome of you on the ſcore of novelty, ſeek no ſmall part of your happineſs in that trifle of trifles, dreſs? Do not you beſtow more money, or (which is the ſame) more time or pains upon it, than you did once? I doubt this is not done to pleaſe God. Then it pleaſes the devil. If you laid aſide your needleſs ornaments ſome years ſince, ruffles, necklaces, ſpider-caps, ugly, unbecoming bonnets, coſtly linen, expenſive laces, have you not, in defiance of religion and reaſon, taken to them again?

12. Perhaps you ſay, "You can now *afford* the expence. This is the quinteſſence of nonſenſe. Who gave you this addition to your fortune? Or (to ſpeak properly) *lent* it to you? To ſpeak more properly ſtill, Who lodged it for a time in your hands as his *ſtewards?* Informing you at the ſame time, for *what* purpoſes he intruſted you with it? And can you *afford* to waſte your Lord's goods, for every part of which you are to give an account: Or to expend them in any other way than that which he hath expreſsly appointed? Away with this vile, diabolical cant! Let it never more come out of your lips. This *affording* to rob God, is the very cant of hell. Do not you know, that God *intruſted* you with that money (all above what buys neceſſaries for your families) to feed the hungry, to cloath the naked, to help the ſtranger, the widow, the fatherleſs; and indeed as far as it will go, to relieve the wants of all mankind. How can you, how dare you defraud your Lord, by applying it to any other purpoſe?

When

When he intrusted you with a little, did he not intrust you with it that you might lay out all that little in doing good? And when he intrusted you with more, did he not intrust you with that additional money that you might do so much the more good, as you had more ability? Had you any more right to waste a pound, a shilling, or a penny, than you had before? You have, therefore, no more right to gratify the desire of the flesh, or the desire of the eyes now, than when you was a beggar. O no! Do not make so poor a return to your beneficent Lord! Rather the more he intrusts you with, be so much the more careful to employ every mite as he hath appointed.

13. Ye angels of God, ye servants of his, that continually do his pleasure; our common Lord hath intrusted you also with talents, far more precious than gold and silver, that you may minister in your various offices to the heirs of salvation. Do not you employ every mite of what you have received, to the end for which it was given you? And hath he not directed us, to do his will on earth, *as it is done* by you *in heaven?* Brethren, what are we doing? Let us awake! Let us arise! Let us imitate those flaming ministers! Let us employ our whole soul, body and substance, according to the will of our Lord. Let us render unto God the things that are God's, even all we are and all we have!

14. Most of those, who when riches increase set their hearts upon them, do it indirectly, in some of the preceding instances. But there are others who do this more directly, being properly *lovers of money*; who love it for its own sake, not only for the sake of what it procures. But this vice is very rarely found in children or young persons; but only, or chiefly in the old; in those that have the least need of money, and the least time to enjoy it. Might not this induce one to think, that in many cases it is a penal evil? That it is a sin-punishing evil? That when a man has for many years hid his precious talent in the earth, God delivers him up to Satan, to punish

punish by the inordinate love of it? Then it is that he is more and more tormented by that *auri sacra fames!* That execrable hunger after gold, which can never be satisfied! No. It is most true, as the very heathen observes:

Crescit amor nummi, quantum ipsa pecunia crescit.

As money, so the love of money grows: It increases in the same proportion. As in a dropsy, the more you drink, the more you thirst; till that unquenchable thirst plunge you into the fire, which never shall be quenched.

15. But is there no way, you may ask, either to prevent or to cure this dire disease? There is one preventative of it, which is also a remedy for it: and I believe there is no other under heaven. It is this. After you have *gained* (with the cautions above given) *all you can*, and *saved all you can*, wanting for nothing: Spend not one pound, one shilling, or one penny, to gratify either the desire of the flesh, the desire of the eyes, or the pride of life; or indeed, for any other end than to please and glorify God. Having avoided this rock on the right hand, beware of that on the left. Secondly, *hoard nothing*. Lay up no treasure on earth, but *give all you can*, that is, all you have. I defy all the men upon earth, yea all the angels in heaven, to find any other way of extracting the poison from riches.

16. Let me add one word more. After having served you between sixty and seventy years; with dim eyes, shaking hands, and tottering feet, I give you one more advice before I sink into the dust. Mark those words of St. *Paul*. *Those that desire* or endeavour *to be rich*, that moment *fall into temptation*, yea a deep gulph of temptation, out of which nothing less than Almighty Power can deliver them. *They fall into a snare:* the word properly means a *steel trap*, which instantly crushes the animal taken therein to pieces: *and into divers foolish and hurtful desires, which plunge men into destruction and perdition.* You, above all men, who now prosper in the world, never forget these awful words! How unspeakably slippery is your path! How dangerous every step! The Lord God ena-

ble you to see your danger, and make you deeply sensible of it. O may you *awake up after his likeness* and *be satisfied with it!*

17. Permit me to come a little closer still. Perhaps I may not trouble you any more on this head. I am pained for you that are *rich in this world*. Do you give all you can? You who receive five hundred pounds a year, and spend only two hundred, do you give three hundred back to God? If not, you certainly rob God of that three hundred. You that receive two hundred, and spend but one, do you give God the other hundred? If not, you rob him of just so much. "Nay, may I not do what I will with *my own*?" Here lies the ground of your mistake. It is not your *own*. It cannot be, unless you are Lord of heaven and earth. "However, I must provide for my children." Certainly. But how? By making them rich? Then you will probably make them heathens, as some of you have done already. "What shall I do then?" Lord, speak to their hearts! Else the Preacher speaks in vain. Leave them enough to live on, not in idleness and luxury, but by honest industry. And if you have not children, upon what scriptural or rational principle, can you leave a groat behind you, more than will bury you? I pray consider: What are you the better for what you leave behind you? What does it signify; whether you leave behind you ten thousand pounds, or ten thousand shoes and boots? O! leave nothing behind you! Send all you have before you into a better world! Lend it, lend it all unto the Lord, and it shall be paid you again! Is there any danger that *his* truth should fail? It is fixt as the pillars of heaven. Haste, Haste, my Brethren, haste! lest you be called away, before you settled what you have on this security! When this is done, you may boldly say, "Now I have nothing to do but to die! Father, into thy hands I commend my spirit! Come Lord Jesus. Come quickly!"

Bristol, Sept. 21, 1790.

Some

Some Account of the WORK *of* GOD *in* AMERICA.

[By Mr. Allen.]

[*Concluded from page* 351.]

AT the following Conference at *Charleſton* in 1787, I was appointed to the care of *Ediſto*, *Charleſton* and *Cain-Hoy*. But the preacher failing to come to *Ediſto* who was appointed, I ſpent moſt of my time there, where I had many happy meetings. The firſt of theſe was on my way to *Georgia*, on May the 9th, when the neighbours aſſembled at one *Jones's*, where I ſat down very weary and poorly and preached to them. It pleaſed God ſo to bleſs the word, that I believe there was not one perſon unaffected. Some of them have ſince informed me that they never reſted again till they found peace with God.

I proceeded on to *Georgia*, where during my ſtay of three weeks, the power of God attended us in a particular manner. The people had waited with impatience to ſee me there. Many of them had known me in the North; and they were not diſappointed, for ſuch gracious ſeaſons will not ſoon be forgotten. Many flocked to hear, and though the notice was very ſhort, we had more than any of the preaching-houſes could contain.

One day we aſſembled in the open air, where the ſhady bowers formed our covering, while the attentive people ſtood in crouds around me. Deep ſolemnity ſat on every brow, while I endeavoured to prove that "God is not willing that any ſhould periſh, but that all ſhould come to repentance:" and toward the cloſe of my diſcourſe one poor ſinner dropped to the ground in ſilence, whilſt many others cried aloud for mercy; and ſeveral found peace and pardon to their ſouls before our meeting broke up. The ſame divine power attended my meetings almoſt every day till I returned home. I found

alſo that Brother *Major* and Brother *Humphries* had been made very uſeful in the ſtate of *Georgia*.

On my return, there was a conſiderable proſpect of a revival in my own neighbourhood. I tarried a few days preaching about home, and then went to *Charleſton* and *Ediſto*, where very many came to hear, and did not hear in vain. It ſeemed like a harveſt time indeed for poor ſouls. After ſpending the ſummer in thoſe places, to which I was appointed, I paid *North-Carolina* another viſit, and in November returned home. I ſpent moſt of the winter in *Charleſton*, *Ediſto* and *Cain-Hoy*, not without particular inſtances of divine power made manifeſt in the conviction of ſome, and converſion of others.

At the Conference in *Charleſton* 1788, I was appointed to travel at large through the State of *South-Carolina*, which I did, and viſited alſo *North-Carolina* and *Georgia*. Indeed my family had very little of my company, but poor ſouls reaped the benefit. I think we had more powerful viſitations than had been under my miniſtry for three years before. At one quarterly meeting held in *Santee*, I think fifteen or twenty profeſſed to obtain mercy, and almoſt every hearer was diſſolved in tears. Many fell on their knees, and entreated us to pray for them; I have ſeldom ſeen a more ſolemn ſeaſon. But this is only one inſtance out of many of this nature, both in *Ediſto*, *Broad-River* and *Pee Dee* Circuits. At ſome of our meetings I was obliged to ſtop, before I had gone through my diſcourſe; for my words could not be heard. The voices of the people were like the ſound of many waters. Great numbers were added to our Church in the courſe of this ſeaſon.

" All thanks be to God, who ſcatters abroad
Throughout every place,
By the leaſt of his ſervants the ſavor of grace."

In the year 1786, I began to form this Circuit; and at this time there was in Society two hundred and forty-five members. Such has been the increaſe in general in the State of *South-Carolina*. On my return, I received information of ten or twelve

twelve perſons who were converted at *Ediſto* quarterly meeting, which I had attended on my way to *Broad-River* and *Santee*. Soon after my return home, I again ſet off with my family to *Pee Dee*, where we had ſome happy meetings. At the quarterly meeting we had a great number of people, and they were much affected. Several fell to the earth and cried aloud for mercy, and many profeſſed to obtain pardon and peace. At ſome places I could not be heard for the cries of ſinners, and the rejoicing of the believers.

In the latter end of Auguſt I returned home, and after preaching a few ſermons in the country, and viſiting my friends in *Charleſton*, ſet off on my journey to *Georgia*, where I met with my Brethren the Preachers, and attended one quarterly meeting on my way at *Ediſto*. I was ſo ill with a fever when I reached the quarterly meeting in *Georgia*, that I was not able to preach. But through the mercy of God I got ſtrength to preach on my way home. It being the time of the ſitting of the Legiſlature at *Auguſta*, I preached to many who would fain have me to ſettle at that place; but I bade them adieu and returned home.

In November I made another viſit to *Pee Dee*, and went as far as *Anſon* in *North-Carolina*. This tour was alſo owned of God, and we had ſome gracious viſitations from him. After waiting a few days among my neighbours and in *Charleſton*, I paid *Georgia* another viſit, which I truſt was not in vain in the Lord. Near *Waſhington* we had a quarterly meeting, where about one thouſand five hundred people attended. With ſome difficulty I prevailed on them to be quiet and reſtrain their paſſions till I had preached to them. Great power attended the word; I am perſuaded that near one thouſand of my hearers were in tears, and ſome teſtified that they had found peace with God. The Lord hath done great things in the State of *Georgia* within a few years. Perhaps I never travelled more in one year even when in ſingle life than I did this year; and bleſſed be God, I did not run in vain or labour in vain. I ſaw the pleaſure of the Lord proſpering in my unworthy hands. At

At the Conference in *Charleſton* 1789, I was appointed to *Georgia* where I ſpent part of my time. I had as formerly, large congregations, and ſome times very lively meetings. But the appearance of an Indian War occaſioned me to ſpend moſt of my time in *South-Carolina:* and as it was nearly ſimilar to what occurred the year before, I ſhall cloſe this narrative with a few obſervations on the year 1790, when I ſettled at *Liberty-Hill* near *Auguſta*; and as it is the cloſe of thoſe eleven years which I have devoted to the work of the miniſtry, I ſhall give a more particular account of places and circumſtances.

In the year 1790, whilſt I was in *Georgia*, it pleaſed God to begin a gracious work in and about *Campbell-Town*, which, when I removed, greatly revived. Several were delivered from the bondage of corruption into the glorious liberty of the children of God. There were alſo a number who began to feel their loſt condition both in *Georgia* and *South-Carolina*. May the 8th I attended a quarterly meeting on *Seluda*. The firſt day there was a conſiderable work among the people; but on the ſecond we had a large attentive congregation, to whom I ſpoke freely. All were ſtill and attended to what I ſaid, till towards the cloſe of the ſermon, when the word cauſed a trembling, and weeping in the whole aſſembly. Soon after they cried for mercy; and the poor diſtreſſed creatures fell on their knees beſeeching us to pray for them, which we did, nor would they ſuffer me to leave them without promiſing if poſſible to viſit them again. Some found mercy and peace to their ſouls, and others were under deep diſtreſs.

On my way the day following I preached in *Edgfield Court-Houſe* to a very conſiderable number of attentive people, to whom I declared the oath of God, that he has no pleaſure in the death of a ſinner, &c. Towards the concluſion, one woman ſitting on a lofty ſeat dropped to the floor; and ſoon after a number of others came and fell on their knees crying for mercy, and ſeveral found deliverance.

After

After preaching six sermons, and riding one hundred and ten miles in four days, I preached a few times round about in my neighbourhood, and then with my family set out for *Wilkstown* in *Georgia*. On our way we had some very lively meetings; but most of all on our return at a quarterly meeting, held in *Cherokee* Circuit, *South-Carolina*; where, before I had preached one half of my sermon, my voice could scarce be heard for the cries of some and rejoicing of others. The second day it was more so. I suppose there were near two hundred on their knees desiring to be prayed for. The number of those who found salvation at this season I know not. Many such seasons as this we were favoured with in the course of the summer.

Monday June the 7th I preached a funeral sermon on the death of a godly friend to a large congregation. The people were deeply affected, and just before I concluded, more than one half of the congregation drew near and fell on their knees to be prayed for. It was a very solemn season indeed.

Tuesday the 8th, I preached in *Campbell-Town*. After I had concluded, one woman dropped on her knees, and requested me to pray for her. I did so, and as soon as we rose, her husband began to praise God that he had that morning found the Lord.

Wednesday the 9th I preached in *Georgia*, where as soon as I concluded, a young lady came with joy and told me, that three days before the Lord had converted her soul, and the soul of her little sister. Now my soul felt as in days past. On Friday the eleventh, I set out for *Burke* quarterly meeting in *Georgia*, where, on Saturday the twelfth, we had a very quickening season. The whole assembly of hearers were dissolved in tears, while I enforced these words, "The eyes of the Lord are upon the righteous, and his ears are open unto their cry."

On Sunday the 13th, we had a large number of our friends to attend the love feast in the morning. But all seemed dull to

me

me till juſt about the concluſion. I felt a deſire to ſpeak to the people, and in a few minutes a flame broke out in a moſt rapid manner; the doors were opened and the people thronged in till the large church could receive no more, but there was room enough in the hearts of the people. They truly looked like men drunken with new wine; poor hardened ſinners were cut to the heart, and ſome that came curſing and ſwearing went away praiſing and glorifying God. This work began about eleven o'clock, and we waited more than an hour, and ſtrove to quiet them ſo that we might preach to the people, but it was all in vain. I therefore went into the wood, and preached to about one thouſand hearers, ſome of whom we left on the ground or floor about four o'clock; and I was informed by brother *Hull*, (one of our Preachers who continued with them after my departure) that ſome of them were obliged to be carried home by their neighbours. After riding twelve miles to Capt. *Walker's*, I preached again, and the ſame power attended the word. I was aſſiſted by one of our Preachers, and the people never broke up till near eleven o'clock at night; ſome were praiſing God, others lamenting their undone condition. The ſame divine power attended our quarterly meeting, at *Campbell-Town*, where ſome of the gay were brought to their knees to be prayed for. On the 27th alſo at the Tabernacle we had nearly the ſame diſplay of divine power. Many were the meetings of a ſimilar kind which we had during the year. Much more might be ſaid on this pleaſing ſubject, but being much hurried, I muſt conclude, praying that the work may ſtill increaſe, till the knowledge of God be ſpread through the whole earth!

Charleſton, May 4th, 1791. B. A

A Short

A Short ACCOUNT *of* JANE FINLAY.

[*By Samuel Mitchel.*]

JANE FINLAY was born in the parish of *Ardstraw*, and county of *Tyrone*, in *Ireland*. Her parents, being truly pious, earnestly advised her to fear the Lord betimes; and their labour was not in vain. She had early good impressions on her mind, saw the heinous nature of sin, and felt the absolute need of having a Redeemer's blood applied by faith, without which she knew it was impossible to see God to her comfort. She began in good earnest to seek the Lord, and that godly sorrow which she felt, was soon succeeded by the knowledge of salvation. She knew God for Christ's sake had pardoned all her sins, and her soul was filled with joy unspeakable and full of glory. The Lord gave her a meek and quiet spirit, which in his sight is of great price; and during the remainder of her days, her tempers, words and actions, adorned her christian profession. She was delighted to see peace and harmony prevail amongst her acquaintance, and the Lord blest her with a peculiar talent for promoting peace and unity.

From her childhood her conscience was very tender. The night before she died she called her sins to remembrance, and that which pained her most was the plucking a few apples in her uncle's orchard without his leave. Though she was at that time but seven years of age, and in company with her uncle's children, yet, she was so conscious she had done wrong, that it gave her mind great pain, she slept but little that night, and was never known to pluck an apple afterwards. For several years before her death, she was never known to take any thing, no, not a cup of cold water, without first asking God to bless it. She was once prevailed on to go to a fair kept in the neighbourhood, but her soul was so grieved at hearing the name of God blasphemed, that she never went to another.

In the latter end of the year 1790, she was stirred up afresh to pant after full conformity to the will of God, by the sickness of a younger sister, who died in the full triumph of faith the 10th of Febuary, 1791. About this time her own affliction began, which in the end proved mortal. During a long course of illness she was never heard to murmur; she enjoyed uninterrupted communion with God; and appeared to all who visited her to be wholly resigned to the will of her heavenly Father. Towards the end of the year her pain increased much, and her dissolution visibly approached. Then the enemy of souls strove by his infernal suggestions to block up her way to the Father of lights, but all in vain; for these trials and conflicts through sanctification of the Spirit and belief of the truth, wrought together for her good; and drove her nearer to her best friend, who brightened her evidence, and caused her path to shine more and more unto the perfect day.

During the last half year of her life, she bore excruciating pain; but God (in whom she trusted) gave her faith and patience, and enabled her to cast her whole concern upon her glorified Saviour. She reviewed with pleasure the time when God brought her from a state of nature into a state of grace. She praised God for translating her from the kingdom of darkness into that of his dear Son! She blessed God for religious parents, and for sending his messengers into that part of the vineyard where she was born. She adhered to the means of grace, which she found to be attended with the power of God unto her salvation. She was diligent in business, fervent in spirit serving the Lord. She honoured her parents to such a degree that her father said, he could not remember she had ever grieved him in her whole life. She had an uncommon thirst for the salvation of others, and often lamented that she had not been instrumental in bringing more souls to Christ. She wrote a letter to a young man who had left the Society, which was attended with divine power.

As her bodily ſtrength decreaſed, her love to God, and ſouls increaſed. God opened her mouth to ſpeak freely to all thoſe who from time to time viſited her in her affliction. Thoſe who were living in ſin, ſhe exhorted to repent, proving to them that without a real change of heart and life, they could never ſee God in glory. To thoſe who were weary and heavy laden, ſhe pointed out the tender hearted Jeſus as the only reſt of the ſoul. To ſuch as had kept their garments unſpotted by the world, ſhe in a clear and wonderful manner, opened to them the beauty of holineſs. She ſpoke in a very awful and alarming manner to ſuch as had backſlidden from God, and if they appeared ſoftened, ſhe ſhewed the willingneſs of God to receive returning prodigals. To all thoſe different characters ſhe ſtrongly recommended private prayer; ſaying, that in private prayer ſhe always found deep communion with God; and generally warned them all to meet her at his right hand. To her brothers, ſiſters, and ſervants, ſhe gave ſuch advice as (I truſt) will never be forgotten; charging them in the name of the Lord, that they might be found in private prayer at the throne of grace three times a day at leaſt. She requeſted her father to remember her kind love to many of the preachers and people, whom ſhe never expected to ſee again in the body. This ſhe did with tears of joy, and appeared to have no more fear of death than if ſhe was going to ſleep.

She was kind to the poor, and according to her ability, miniſtered to their neceſſities. Mr. *John White*, who lived in the neighbourhood, ſays, "It has pleaſed God to favour me with a long acquaintance with her, and during her laſt illneſs to be witneſs of her almoſt unexampled patience, meekneſs, reſignation, and love; and I have reaſon to bleſs God, for being ſo highly privileged, as to ſee and hear a dying ſaint. Her words to me as well as to others, were always attended with divine power."

Notwithſtanding ſhe enjoyed a conſtant ſenſe of her acceptance with God, ſhe continued wreſtling in fervent prayer for-

deeper communion with the Father and his Son through the eternal Spirit. She ſaid to me, "my ſoul is even faint with the deep hungering and thirſting I feel after more of the divine nature." On Sunday the 18th of December her pain much increaſed, but as her ſufferings abounded, her conſolations in Chriſt did much more abound. Her enlarged heart panted after the proſperity of Sion, far beyond what tongue or pen can declare.

Thurſday the 22d. her thumbs fell powerleſs into the palms of her hands: ſhe then ſaid "Glory be to God, this is a good ſign!" Soon after, an aged man coming into the room, ſhe ſaid to him, "William, I am glad to ſee you, you have been long enough in purſuit of the things of this world, and what will they profit you after a little while without an intereſt in Chriſt Jeſus? Let me now beſeech you to begin in good earneſt to ſeek the Lord with all your heart; it is now with you the eleventh hour, therefore give up all your heart to God, and he will give you his ſweet forgiving love!" This bleſſed advice was attended with divine energy to his conſcience, the rock was ſmitten, and penitential waters flowed; he cried out in diſtreſs, Lord have mercy upon *me!*

For ſome time before her death, the Society met every Lord's-day in the morning at her father's houſe; at which ſeaſons her experience and advice proved a great bleſſing to thoſe that attended. She exhorted believers to preſs after perfect love, and through that grace to prepare to meet her at God's right hand. A little before her death, feeling a violent pain in her head, ſhe deſired the family to pray that God would keep her in the right uſe of her reaſon, which he did to her laſt minute. On Friday the 30th, in the morning, her parents ſtanding by the bed ſide, told her, that though ſhe had been moſt dutiful to them; yet for the joy they ſaw before her, and the crown of glory that awaited her, they were willing to part with her as they hoped to meet her in a better country. She liſtened to this with ſweet compoſure and a gracious ſmile,

and

and then cried out, "O how does this add to my happineſs, joy that is unſpeakable!"

When her father turned her in bed, ſhe ſaid, "What ſhould I do if I wanted you now? and added with rapturous joy, "What ſhould I do if I wanted Chriſt now? how ſhould I he able to grapple with death, a hard heart, and a guilty conſcience at once?" A little before ſhe departed, when her mother aſked if ſhe was grieved at parting with them? ſhe ſaid, "I would be ſorry were I going to another kingdom of this world; but as I am going to Chriſt my Lord, I am not grieved at parting." All this day ſhe felt exquiſite pain, ſpoke but little, but when aſked if ſhe was happy in God now? ſhe anſwered, "I am, bleſſed be his name!" A few minutes before her departure, ſhe repeated the following verſe:

"There I ſhall wear a ſtarry crown,
And triumph in Almighty grace;
While all the armies of the ſky,
Join in my glorious Leader's praiſe!"

Soon after, with a low but diſtinct voice, ſhe was often heard to ſay, "Come, come, come, bleſſed Jeſus!" And about one o'clock in the morning, Dec. 31ſt. 1791, ſhe ſweetly fell aſleep; in the twenty-ſecond year of her age.

S. M.

Of COUNSEL *and* COUNSELLORS.

IT is eaſier to give counſel, than to take it; wiſe men think they do not need it, and fools will not take it.

Thoſe perſons are not fit to adviſe others, that have not firſt taken good counſel themſelves.

The

The counſels of a wiſe man are the voice of an oracle, which foreſees things to come, and guides the deſigns of poſterity.

It is wiſdom for great perſons to adviſe with others what they ſhould do; but it is not neceſſary to declare to them what they will do. Let them take the advice of a wiſe man, but let the determination come from themſelves.

What wants a Sovereign? (ſays a flattering courtier) Truth, ſaid a ſerious King.

Heliogabulus required the advice of a counſellor, who gave him that advice which did not pleaſe him: "How dareſt thou be ſo plain?" ſaid *Heliogabulus*, "Becauſe I dare die," ſaid the counſellor; "I can but die if I am faithful, and I muſt die though I ſhould flatter."

Auguſtus lamented *Varus's* death, "Becauſe, ſaid he, I have none in my country to tell me truth."

Thoſe who adviſe Princes, ought to ſpeak as if they put them in mind of ſomewhat they had forgotten; not as teaching them what they know not.

It is great prudence in matters of debate, to ſpeak laſt, and be maſter of the ſtrength of others, before you diſcover your own.

Satorius was highly commended by *Plutarch*, becauſe he was ſlow in counſel, grave in his undertakings, and quick in his executions.

Sudden reſolutions are always dangerous; and no leſs peril enſueth of ſlow and doubtful delays.

Thoſe are preſumed to be the beſt counſels, which come from them that adviſe againſt their own intereſt.

In matters of counſel, the good and prudent part is to take things as they are; (ſince the paſt cannot be recalled) to propoſe remedies for the preſent evils, and proviſions againſt future events.

As nothing is more becoming a ſober counſellor than to adviſe his prince juſtly; ſo nothing tends more to the glory of the greateſt prince, than to take good counſel and purſue it.

The

The firſt part of wiſdom conſiſts in ability to give good counſel; the next is to take it.

Nothing doth ſuit ſo ill with the wiſdom of a prince, as to hearken (as ſome princes do) to counſels given by one of his own temper.

Hear counſel and receive inſtruction, that thou mayeſt be wiſe in thy latter end.

The counſel of the Lord that ſhall ſtand.

Thou ſhalt guide me by thy counſel, and afterward receive me to glory.

The EXCELLENCE *of a* PUBLIC SPIRIT.

[By *Daniel Williams*, Miniſter of the Goſpel.]

[*Continued from page* 365.]

TO be an eminently uſeful man, is no empty title without real worth. God approves of it, angels and good men highly eſteem it; yea, there is that in every man, which now ſecretly, and in time will publickly allow this man to be the beſt, the wiſeſt, and the greateſt.

Eminent uſefulneſs greatly differs from its *counterfeits*. This is not a buſineſs interfering in other men's matters; but a faithful diſcharge of our obligations to God and our fellow creatures.

Neither is it a Phariſaical *proſelyting* to a ſect, which doth narrow and weaken Chriſt's intereſt; (proving oft as fatal to the church, yea to men's ſelves, as their walking at large in the world would be) no, it is an intention to promote mere chriſtianity, and unaffected godlineſs, which reforms the world, edifies the church, and ſaves the ſouls of ſinners in proportion to its ſucceſs. It is what advanceth men above the rank of ordinary chriſtians, who are babes to theſe grown men, ſhrubs

to

to these cedars, very cyphers (if not blemishes and burthens) compared with these men of name, these common blessings, these witnesses to a divine life, and ornaments of religion, who bear up the pillars of the church, yea of the earth.

It is an extraordinary honour to be singled out by God eminently to serve our generation. What can be more glorious than to be singled out, as *David*, from among his brethren, to effect God's benign purposes to multitudes, when most men are useless, yea hurtful? their names are registered among the *worthies* of *Israel*, and *famous in Bethlehem*, Ruth iv. 11. *This is that Moses*, Acts vii. 37. Being public blessings, they with *Jabez*, *are more honourable than their brethren*, 1 Chron. iv. 9. No office reflects honour but with respect to that usefulness to which it obligeth, and for which it capacitates.

It argues a God-like and excellent spirit; *He is good, and doth good*, Psal. cxix. 68. He is κοινὸν ἀγαθόν, which was visibly instanced in our Lord Jesus; *He went about doing good*, Acts x. 38. to souls and bodies. In whom is this so exemplified as in the signally useful? whose activity, fixedness, labours, designs and beneficence correspond to Christ's, allowing for our contracted capacities. In such a man many graces and virtues are associated; he also must be greatly cleansed from those dregs, which debase, divert and deaden the less useful. He seems to breathe in another air, to be of another make, and governed by other inclinations and rules than most of mankind: hence he is too often branded as less prudent, because he walks by rules so much above what poor and narrow souls embrace; and postponeth those things beyond which a vulgar spirit cannot derive a motive.

Let us remark a few scripture instances, lest all appears a mere speculation; behold queen *Esther* taking her life in her hand to save her people; did not she then love her people above her life? Esth. iv. 16. *Moses* neglected God's offer to advance his family, and intercedeth for the nation's safety, as

if

if he had hated his own houſe, Numb. xiv. 12, 17. What dominion over covetouſneſs, ſelfiſhneſs and cowardice did *Nehemiah* manifeſt, whilſt by acting their contraries he repaired *Jeruſalem*, eſtabliſhed God's worſhip among the captives reſtored by his means: without oſtentation he might ſay, *Should ſuch a one as I flie?* Neh. vi. 11. *Mordecai's* mind was well ballaſted, that under ſuch advancement retained ſuch goodneſs, and meekneſs, as ſtill to *ſeek the weal of his people, and ſpeak peace to all his ſeed*, Eſth. x. 3. How could *Caleb* and *Joſhua* refuſe to frame their account to the humour of the multitude, but that they had a more excellent ſpirit than the other ſpies? Numb. xiv. 24. Oh the magnanimity, zeal for God, love to ſouls, contempt of the world, and unwearied vigour and largeneſs of heart which governed *Paul* to his extenſive uſefulneſs, which might be inſtanced alſo in the other apoſtles and martyrs; yea which illuſtriouſly ſhine in every eminently uſeful chriſtian. It is the excellency of their ſpirit which forms ſuch vaſt deſigns, and enables to the unwearied purſuits thereof. Divine influence inſpires them, and keeps their minds above what is mean and ſelfiſh, beyond what is narrow and ſordid, yea ſo widens and enflames them, that their ſpheres preſcribe the only limit to their attempts; how far would they relieve, reform and improve the church, the nation, yea the world, were it but in their power? Judge the ſpirit by the uſe others make of the ſame abilities; how uſeleſs, how hurtful?

The eminently uſeful have more manifeſt grounds for a comfortable death than others can expect. Death makes a great diſcovery of the true value of things; whatever renders this ſafe and eaſy, we ought highly to eſteem, as men aſſured it is our paſſage into eternity, and puts a period to our preparations for it. *In the grave there is no work nor device* to change our ſtate, or improve our meetneſs for an unſeen world, *Eccleſ.* ix. 10. Therefore whatever is the beſt evidence of our title to eternal life, and the greateſt meetneſs for it, that muſt afford ground of higheſt comfort, when ſelf-love, and the nearneſs of eternity gives death an awakening power.

The miſtakes of weakly deſigning men, neceſſitate me to acquaint you, it is Chriſt only who *procured* a ſafe and comfortable death, by meriting our pardon, and a right to eternal glory, with a happy reſurrection. It is by *faith* only, that a regenerate penitent relies on, and receives Chriſt as our atoning Saviour for pardon and life, according to his promiſes in the Goſpel; which promiſes, with the included benefits, are purchaſed only by Chriſt's obedience and death, and applied as an effect thereof, whenever they are applied. The qualifications which the goſpel requires in him whom the promiſes inveſt in its benefits, are no cauſes of thoſe benefits, nor any part of the righteouſneſs which procured them: But Chriſt uſing his goſpel as an inſtrument in the governing and ſaving of ſinners, and pleading with them his purchaſed benefits for motives to their obedience to the goſpel, as a rule of judgment.

It is not ſufficient to our comfortable death, that we believe that Chriſt obeyed and died to procure pardon, and a right to ſalvation for penitent believers; but it muſt appear to us, that we are partakers of that pardon and right to life, which muſt be the evidence of our regeneration, repentance and faith; not one without the other; nor either (when we come to die) without their genuine neceſſary effects, and each perſevered in. Vain hopes, if we totally want whatever the goſpel promiſes make indiſpenſably needful to our obtaining eternal glory; and the contrary whereto the goſpel threateneth with an excluſion from heaven, John iii. 3, 36. Luke xiii. 3. Heb. xii. 24. cap. x. 38. He is fool hardy, that dare die, not knowing but that his faith was the faith of an unregenerate impenitent heart; yea, or ſatisfies himſelf with having thought he once had ſuch a true faith; but is not ſure that he perſevered therein; that regards not any conformity to Chriſt. Univerſal obedience, ſincere holineſs, fidelity to God, and improvements of his talents, the goſpel ſo inſiſts on, as being fitter to give evidence, than things more obſcure or remote can be. Mat. x. 33. and xxv. 30. 2 Cor. xiii. 5. Epheſ. v. 6.

The eminently useful have more manifest grounds for a comfortable death than others can expect. This faithful usefulness is a most plain and infallible evidence of our title to eternal life, and it also argues a very great meetness for heaven; whence it will follow, that the eminently faithful useful man hath more manifest grounds for a comfortable death than others can expect, and consequently, his character is excellent.

Faithful eminent usefulness, is not only an evidence considered abstractedly, but it gives evidence to the sincerity of all, or most other graces; yea, and receives it from them, for by the in-being and activity of such graces it subsisted, and in it each of them expressed their vital power and sincerity, and that not darkly, but clearly, not doubtfully, but to full conviction. So that the eminently useful man, hath the concurrent testimony of every grace, in a light to which each contributes. And it answers any just challenge that can be made to his having those several graces, and that in reality; so that if faith, repentance, love to God, a new birth, or perseverance, have life promised to them, and the sincerity thereof being evident to a man, must yield strong consolation: then the eminently useful man hath very abundant reasons of comfort, as to his interest in eternal life.

Can he doubt the truth of his several graces? Not of his *faith*, because he hath been thus signally excited by his *assent*, to what Christ, as *Prophet*, hath revealed: and encouraged, by *trusting* in his *Saviour's* merits, strength, and testament: and governed by the commands of Christ his *received Lord*, and that in so faithful an execution of his own covenant, *consent* and vows. Yea, his union to Christ, is attested as well as his faith by which he is united, for his truly devoted fruitful life could proceed from, and subsist by nothing lower, than those vital influences and supplies which came from Christ his head and root, Gal. ii. 20. Phil. i. 19, 20, 21.

His *repentance* also is unsuspected, when he beholds his lusts so *subdued* as not to hinder his living to God entirely as his

his heart so *altered* in its purposes, resolves and relishes, that he could not live to carnal self, but a common good, wherein he delighted and spent himself. He knows his former evil course is duly *bewailed* when so directly changed, and that sin was truly *hateful*, seeing he hath not only endeavoured the utter mortification of it in himself, but greatly laboured to rescue all others from the dominion and effects thereof.

He is sure of his *new birth*, when he reflects that nothing less could make his aims, his temper, and course, to be so far conformed to Christ's, as his devotedness to God's glory, and to the benefit of saints and sinners doth attest, 1 John iv. 17. Yea, more a lower principle than what was formed in regeneration, would never have lasted thus long, and carried him thus far, John iv. 14.

This eminently useful man's stated course and contrivances, repel a jealousy, that his love to God or man, or apparent zeal, was a *painted* fire; his faith, hope, or other graces, a *dead* image, because all these have vitally concurred, to direct, fix, and strengthen his labours, to lay out his talents, and spend his life for Christ, Joh. xiv. 21. 1 Joh. iii. 16, 17. Rom. xii. 11, 12, 13. And there is as little ground to question his *perseverance*, when he knows he was not taken off from public usefulness, by his sloth, fear, weariness, selfishness, or change of purpose or designs; yea, that now he feels his soul solicitous for, and prepared unto a public good, were he but capable to contribute to it.

Besides this testimoy, God doth usually cast a light upon the graces of such when they come to die, and often gives them some foretasts of approaching glory. Yea, besides this, the useful man is encouraged by the great things that passed between God and his soul, in inclining him to, and carrying him through those attempts and employments wherein he hath served the will of God in his generation. Many answers of prayer, eminent deliverances from evil, supports when fainting, revivings and enlargements when tempted to remissness, frequent

frequent views of Chriſt and heaven for renewal of ſtrength, (and the like) which he hath oft experienced, have ſo familiarized God and Chriſt to him, and ſo fixed his truſt in his goodneſs, truth and word, that he can quietly commit his ſpirit to him. And having *now fought a good fight, finiſhed his courſe, and kept the faith*, he beholds *that crown* of *righteouſneſs* hanging over his head, which he knows *his God will give him*, 1 Tim. iv. 8. and he hath *an abundant entrance into God's kingdom*, 2 Pet. i. 11.

This eminent uſefulneſs argues a meetneſs for heaven. He can eaſily quit all worldly enjoyments, who valued life itſelf but as a means for ſervice, and conſecrated all he had as ſubſervient to it. This man is not called off before his work is done, for *his courſe is finiſhed*, and the end of his being on earth is fully anſwered, Acts xiii. 25. Heaven muſt be a real *reſt* to him after ſo much labour, and very *ſuitable* in the nature of it, to one of ſo agreeable a diſpoſition. What welcome company are *perfected* happy ſouls to him, who made the ſaving and healing of miſerable ſinners to engage his thoughts, and command his ſtrength whilſt he lived on earth! His ſoul that was ſo enlarged by grace for public uſe, will be very *receptive* of thoſe fuller ſtreams of heavenly joys.

How will he be *ſatisfied* with more of *God's likeneſs* there, when it will be but the perfection of what he judged ſo lovely as to ſtrive ſo much to propagate it here! Pſam xvii. 14, 15. This public ſpirit will be raviſhed in contemplating and adoring a bleſſed God, when he beholds how *univerſal a good* he is; yea, and ever hath been, by the records of his beneficence there publiſhed and explained! Whatever employment heaven allots (for it is no place of idleneſs) he is greatly prepared for it; who did heartily perform ſo much under the great diſadvantages of this preſent ſtate, which aroſe both from his works and himſelf, yea, and ſuch as he had to deal with. So that this man is gathered when ripe; he is even here a *veſſel of glory, being ſo meet for his maſters uſe*, 2 Tim. ii. 21.

Now,

Now, how comfortable will death be to a man thus well *assured* of eternal happiness, and *prepared* for that wherein it will consist! It cannot endanger nor hurt him; he must rather desire than abhor or fear it, when only a sense of present serviceableness (where it is more needful) hath reconciled useful saints to a longer life, Phil. i. 23, 24.

To such useful ones as *Paul* it belonged to triumph over death, rather than be afraid, and welcome its approaches, to enjoy that which had made him so laborious, 1 Cor. xv. 57, 58.

Thus I have represented the grounds on which a very useful man might die comfortably. But, can there be the like for an unuseful person? I am sure, where a life unprofitably spent (through sloth, negligence, self-seeking, and unfaithfulness to God,) stares a man in the face, it lessens his hopes, it justifies his fears, and he vainly expects advantage by death, or safety in dying.

Yea, a man who hath been useful in lesser degrees, through remissness and narrowness of heart, must feel greater jealousy of his condition than the eminently useful; yea, he must make bitter reflections upon his past life, wherein he finds so many neglects, so little work done in so long a time, and with so great a stock; and being self-conscious of the much greater things he might have performed for a common good; sure he cannot, without grief, behold his season over, whilst the blood of souls, the groans of a dying church, or a sinking nation, testify against his departing soul, that omitted relieving them to his power. What work for shame, and sorrow, yea, and fears too, will this make compared with a vigorously useful life!

The future rewards of an eminently useful man will be greater than others: his crown will weigh in proportion to his service: they *that turn many to righteousness shall shine as the stars in the firmament, for ever and ever*, Dan. xii. 3. He that gained the ten talents, was made *a ruler over ten cities*;

cities; he that gained two, was made ruler only over five, Luke xix. 17.

Theſe wider veſſels ſhall be filled as well as the leſſer; but, being larger, they contain the more. O, then happy he who was moſt abundant in labours; no degree whereof *ſhall be in vain*, 1 Cor. xv. 58. Gal. vi. 9, 10. Their works ſhall follow them as a retinue, adding to their grandeur; and rivers ſhall be more acknowledged by our bleſſed God, when he will come to reward the very drops.

Theſe men's place in the body will be more noble, their thrones higher, perhaps their ſervices more eminent in a heavenly eſtate, as much in proportion as they had been on earth. And though all faithful ones *ſhall be as angels*, Luke xx. 3. Yet among theſe there are degrees, wherein there will be a correſpondence as to thoſe.

Every generous deſign, tear, labour, hardſhip, expence, loſs, and hazard, will be found in a proportionable glory: *He that ſoweth bountifully, ſhall reap bountifully*, 2 Cor. ix. 6.

Whence it is eaſily inferred, how excellent a character of a believer it is, that he was an eminently uſeful perſon in his age. It is a title will ſound in the heavens, and be honourably acknowledged by Chriſt upon his throne, who will ſay, *Well done, thou good and faithful ſervant, enter thou into the joy of thy Lord*, Matt. xxv. 21. Which yet is no reflection on his own merits; for in the virtue thereof the moſt uſeful ſaints inherit thoſe further additions, according to his promiſe, as well as the leſs uſeful poſſeſs the leſſer degrees. True, *it is all his own*, and he *may do what he will with his own*; but, if he is pleaſed to foretel us how he will diſpenſe this *his own* to men, thereupon his veracity commands our aſſured expectations; and if he alſo uſe thoſe *higher* meaſures of glory, as motives to *greater* labours, we, in being *very* laborious, cannot be diſappointed of thoſe higher meaſures any more than of the leaſt; yea, we fruſtrate his end in publiſhing ſuch promiſes; if we are not excited to more abundant labours by the benefits promiſed, and upon ſuch labours expect thoſe benefits. [*To be continued.*] INTEL-

INTELLECTUAL FLOWERS, *or* SELECT SENTENCES *and* OBSERVATIONS *collected out of several* AUTHORS *of the first eight* CENTURIES.

The second CENTURY.

I AM greater, and born to greater, than to be a slave to my body.

He is a good logician that offers up to God a reasonable service: A good arithmetician, who has learned to number his days: A good orator, who has persuaded himself to be a good christian.

When we come to the creatures for satisfaction to our souls, may they not say to us as *Jacob* did to *Rachel*, *Are we instead of God?*

The house built upon the rock was assaulted every way, yet it stood. On the top with the rain, at the sides with the wind, at the bottom with the floods, Matt. vii. The right emblem of a sincere christian, who beareth up against all kinds of temptations.

A great commander in his violent thirst sold himself and his army into his enemies hands for a little water; and then said, *O quantum, ob quantillum!* How much have I parted with for a little? May not those that sell their souls for a little sensual pleasure, much more say thus?

The apostle says, "*An Idol is nothing*, 1 Cor. viii. 4. And yet the *Ephesians* cried, *Great is Diana of the Ephesians*, Acts xix. 34. *Magnum nihil, A great nothing:* So we may say of many other things that are great in men's opinions, and nothing in themselves.

He that is a slave to the world, is under *Canaan's* curse, *A servant of servants.*

Let us lay our pipes to a running spring, and not to a broken cistern, if we would be supplied.

Plato

Plato being asked by one of his scholars, how long his precepts were to be obeyed, answered, Until there come a holy One by whom the fountains of truth shall be opened, and whom all may safely follow. A seeming prophecy of Christ.

A seaman, who being shipwrecked lost all his money and goods, put his Bible about his neck, and swam with it to shore.

One *Hermolaus*, being very inquisitive to know what *Aristotle* meant by the word ἐντελέχεια, in his definition of the soul; another well replied, "O unhappy man, who seemest more solicitous for the definition of thy soul, than the salvation of it!"

I found these two verses, in a christian poet, worthy to be remembered:

Alme Deus! Mundus sine Causâ te odit, amabas
Tu sine Causâ illum. Quam bonus ultor eras!

The world hated God without a cause, and he loved the world without cause; what a good revenge is this!

When some of *Epictetus's* hearers said to him, We do not yet understand by all you have said of God, what God is; he answered, Was I able fully to describe him to you, either I should be God myself, or God must cease to be what he is.

The name whereby God styles himself to *Moses*, *I am that I am*, denotes four things in God; Eternity, Immutability, Independency, and Ineffability.

Over the gate of *Apollo's* Temple was written, Ἐι, *Thou art:* As if nothing had being but God.

Man cannot attribute his being to himself, much less what he hath in his being.

God doth slay the desires of the soul in this life, but will satisfy them in heaven.

The *Grecians* had respect to their *Philosophers* above their *Orators*, because the one taught them how to speak well, but the other how to live well.

It was a saying of *Maximilian* the Emperor, Whoever assumed to himself power over the conscience, did set himself down in God's throne.

Is any thing greater madness, than for a man to procure houses and lands for his heir, and hell to himself? To take care that his posterity may live splendidly, and then himself die miserably.

Adrian the Emperor appointed this to be his epitaph: Here lies *Adrianus Sextus*, who never thought any thing so unhappy to him in his life, as his reigning.

Christ hath not taken away death, but *the hurt* of death.

While a man is wise in himself, and rests in his own opinion, he is far from the true savour of the doctrine of Christ.

The love of earthly things, is the bird-lime of the wings of the soul.

As the rivers running into the ocean touch upon this and that shore, and pass away; so must we but lightly touch upon these earthly things in our passage towards heaven.

Obedience is faith incarnate. I had rather obey than work miracles.

Four things are requisite to the christian soldier. 1st. *Hoc agere*, to attend to his warfare. *No man that warreth, entangleth himself with the things of this present life*, 2 Tim. ii. 4. 2dly. Not to dispute, but obey God's commands. *I say to one, go, and he goes*, as said the centurion. 3dly. To keep order, which is to keep within the sphere of our own duty. 4thly. To exercise our arms, or spiritual armour.

Idleness is the grave of a living man.

There was a custom in the primitive times, that the persons who were baptized, did first turn their face to the West, and say, ἀποτάσσομαι σοὶ, σατανᾶ, I renounce thee, O Satan; and then turned it to the East, and said, συντάσσομαι σοὶ, χριστε, O Christ, I am joined unto thee.

Naturalists write of the crocodile, that it grows to it's dying day; so ought christians in grace. When we begin to stand still, we go downwards.

Other ſins keep company with their fellow ſins, but pride gets place among the virtues and graces.

One *Alipius*, who was very averſe to the theatres and games, by the importunity of friends at laſt yielded to go: but, ſays he, *Adero abſens*, I will be abſent while preſent, for I will ſhut my eyes and ſtop my ears. But at a great ſhout of the people, he opened his eyes and ears, and began to be pleaſed. A good caution againſt yielding to temptations, and to abſtain from all appearance of evil.

It is ſaid of *Pompey*, that he deſired the governor of a certain city, only to receive into it a few ſick ſoldiers, who in the night opened the gate of the city, and let in his whole army. So leſſer ſins may make way for greater.

Man is the perfection of the creation. Underſtanding is the perfection of man, knowledge is the perfection of the underſtanding, religion is the perfection of knowledge, and chriſtianity is the perfection of religion.

When Chriſt came into the world in the nature of man, the devil more than before poſſeſſed the bodies of men, that he might diſparage the great myſtery of the incarnation, and breed ſuſpicion that what great works Chriſt did, he did them by the power of the devil: as we know the *Phariſees* ſuggeſted ſo to the people.

Quintus Curtius ſays of *Alexander the Great*, that in a battle with *Darius*, while the iſſue of it was doubtful, he carried himſelf as if he was ſure of victory. So may a chriſtian in the ſpiritual warfare.

We read of the inhabitants of *Oeno*, a dry iſland near *Athens*, that they beſtowed much labour to draw a river into it, and thereby opened a way for the ſea to break in and drown it. A good caution againſt too bold adventures in lawful things.

There is on record a wicked ſpeech of one *Neveſſan* a lawyer, *He that will not venture his body ſhall never be valiant, and he that will not venture his ſoul ſhall never be rich.*

When we see a wicked man, we may say, "Either we are, or have been, or may be, as bad as this man."

A selfish man is *totus in se*, wholly absorbed in himself.

[*To be continued.*]

An EXTRACT *from an* ACCOUNT *of the* PELEW ISLANDS, *in the* PACIFIC OCEAN.

By CAPTAIN HENRY WILSON.

[*Continued from page* 365.]

AFTER they had been about five or six days at *Canton*, Mr. *Benger*, and the men who remained with him at *Macao*, accompanied by Mr. *M'Intyre*, came up in one of the country boats to *Canton*. The window where *Lee Boo* was then at breakfast looked towards the water; the moment he got a distant view of them, without saying a word to the Captain, or other person, he sprang from his seat, and was at the edge of the river before the boat reached the shore. He received them with such joy and eagerness, and shook their hands with such expressions of affection, as won their warmest regard; he seemed impatient till he could get them into the house, fearing that by staying behind they had not fared so well as himself.

When our people went on board the *Walpole*, Mr. *M'Intyre* had kindly undertaken to manage the business of disposing of the *Oroolong*; she was accordingly put up to auction, and sold for seven hundred *Spanish* dollars. It having been judged that the two time-pieces which they had in her would fetch more money at *Canton*, they were brought up there for sale, as were also the surgeon's instruments, the latter being intended as a present to Mr. *Sharp*; but the carpenter's mate objecting to relinquish his share in them, in consequence of his tools having been disposed of, Mr. *Sharp* declined the offer; they were therefore put up to sale at *Canton*, with the time-pieces, and bought by Captain *Wilson*, who presented them to Mr. *Sharp*, as an acknowledgment for his attention to, and care of, the ship's company, of whom not a single man had died, or been unable

unable to do duty for any length of time, ſince their leaving *England*.

Whilſt at *Canton*, ſeveral gentlemen, who had been at *Madagaſcar*, and other places, where the throwing of the ſpear is practiſed, and who themſelves were in ſome degree ſkilled in the art, having expreſſed a wiſh to ſee *Lee Boo* perform this exerciſe; they aſſembled at the hall of the factory for that purpoſe. *Lee Boo* did not at firſt point his ſpear to any particular object, but only ſhook and poiſed it, as is uſually done before the weapon is thrown from the hand; this they were alſo able to do: but propoſing to aim at ſome particular point, they fixed this point to be a gauze cage which hung up in the hall, and which had a bird painted in the middle. *Lee Boo* took up his ſpear with great apparent indifference, and, levelling at the little bird, ſtruck it through the head, aſtoniſhing all his competitors, who, at the great diſtance from whence they flung, with much difficulty even hit the cage.

He was greatly pleaſed with the ſtone buildings and ſpacious rooms in the houſes at *Canton*; but the flat ceilings ſtill continued to excite his wonder; he often compared them with the ſloping thatched houſes at *Pelew*, and ſaid, by the time he went back he ſhould have learnt how it was done, and would then tell the people *there* in what manner they ought to build. The benefiting his country by whatever he ſaw, ſeemed to be the point to which all his obſervations were directed.

Being at the houſe of Mr. *Freeman*, one of the *ſupra-cargoes*, amongſt the things brought in for tea was a ſugar-diſh of blue-glaſs, which much ſtruck *Lee Boo's* fancy. The joy with which he viewed it, induced that gentleman, after tea, to carry him into another room, where there were two barrels of the ſame kind of blue glaſs (which held about two quarts each) placed on brackets: his eye was again caught by the ſame alluring colour, he looked at them eagerly, then went away, and returned to them with new delight: the gentleman obſerving the pleaſure they gave him, told him he would make him a preſent of them, and that he ſhould carry them to *Pelew*.

This

This threw him into such a transport of joy he could hardly contain himself; he declared them to be a great treasure, and that when he returned, his father, *Abba Thulle*, should have them: he wished his relations at *Pelew* could but see them, as he was sure they would be lost in astonishment.

As there were some of the Company's ships that were soon to sail for *England*, Captain *Wilson* declined two advantageous offers of the command of country ships, thinking it his duty to embrace the earliest opportunity of acquainting, in person, the *India* Company with the fate of the *Antelope*, and the particular circumstances attending it.

It still remained for him to lay before the companions of his adverse fortune, a statement of the different sales, and give to every man an equal share of what they had produced; which being settled, Captain *Wilson* acquainted his officers and men, that they were now at liberty to provide for themselves as opportunity should offer, at the same time recommending to them all, but particularly his officers, to return to *England*, where, he had no doubt, but the Honourable Company would recompense, in some measure, every individual for the hardships they had sustained; declaring that he felt himself in the highest degree obliged to them for the good order, the unanimity, and the excellent conduct they had so cheerfully persevered in, during the trying scenes they had experienced together, and which had afforded them an opportunity of testifying their zeal for the general service; which it should be his business to represent in such terms as their whole behaviour truly merited.

Mr. *Sharp* came home in the *Lacelles*. The other officers and people engaged in different ships, as vacancies offered; but the greater part of the men embarked in the *York*, Captain *Blanchard*; nor did any of them separate without some emotions of concern in quitting those companions with whom they had shared so many difficulties. Captain *Wilson* returned in the *Morse*, Captain *Joseph Elliott*.

[*To be continued.*]

An

An ACCOUNT *of an extraordinary* DUEL, *taken from a Manuſcript found in the library of Mr. Goodwin, author of the Life of Henry ———, in the latter end of whoſe reign the affair is ſuppoſed to have happened.*

THE Duke of B—— having received an affront from Lord B——, at a ball given by the Imperial Miniſter, ſent him a challenge to meet him in Hyde-Park, preciſely at half after five the next morning.

Lord B— returned an anſwer, and accepted the challenge. He then viſited ſeveral of his friends, and was obſerved to be very jocoſe. He deſired the meſſenger who carried his letter, to bring his Grace's anſwer to Lieutenant-General D'Lee's, the gentleman whom he had pitched upon for his ſecond, and with whom he lay that night, at his houſe in St. James's-ſtreet; which was done. About four in the morning his Lordſhip waked, and got ſoftly up, without (as he thought) being obſerved by his bedfellow: and dreſſing himſelf, buckled on his ſword, and fixed two agate flints in his piſtols, then charged them; but recollecting that his Grace's ſeconds would probably deſire to ſee them loaded, drew them again.

By this time the Lieutenant was awake, and obſerving his Lordſhip to take a book out of his pocket, thought it improper to let him know he was obſerved. His Lordſhip kneeled down by a ſmall jaſper table in the Lieutenant's bed-room, and ſeemed to pray with great devotion for a quarter of an hour, often repeating, juſt loud enough to be heard, the errors of his youthful days, and fervently ſupplicated the Almighty not to impute them; after which he aroſe, and bade the Lieutenant awake, for he would not willingly have his Grace, he ſaid, wait a moment, as the morning was a little rainy, and cold withal. By the time they were accoutred, it wanted juſt half an hour of the appointed time: Lieutenant D'Lee deſired to

view

view his Lordſhip's ſword, and examined the point and handle very curiouſly, then returned it, adding, that he heartily wiſhed it was going to be employed in a cauſe more ſerviceable to his country. His Lordſhip anſwered, but it could be of little conſequence in that reſpect, let the event be what it would.

Juſt as his Lordſhip was opening the door for their departure, the Lieutenant-General deſired to know if there was any thing his Lordſhip thought proper to communicate; to which he replied, it was very fortunate that he had mentioned that, and delivered a letter, directed for the Right Honourable the Counteſs of E——, deſiring that he would give it to her alone, and not upon any conſideration truſt it to another hand; as for his family affairs, he ſaid they were already ſettled according to his will. On this they immediately left the apartment, and arrived ſomewhat before the appointed time, and took ſeveral turns from the lodge to the tree. His Lordſhip ſeveral times expreſſed wonder at his Grace's delay, though it was not two minutes by Lieutenant De'Lee's watch above the limited hour, when he arrived, attended with one ſecond only.

He bade his Lordſhip a good morning, and hoped they had not waited for them long; then pulled out his watch, ſaid he had hit it to a point; adding, at the ſame time, that he had rather die than break his promiſe upon ſuch an occaſion. His Lordſhip returned the expreſſion with this addition, that though they had waited a little, there was ſufficient time left to diſpatch the buſineſs they were upon. To which his Grace replied, the ſooner it is diſpatched, the more leiſure there will be behind. In the interim the ſeconds were prepairing their ſwords, and each one loaded his adverſary's piſtols; then agreed to the following terms: viz. 1ſt. That the diſtance of firing ſhould not be leſs, at either time, than ſeven yards and a half. 2dly. That if either ſhould be dangerouſly wounded the firſt diſcharge, the duel ſhould ceaſe, and the wounded perſon would own his life in the hands of his antagoniſt. 3dly. That between the firing and drawing their ſwords, there ſhould be no

limited

limited time, but each ſhould endeavour to make the firſt thruſt. 4thly. That if either ſhould yield, as in the ſecond article, during the engagement with the ſword, whether by a wound, falſe ſtep, or any other means, then the engagement ſhould ceaſe. To which four articles they both conſented. His Grace ſtripped off his coat, which was ſcarlet trimmed with broad gold lace, when Lord B——'s ſecond ſtepped in to unbutton his waiſtcoat; on which, with ſome indignation, his Grace replied, do you take me to be a perſon of ſo little honour, as to defend myſelf by ſuch baſe means as hiding a ſhield under my doublet. Lieutenant-General D'Lee deſired his excuſe, adding, he was bound in honour to ſee juſtice to the cauſe he had eſpouſed.

The ſame ceremony paſſed upon his Lordſhip, who had already pulled off his coat, which was crimſon with broad ſilver lace; and both the combatants being now ready, Lord B— added, "Now, if it pleaſe your Gace, come on," when they inſtantly both ſtepped into the circle. His Grace fired and miſſed, but Lord B——, perhaps from more experience, knew that battles were ſeldom won by haſty meaſures, deliberately levelled his, and wounded his antagoniſt near the throat. They both diſcharged again, when his Lordſhip received a ſlight wound in his turn, on which they inſtantly drew their ſwords, and impetuouſly charged each other, rather each of them meditating the death of his adverſary, than his own ſafety. In the firſt or ſecond thruſt Lord B—— entangled the toe of his pump in a tuft of graſs and evading a puſh from his antagoniſt, fell on his right ſide, but ſupporting himſelf with the ſword hand, by inconceivable dexterity, ſprung backwards, and evaded the puſh apparently aimed at his heart.

A little pauſe intervening here, his Grace's ſecond propoſed to his Lordſhip a reconciliation, but the ardent thirſt after each other's blood ſo overpowered the ſtrongeſt arguments of reaſon, that they inſiſted to execute each other's will, whatever might be the conſequence. Nay, the anger of his Grace was raiſed to ſuch a pitch of revenge, that he

he in that critical moment ſwore, if for the future, either of the ſeconds interpoſed, he would make his way through his body. Thus, after finding all remonſtrances of ſaving them without effect, the ſeconds retired to their limited diſtance, and perhaps one of the moſt extraordinary duels enſued, that the records of hiſtory can produce, fairly diſputed hand to hand. The parrying after this interval brought on a cloſe lock, which Monſ. des Barreux ſays, nothing but the key of the body can open; in this poſition they ſtood for, I dare ſay, a minute, ſtriving to diſengage each other by ſucceſſive wrenches; in one of which his Grace's ſword point got entangled in the guard of his Lordſhip's, which, in fact, his Lordſhip overlooked; ſo that this diſadvantage was recovered by his Grace, before the conſequence, which it might have brought on, was executed. At laſt, in a very ſtrong wrench on both ſides, their ſwords ſprung from their hands; I dare ſay, his Lordſhip's flew ſix or ſeven yards upright.

This accident, however, did not retard the affair a moment, but both ſeizing their thiſtles at the ſame time, the duel was renewed with as much malevolence as ever. By this time his Lordſhip had received a thruſt through the inner part of his ſword arm, paſſing right forward to the exterior part of the elbow; his, at the ſame time, paſſing a little over that of his antagoniſt, but alertly drawing back, I think partly before his Grace had recovered his puſh, run him through the body a little above the right pap. His Lordſhip's ſword being thus engaged, nothing was left for his defence but a naked left arm, and his Grace being in this dangerous ſituation yet had fair play at almoſt any part of his Lordſhip's body; yet he bravely put by ſeveral thruſts exactly levelled at his throat, till at laſt, having two fingers cut off by defending the puſhes, and the reſt mangled to a terrible degree, his Grace lodged his ſword one rib below his heart, and in this affecting condition they both ſtood, without either being able to make another puſh, and each of them, by this time, was, in a manner, covered with blood and gore; when both the ſeconds ſtepped in, and begged they would

would conſider their ſituation, and the good of their future ſtate; yet neither would conſent to part, until, by the greater loſs of blood which his Lordſhip ſuſtained, in being firſt wounded, he fell down ſenſeleſs, but in ſuch a poſition, that he drew his ſword out of his Grace's body; but recovering himſelf a little before he was quite down, faultered forward, and falling with his thigh acroſs his ſword, ſnapped it in the middle.

His his Grace obſerving that he was no longer capable of defence, or ſenſible of danger, immediataly broke his own, and fell on his body with the deepeſt ſigns of concern, and both expired before any aſſiſtance could be got, though Dr. *Fountain* had orders from his Grace not to be out of the way, in caſe he ſhould be called upon that morning. Thus fell theſe two gallant men, whoſe perſonal bravery hiſtory can ſcarcely equal, and whoſe honour nothing but ſuch a cauſe could ſtain.

This anecdote was ſigned R. *Deerhurſt*, who, it is preſumed, was his Grace's ſecond.

A few Words to the People called Methodiſts.

[By John Bauſell.]

FRIENDS, how is it with you? Are your hearts true to the Lord? Then are you his friends indeed. Are you given up in your minds to ſerve and obey him, as he maketh known his holy will unto you? If you are, then he will carry on his work which he has begun amongſt you. For a day of viſitation has been extended unto you in a particular manner. Are ye, my brethren, willing to become fools for his ſake, who has ſaid, "They that will be my diſciples, let them take up their daily croſs?" Are ye willing to follow him through ſuffering? I believe ſome of you are. Go ye forward in his name, be valiant for his cauſe, and reſt not ſatisfied with a diſcovery of your undone ſtate and condition; but preſs for-

ward, until ye witneſs the ſeed of the kingdom to work in your hearts, and to leaven you into its own nature.

Truſt not in man, but let your dependance be upon the Lord alone. Look unto him and be ſaved. Wait upon him in his own appointed way, and ye ſhall witneſs his life-giving preſence to be amongſt you, and his banner over you will be love. Ye who teach, be aſſured that you are taught of God yourſelves, before you preſume to ſpeak in his name; elſe you may get into a form like unto others, and be as deſtitute of the power; then better had it been if you had never known the way of the Lord. Be ye not aſhamed of the croſs of Chriſt, neither be ye conformable to the way of this world; if you fall into this ſtate, you will make no progreſs in religion, but will be as dwarfs, and ſome of you will return to your old way of living again.

Brethren, I know but little of you*, but have ſometimes found love in my heart toward you. It is in that love that I now write theſe things, I muſt now leave you to the Lord.

GENEROUS FORGIVENESS.

WHEN the quarrel firſt broke out between the Engliſh and America, Montgomery, an enterprizing man, who had been an officer in the Engliſh army, flew to the new formed Congreſs. "Gentlemen, ſaid he, if you will give me ſix thouſand men, and proper proviſions for the buſineſs, I'll ſet off in the winter time for *Quebec*; I'll ſcale the walls, take General *Carleton* by ſurprize, make his ſoldiers priſoners, take all *Canada*, and then we ſhall make better terms with the Britiſh Parliament."

The Congreſs agreed to his propoſals. He croſſed the lakes, and made as much haſte as the difficulty of the way would

* This was written ſeveral years ago; ſince that time the Author has been more acquainted with the people called Methodiſts.

allow.

allow. Sir *Guy Carleton* was a man of ten thouſand eyes. He was not to be taken unawares. He was a cool, active, worthy governor. He had his ſpies who went far and near into the country. He took care to diſcipline his troops, and place them in proper poſitions in different parts of the city of *Quebec*. *Mongtomery* came up, and was allowed to ſcale the outward wall. When he was mounting the ſecond wall, he was ſhot dead: Some of his ſoldiers were killed, ſome ran away, and ſome were taken priſoners.

The ſecond man in command was a rich Frenchman, who had joined them from *Montreal*. The officers and men were all put in priſon. After they had lain there ſome time, General *Carleton* ordered the Frenchman to make his appearance upon the parade of the Caſtle. He was brought there under a file of ſoldiers. General *Carleton* was walking at the top of the parade. As ſoon as the man was brought in, he waved his hat to the ſoldiers to retire and ſhut the gates. An interview muſt now take place: let the reader imagine what the Frenchman felt. He expected to be hanged like a dog, or ſent over to England to be tried by the Engliſh judges, Up to the General he muſt come, for he could not expect that the General would run towards him. He ſummoned his courage, and walked with a ſlow dignified ſtep up the parade towards the General. As ſoon as he came up to him he expected nothing but frowns and the moſt ſtinging reproaches, as he was one of the King's ſubjects in the Governor's juriſdiction.

The General ſtopped and looked at him with a mixture of dignity and condeſcenſion, and ſaid, "Sir, when did you hear from your family?" General, replied the other, I have not heard from them for three months. (The General knew that very well, for he had intercepted all his letters.) "Sir, ſaid he, which way do you chooſe to go home, by land or by water? If you chooſe to go by water you ſhall have my barge: If you chooſe to go by land, you ſhall ride in my coach." The man was ſtruck with amazement, fell down at his feet, and

claſping

clasping the Governor's knees, burst into a violent exclamation. "O General, you are too good! you are too good!" The General raised him from the ground, sent him home with honour and joy to his family, with such gratitude in his heart as never forsook him. He gave the General all the information in his power, and continued a faithful subject as long as he lived.

Had this method been pursued by all the British Generals concerned in the American war, we should have had a very different issue of that bloody and miserable quarrel.

After this Gentleman was gone home to *Montreal*, General *Carleton* sent for the American soldiers out of prison, in small companies, and addressed them with such sweetness and good humour as must melt every heart. "My lads, said he, why did you come to disturb an honest man in his government that never did you any harm in his life? I never invaded your property, nor sent a single soldier to distress you. Come, my boys, you are in a very distressful situation, and not able to go home with any comfort; I must provide you with shoes and stockings, and coats, and good warm waistcoats. I must give you some good victuals to carry you home. Take care, my lads, that you don't come here again, lest I should not treat you so kindly."

The men were all astonishment; and when they came home, they would never lift up a hand against the British forces any more.

This was the only way to conquer North America!

The JUSTICE *of a* SULTAN.

THE Sultan *Masoud*, son of *Mamoud Sabuktaghain*, being one day hunting with a part of his army, as was usual with the Sovereigns of Asia, met a peasant, who appeared overwhelmed with grief. The Prince, with the utmost

affability,

affability, enquired the cauſe of his uneaſineſs. "Sire, ſaid the poor man, I have employed myſelf for a long time paſt with the greateſt diligence to raiſe a melon, that I expected to ſell at a very high price, which was all the proſpect I had of ſupporting my family; but one of your train has forcibly taken it from me."

The Sultan promiſed him ſpeedy juſtice, and calling to one of his officers, "I have a great deſire (ſaid he) to eat a melon: if you can procure one, I am willing to pay very dear for it." The perſon to whom he had ſpoken, ran immediately to every tent in the army, and at length found what he ſought for, in one which belonged to an officer. "Your fortune is made ſaid he to him; if you will yield up this melon to the Emperor, you may reap great advantages from a fancy of your Monarch." The officer delighted, carried this preſent himſelf to his maſter. "Behold thy ſlave (ſaid the Prince to the countryman,) diſpoſe of him as it pleaſes thee." He then commanded that a cord ſhould be put round the neck of the officer. The peaſant thanked the Sultan, and led forth his captive, who when he found himſelf out of the preſence of his Monarch, offered his new maſter five hundred ſequins to grant him his liberty. The poor man, dazzled with this offer, received without heſitation a price ſo much ſurpaſſing what he had ever hoped to get for his melon: and ran immediately to teſtify his gratitude to the Emperor, and acquainted him with the bargain he had juſt concluded. "Thou haſt contented thyſelf with too ſmall a price, (ſaid the Sultan) juſtice would have warranted thy taking all the wealth of him who had deprived thee of all thine."

LETTERS

LETTERS.

LETTER DXCVI.

[From the Rev. J. Wesley, to Mr. John Bausell.*]

I Believe what you say, or write, proceeds from a real desire to promote the glory of God by the salvation of men: Therefore I take in good part all you say, and thank you for your letter to me. Your advice is good as to the substance of it, little circumstances I do not contend for.

I likewise approve the exhortation, in your printed Treatise, to the people called Methodists. It is quite consistent with what I am saying to them day by day, in private as well as in public: A great number of them have the form of godliness; but I am jealous over them for fear they should stop there, and imagine they are safe in the form without the power. "In earth, in paradise, in heaven, our all in all is love." Without this we know all religion is a shadow. The Lord fire your heart with this! So prays

Your affectionate brother,

J. WESLEY.

LETTER DXCVII.

[From Mr. A. Clarke, to the Rev. J. Wesley.]

Reverend Sir, *Plymouth*, June 18, 1786.

PERMIT me to subjoin the best comment I ever met with on Matt. v. 7. "Blessed are the merciful, for they shall obtain mercy."

* This is an answer to the letter of *John Bausell*, inserted in our Magazine for March last, and his address to the Methodists inserted in this number.

John

John Nile, of the parish of *Linkinhorne*, Cornwall, was about twelve months ago convinced of sin: he attended the preaching constantly at *Trelabe*, and a little after I came to this Circuit, he invited me to his house to preach. I went, and found a people destitute both of the power and form of godliness; and no wonder, for there was no church within three or four miles of the village, and the preaching was yet farther off, and a very few of them ever went to one or the other.

However, the novelty of preaching *at their own doors*, induced many to attend. They heard with deep attention, and felt the power of the words. Mr. *Mason* and Mr. *King*, followed me with great faithfulness; many are convinced of sin, a society is formed, and much good is likely to be done.

But while the Spirit was poured out from on high, and several on the right and left hand were made whole; poor *John Nile* continued to walk disconsolate, though apparently following hard after God. At length his spiritual burthen was removed in the following remarkable manner.

A few months ago, sitting in his house late at night, he felt a very powerful impression on his mind *to arise and walk out*. He knew not what this meant, and when he went to the door knew not where to go. The impression continuing, he walked into his orchard, where, he kneeled down, and spent some time in prayer to God. Having finished, and being about to return into his house, he felt the same unaccountable impression urging him to visit a turnip field, which he had at some distance. Walking into the field he discovered something by the help of the star light, which, on a nearer approach, proved to be one of his neighbours stealing his turnips. *John* spoke to him concerning the iniquity of his conduct: and the poor fellow having nothing to plead in his own vindication, was speechless. He then ordered him to take up the sack (which was pretty well filled) and follow him to his house. The poor culprit, without daring to gainsay, obeyed.

When *John* and his priſoner had reached the houſe, he made him empty his ſack to ſee if he had got any of his *ſeed turnips*. Finding two or three large ones which he had reſerved for that purpoſe, he laid them aſide, and ordered the thief to return the reſt into his ſack, and then helped him to lay them on his ſhoulder, and bade him carry them home with him; warmly exhorting him *to ſteal no more*, and adding, "If at any time you are in diſtreſs, come to me and aſk, and I will give you a burthen." He then ſhook him affectionately by the hand, and ſaid, "I heartily forgive you, and may God for Chriſt's ſake do the ſame!"

Having thus diſmiſſed the poor trembling ſinner, he went in private and began to wreſtle with God in earneſt prayer. The Father of Mercies inſtantly heard him, and filled his ſoul with a clear evidence of his pardoning love, which he holds faſt to the preſent day. Thus, *having forgiven his brother his treſpaſſes, his heavenly Father alſo forgave him.*

He continues to evidence by an unblamable conduct, the ſacred fruits of that grace which, at the above time, he received from the hand of a merciful God.

I am, Rev. and dear Sir,
Your affectionate and dutiful ſon in the goſpel,
A. CLARKE.

POETRY.

SHORT HYMNS.

[By the late Rev. C. WESLEY.]

HYMN XXXVII.

On MATT. vii. ver. 12.—*But the children of the kingdom ſhall be caſt out into outer darkneſs; there ſhall be wailing and gnaſhing of teeth.*

WHAT chriſtian crowds the kingdom loſe
Which Heathens and Barbarians gain!
The church's ſons their head refuſe,
They will not in his glory reign; Will

Will not the croſs and crown receive,
Or die with Chriſt, with Chriſt to live.

A moment's joy they dearly buy,
Conſign'd to endleſs pains in hell,
Gnaw'd by the worm that cannot die,
Scorch'd by the fire unquenchable;
Who might have ſung on Seraph's thrones,
They juſtly pour eternal groans.

An ELEGY, *occaſioned by the Death of a young Lady.*
[By Dr. Beattie.]

STILL ſhall unthinking man ſubſtantial deem
The forms that fleet thro' life's deceitful dream!
On clouds, where fancy's beam amuſive plays,
Shall heedleſs hope his towering fabric raiſe!
Till at death's touch th' ideal glories fly,
And real ſcenes ruſh diſmal on the eye;
And, from the bowers of fading beauty torn,
The ſtartled ſoul awakes to think—and mourn.

O ye, whoſe hours in jocund train advance,
Whoſe ſpirits to the ſong of gladneſs dance;
Who flowery ſcenes in endleſs view ſurvey,
Glittering in beams of viſionary day!
O! yet while fate delays th' impending woe,
Be rous'd to thought, anticipate the blow;
Leſt, like the light'ning's glance, the ſudden ill
Flaſh to confound, and penetrate to kill:
Leſt thus encompaſs'd with funereal gloom,
Like me ye bend o'er ſome untimely tomb,
Pour your wild ravings in night's frighted ear,
And half pronounce heaven's ſacred doom ſevere.

Wiſe! beauteous! good! O every grace combin'd,
That charms the eye, that captivates the mind!

Fair as the flowret opening on the morn,
Whoſe leaves bright drops of liquid pearl adorn!
Sweet, as the downy-pinion'd gale, that roves
To gather fragrance in Arabian groves!
Mild, as the ſtrains, that at the cloſe of day
Warbling remote, along the vales decay!
Yet, why with thoſe compar'd? what tints ſo fine,
What ſweetneſs, mildneſs, can be match'd with thine?
Why roam abroad? ſince ſtill, to Fancy's eyes,
I ſee, I ſee thy lovely form ariſe!
Still let me gaze, and every care beguile,
Gaze on that cheek, where all the graces ſmile;
That ſoul-expreſſing eye, benignly bright,
Where meekneſs beams ineffable delight;
That brow, where wiſdom ſits enthron'd ſerene,
Each feature forms, and dignifies the mien:
Sill let me liſten, while her words impart
The ſweet effuſions of the blameleſs heart;
Till all my ſoul, each tumult charm'd away,
Yields, gently led, to virtue's eaſy ſway.

By thee inſpir'd, O Virtue, age is young,
And muſic warbles from the fault'ring tongue;
Thy ray creative cheers the clouded brow,
And decks the faded cheek with roſy glow;
Brightens the joyleſs aſpect, and ſupplies
Pure heav'nly luſtre to the languid eyes:
Each look, each action, while it awes, invites,
And age with every youthful grace delights:
But when youth's living bloom reflects thy beams,
Reſiſtleſs on the view the glory ſtreams;
Th' ecſtatic breaſt triumphant virtue warms,
And beauty dazzles with angelic charms.

Ah, whither fled!—ye dear illuſions ſtay!
Lo! pale and ſilent lies the lovely clay! How

How are the roſes on that lip decay'd,
Which health in all the pride of bloom array'd!
Health on her form each ſprightly grace beſtow'd;
With active life each ſpeaking feature glow'd.
Fair was the flower, and ſoft the vernal ſky;
Elate with hope we deem'd no tempeſt nigh;
When lo! a whirlwind's inſtantaneous guſt
Left all its beauties withering in the duſt.

All cold the hand that ſooth'd woe's weary head!
All quench'd the eye, the pitying ear that ſped!
All mute the voice, whoſe pleaſing accents ſtole
Infuſing balm into the rankled ſoul!
O Death, why arm with cruelty thy power,
And ſpare the weed, yet lop the lovely flower!
Why fly thy ſhafts in lawleſs error driven!
To virtue then no more the care of heaven!

But peace, bold thought! be ſtill, my burſting heart!
We, not ELIZA, felt the fatal dart.
Scap'd the dark dungeon does the ſlave complain,
Nor bleſs the hand that broke the galling chain?
Say, pines not virtue for the lingering morn,
On this dark wild condemn'd to roam forlorn?
Where reaſon's meteor-rays, with ſickly glow,
O'er the dun gloom a dreadful glimmering throw;
Diſcloſing dubious to th' affrighted eye,
O'erwhelming mountains tottering from on high;
Black billowy ſeas in ſtorms perpetual toſt,
And weary ways in wildering lab'rinths loſt.
O happy ſtroke that burſts the bands of clay,
Darts thro' the rending gloom the blaze of day;
And wings the ſoul with boundleſs flight to ſoar,
Where dangers threat, and fears alarm no more!

Tranſporting

Tranſporting thought! here let me wipe away
The falling tear, and wake a bolder lay;
But ah! afreſh the ſwimming eye o'erflows;
Nor check the tear that ſtreams for human woes.
Lo! o'er her duſt, in ſpeechleſs anguiſh, bend
The hopeleſs parent, huſband, brother, friend!—
How vain the hope of man!—but ceaſe thy ſtrain,
Nor ſorrow's dread ſolemnity prophane;
Mix'd with yon drooping mourners, o'er her bier
In ſilence ſhed the ſympathetic tear!

EVENING.

[By Cunningham.]

O'ER the heath the heifer ſtrays
Free; (the furrow'd taſk is done)
Now the village windows blaze,
Burniſh'd by the ſetting ſun.

Now he ſets behind the hill,
Sinking from a golden ſky;
Can the pencil's mimic ſkill
Copy the refulgent dye?

Trudging as the plowmen go,
(To the ſmoking hamlet bound)
Giant-like their ſhadows grow,
Lengthen'd o'er the level ground.

Where the riſing foreſt ſpreads
Shelter for the lordly dome,
To their high-built airy beds
See the rooks returning home.

As the lark, with varied tune,
Carols to the evening loud:

Mark

Mark the mild reſplendent moon
Breaking thro' a parted cloud!

Now the hermit howlet peeps
From the barn, or twiſted brake:
And the blue miſt ſlowly creeps,
Curling on the ſilver lake.

As the trout, in ſpeckled pride,
Playful from its boſom ſprings,
To the banks a ruffled tide
Verges in ſucceſſive rings.

Tripping thro' the ſilken graſs,
O'er the path-divided dale,
Mark the roſe-complexion'd laſs
With her well-poiſed milking pail.

Linnets with unnumber'd notes,
And the cuckow bird with two,
Tuning ſweet their mellow throats,
Bid the ſetting ſun adieu.

CHARITY BEGINS AT HOME.

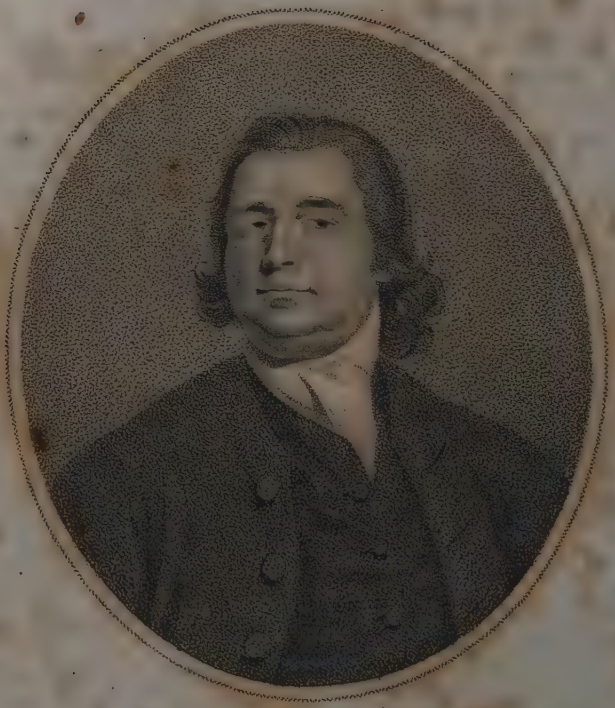
"AND where is home," ſays deſtitute Diſtreſs,
"This home that gives to injuries redreſs?
Is it confin'd to cloſe domeſtic ties,
Or free alike to all beneath the ſkies?
Is it for thoſe, who diſtant ſigh and groan,
Or ſome, may hap, who nearer make their moan?
O tell me how this dwelling may be mine,
This home where Charity begins to ſhine."
Thus ſpoke Diſtreſs, and heav'd a plaintive ſigh;
When ſoft Humanity made this reply:

" Ceaſe, poor afflicted, by the world forgot,
Ceaſe to bewail thy miſerable lot,
Dry up thy tears, and welcome to my cot.
That Charity begins at home, is true,
Yet this is, rightly, underſtood by few:
The miſer turns it to his own deſire,
And robs the labourer of half his hire:
The glutton wallows on luxurious haunch,
And ſtuffs with dainties his elaſtic paunch!
But ſhould Diſtreſs accoſt him on the way,
My Charity's at home, you'll hear him ſay:
So all can hypocritically cant,
And ſhew, *true charity* is what they want.
But leſt you ſhould not eaſily diſcern,
I council you, my friend, this leſſon learn:
The home of Charity's a mind poſſeſs'd
Of wiſhes to relieve who e're's diſtreſs'd;
In town or country, Afric's burning ſhore,
She's ne'er *from home*, when Pity's at the door."

EPIGRAM.

'TIS not who *dream* they're broad awake,
Nor all who ſleep that dream;
Their fancies for exiſtence take,
Or think the ocean cream.

'Tis men awake that talk in ſleep,
As ſtrange as it may ſeem;
The fools, that dare Perdition's ſteep,
And cry, " 'Tis all a dream!"



JOHN NELSON.

ÆT. 66.

THE Arminian Magazine, For SEPTEMBER 1792.

DIALOGUES *on* PREDESTINATION.

[*By Dr.* WOBACK, *ſometime* BISHOP *of* WORCESTER.]

DIALOGUE III.

DIOTREPHES *and* SECURUS.

Calviniſm a ſanctuary for the Secure, and a ſuperſedeas unto Duty.

(*Continued from page* 367.)

DIOTREPHES. WELL overtaken, Sir. I pray how far are you travelling this way? If you be for *Canterbury*, I ſhould be very glad of your company.

SEC. That is the place I am bound for; and if your occaſions lead you thither, we are well met indeed; for a good companion is like a chariot that carries one along with eaſe and delight to his journey's end: And ſuch advantage I promiſe myſelf in this expedition, whilſt the tedioufneſs of the way is beguiled by the charms of your acceptable ſociety and converſation.

DIO. My wish is, that, in all our conversation, we should chiefly be engaged about the great concerns of our souls; the concerns of eternity; for we should post more hastily to heaven than after the world.

SEC. I am jealous, Sir, that in the way you speak of, there are a great many who make more haste than good speed; their zeal out-runs their knowledge and discretion.

DIO. We must not discourage zeal for God's cause, and God's glory; and things should be esteemed and pursued according to their excellency. Is not the soul incomparably more precious than the world? And is not heaven infinitely of more value than earth? Or can we do too much for God, who hath done so much for us?

SEC. Sir, we know God is so freely bountiful, he doth not set his goodness out to sale before his creatures. Besides it is evident men may be so passionate and eager, that they run down the laws and lives of men that stand in the way of their pretended zeal; and yet, as we say, they may be early up, and never the nearer; they may flatter and please themselves in such things as God is not pleased in at all. "The time will come (it was one of the predictions of our Saviour) *when they that kill you, will think they do God service.*" Sometimes this zeal miscarries; the child is come to the birth, and there is no strength to bring forth; and then the furious zealot, making himself obnoxious to the law and power of the civil magistrate, brings upon himself a swift destruction, and so perisheth with his burden. Hereupon the preacher giveth us sober advice, "*Be not righteous over much, neither make thyself over wise: why shouldst thou destroy thyself**?"

DIO. Rash men, it is true, may over-shoot themselves: but the apostle doth commend zeal and fervency of spirit in God's service; "*It is good* (saith he) *to be zealously affected always in a good matter*†;" and he exhorts the Romans, "*to be fervent in spirit, serving the Lord*‡."

* Eccles. vii. 16. † Gal. iv. 18. ‡ Rom. xii. 11.

SEC.

SEC. If unbelievers, disobedient and rebellious persons, be chosen to salvation, and it be not in God's power to revoke that election (as the Hessian divines concluded at the *Synod* of *Dort* §) I can see no necessity of disobedience: for if God chooseth us unto salvation, that is, if he wills to have us saved, being disobedient; what reason is there, why he should not be able to make us partakers of salvation, being disobedient? Is not election the decree of saving? and doth not God execute his decree for the same reason for which he made it? If so, why can he not actually save us without faith and obedience, as well as decree, or will to save us without them?

DIO. He decrees to save us merely for his good pleasure; but he will actually save us in a way of justice mingled with mercy; and therefore he hath "*Chosen us in Christ*†." Now "He that is in Christ, is a new creature‡."

SEC. It seems then, that the execution of the decree is not exactly conformable to the decree itself, but contains something else besides it; and then how is that true of the apostle §, "*That the purpose of God, according to the election, doth stand, not of works but of him that calleth?*" I am afraid you have gotten a tang of the remonstrants' doctrine, by your expressions: for can any man be in Christ, but a believer? I am sure none but a believer can be a new creature; in affirming therefore (crudely as you do) that God hath chosen us in Christ; and adding upon it, "*He that is in Christ is a new creature:*" you do plainly imply, that the object of God's election are the faithful and sanctified; which the *Synod* of *Dort* will tell you is a pernicious error.

The Bishop of *Winchester* delivering his judgment about the second *Lambeth* article, as it was amended by the Bishops and other divines there; whereas the article saith, "The moving or efficient cause of predestination unto life,

* *De præsever. Aph.* 5. p. 215. par. 2.
† Eph. i. 4. ‡ 2 Cor. v. 17. § Rom. ix. 11.

is not the fore-ſight of faith or perſeverance, or good-works, or any other thing which is in the perſons predeſtinated: but the ſole will of God's good pleaſure*." Biſhop *Andrews* makes a *quære* concerning that particle, "The ſole will of God's good pleaſure;" whether it doth include Chriſt, or ſeclude him; that is, whether the act of predeſtination be abſolute or relative? "For my part (ſaith he) I think it is relative: neither do I think there is any good will of God towards men; that is, a will, whereby he is well pleaſed towards men, but in his Son, in whom he is well-pleaſed; nor that any one is predeſtinated either before, or without reſpect to, or intuition of Chriſt: But (as the ſacred Scriptures have it) Chriſt is foreknown in the firſt place, 1 Pet. i. 20. then we in him, Rom. viii. 29. Chriſt predeſtinated, Rom. i. 4. then we by him, Eph. i. 5. And not we in the firſt place (as ſome think,) he in the laſt, and for us. For we cannot be predeſtinated unto the adoption of ſons, but in the natural ſon; nor can we be predeſtinated that we ſhould be conformable to the image of the Son, unleſs the Son be firſt appointed, to whoſe image we ſhould be made conformable. Hereupon that Biſhop would have it added, (to that article†) "the good pleaſure of God in Chriſt." And though in King Edward's articles (of 1553.) the 17th article runs thus, "He hath conſtantly decreed, to deliver from curſe and damnation, thoſe he hath choſen out of mankind;" yet in thoſe of Queen Elizabeth, and King James, 1616. we find this addition: "In Chriſt whom he hath choſen in Chriſt." And conſonantly hereunto, thoſe articles of King Charles (of bleſſed memory,) whereunto he prefixed his declaration, 1631, do run thus: "He hath conſtantly decreed to deliver from curſe and damnation, thoſe whom he hath choſen in Chriſt out of mankind."

But this, you ſee, overthrows abſolute election; to avoid which, *the Synod* (though it ſaith, "Hath choſen in Chriſt")

* Artic. Lam. p. 13.

† *Articulo cuperem addi.* Beneplacitum *Dei in Chriſto. ibid.*

hath

hath eſtabliſhed the good pleaſure of God towards ſinners, on this ſide, or before Chriſt's mediatorſhip and reconciliation*: for election is reſolved by them to be the firſt benefit, and the fountain of all the reſt, upon which depends the deſignation of the Mediator himſelf.

[*To be continued.*]

The EXCELLENCE *of a* PUBLIC SPIRIT.

[By *Daniel Williams*, Miniſter of the Goſpel.]

[*Continued from page* 423.]

HAVING obſerved that to be eminently uſeful in one's generation, is an excellent character; that to be ſo employed, is an honour put upon that man by the infinite God: that ſuch a man hath the greateſt grounds for a comfortable death, both from the evidence of his title to eternal life, and his meetneſs for it: and that his future glory will be greater than that of others.

I ſhall proceed to the application of this doctrine by ſome inferences.

To be a public plague, is a great reproach; what can be ſaid worſe of a man when dead? That one did no good in an eminent ſtation; that he hid his talent, which ſhould have been employed, are infamous ſcars; but that any man ſhould influence to public miſchief, this leaves his memorial accurſed. Better he never had been born; his gifts, his eſtate, powers

* Chriſt is the meritorious cauſe of *ſalvation*, but not the cauſe of *election*. The cauſe of this is to be ſought for *in the good pleaſure of God, and his gratuitous love*; which, in the order of things, goes before the interceſſion of the Son.—P. Molin's Confeſſion, among the Acts of the *Synod* of *Dort*. part. 1. p. 190.

and

and offices, are become a snare to himself, and a mischief to the public. The more active, the greater detriment; the longer he lived, the more lasting curse hath this man been; and the further hath he contributed to the woe of others, as well as to his own damnation. He will be signally marked in another world, for the harm he did in this; receiving his torments with remarkable notice, when they do groan to themselves, who sinned only against themselves. Will the powers or riches he had on earth guard him against the forest vengeance for the hurt he did? No, no: Of this abhorred sort are the wasters of countries, tirannical princes, propagators of heresies, perverters of justice, great oppressors of the poor, wasters of God's vineyards, betrayers of their countries, silencers of useful preachers, enemies to the ministry, and calumniators of ministers, and the like. Happy multitudes, if such had never been; and next, happy that they soon are taken away; see *Jer.* xxii. 17. 18. Such will wish they had been idiots and beggars, or any thing else, which could have more incapaciated them from doing mischief.

This may convince us of the mischief of a narrow sectarian spirit, and consonant principles, wherever they prevail.

By such a narrow spirit, I mean a spirit that confineth charity to a sect distinguished from other christians, by customs or opinions that are not essential to true godliness, and is embittered and enraged against all who differ from such usages and opinions. Wherever this spirit rules, the most diabolical part of anti-christianism is undestroyed. There is scarce any thing more opposite to public usefulness, or less consistent with the precepts, design, and true spirit of christianity. But who can doubt the destructiveness of this spirit, to public benefit and service, if you observe the way and behaviour of all sorts of persons who are acted by it? For under its impulse it is, that men confine their usefulness to their own faction, as if they were indebted to seek the good of none beyond it; nay, as if conscience obliged them

againſt all attempts for benefits more common and extenſive. They judge all men, out of their herd, unworthy of their love, concern, or labour; what is the public to them, further then as things affect their own? Let the ſhip ſink, ſo their cabin be ſaved; they will obſtruct all ſettlement in church or ſtate, if it be any other than a proviſion for their ſect, or managed by any beſides themſelves; yea, ſcruple not to advance their party upon the ruins of the public, as men ſee from age to age. What is it to ſuch bigots, if true chriſtianity prevail with men, or converts be multiplied, unleſs they become their proſelytes? Alas! they judge no man religious, or good, out of their own garb; they ſurmize him carnal, who cannot pronounce their *Shibboleth*, and almoſt ſay, they are all in a damnable ſtate who at all oppoſe them. Hence ſuch people are far more induſtrious to bring men to a compliance with their fond peculiarities, than to a ſubjection to the great and moſt undoubted precepts of the goſpel, Matt. xxiii. 15. which is a public miſchief, as in other reſpects, ſo alſo in this: Men hereby waſte that time, ſtrength and labour, upon an unprofitable, (if not hurtful) trifle, which, by a public ſpirit, would be employed in ſubſerviency to what is really advantagious, viz. To make men holier and ſafer for eternity.

Yet, as if this effect of ſuch a ſpirit were not hurtful enough to the public, it further prompts men to malign the moſt uſeful, to obſtruct the moſt proſperous ſucceſſes of the goſpel, to blaſt the moſt profitable miniſters, and overturn flouriſhing churches, by dividing and defaming methods, with lies, violence, and baſeſt artifice; as if they thought juſtice, kindneſs, and truth, were due only to men of their own opinion; and cruelty, tricking and falſhood, were warranted, if not required, towards all who differ from them, Gal. v. 10. & vi. 10, 12, 15, 16.

Yea, it ſtops not here; what poverty, ſilencings, impriſonments, tortures, and bloodſhed, both by perſecution and wars, do men, ſo ſpirited, greedily inflict, and bring upon mankind?

Neighbouring

Neighbouring nations, yea, our own proclaim this. Such acts indicate this narrow ſpirit to prevail; ſuch a ſpirit prevailing, will produce all thoſe fruits if there be but power. It may obtain under very different forms, but is not the more innocent for any part of them, though it reigns in ſome if not moſt. The beſt cauſe will not hallow ſuch a frame; the worſt cauſe generally hath moſt of it, and very oft it is a ſign thereof. But wherever it is, Chriſt will not own it; his intereſt, in a common good, is ſure to loſe by it; it ſprings from carnal ſelfiſhneſs, it is acted and excited by the devil, whatever is pretended for juſtification; and it tends to public hurt of the higheſt kind. Surely it is no part of, nor joined with that *wiſdom which is from above, which is firſt pure, then peaceable, gentle, eaſy to be intreated, full of mercy and good fruits, without injuring, and without hypocriſy*, Jam. iii. 15, 17. no, it is from what is *earthy, ſenſual and deviliſh*.

Let us all watch then againſt the infection of ſuch a temper, for it is too natural to our unrenewed part to allow ſecurity, yea, though our opinions be moſt orthodox. Satan will delude you to it under the name of zeal, for he knows that zeal muſt degenerate into helliſh fire when it blazeth, in the former inſtances; yea, when it moves thereto. The quenching of ſuch a ſpirit, in others, is our duty, or at leaſt, reſiſting it, that it prevail not to a public miſchief; nor is he worthy of the name of a man, publickly uſeful, that dare not venture all to oppoſe; and the rather, becauſe it is as much worſe than brutiſh, as the devil is worſe than a brute; and in many reſpects gives that wound to religion, and a public good, which open prophaneſs is not capable of giving. Nothing but a true public chriſtian ſpirit can expel it, and without that there will be no aptneſs to contribute to that progreſs of the goſpel in the world, which we daily pray for; nor a poſſibility to maintain, or improve ſuch a mercy, by walking in unity, love and peace, to common edification. To all which, this narrow ſpirit of a

party

party is so irreconcileable and destructive, that giving way thereto, will no more allay it than pouring oil into a fire. Happy times, when divine light and love will so abound, that self-seekers can serve no turn by such a spirit, and the honest-minded shall neither be endangered, nor infected by it; then, and not till then, will a public good be generally pursued.

We see one great reason why self-denial is so proposed by Christ to all his disciples.

This is the first article to which all his followers are to submit, Matt. xvi. 24. *If any man will be my disciple, let him deny himself, take up his cross, and follow me.* The two last are impossible to such, as agree not to the first. But besides the necessity thereof to these, self-denial is absolutely requisite to those services, which Christ designeth by his disciples, to each other, and to the world. As *salt* they are to season a corrupt world, as *lights* to enlighten a blind world, Matt. v. 13, 14. Wisdom is to be *justified* by them, Luke vii. 35. *The virtues of God to be published*, 1 Pet. ii. 9. They are to propagate the interests of our blessed Redeemer, &c. But which of these can we serve, if self be not denied? All impediments to attempt such a work, and most of our unfitness to accomplish it, arise from carnal selfishness. Where this is subdued, men are ready and prepared to be common blessings, as opportunity is afforded. Then sloth will not delay, fear shall not discourage, ambitious or covetous aims must not divert from any labours that others may be benefited by. Whereas carnal self must have our ease indulged, or humour gratified, and safety, credit, and worldly advantages, provided for, whatever becomes of Christ's interests, or a public weal. He that denieth himself most, will be most beneficial; he that cannot do this at all, will rarely attempt, infallibly spoil, and easily quit any public service. A *self-seeking* man will not propose, or prosecute a common good, farther than his own present interests invite. A *self-indulging* man will manage his endeavours so, that the obstacles to his success, by his own behaviour, will exceed the

utmoſt he contributes to it. A *ſelf-confident* man will overlook the good he might do, attempt what he is unfit for, and, as a juſt rebuke from God, diſcover his own weakneſs, inſtead of being proſpered in what he doth fooliſhly enterprize in his own ſtrength.

Did you ſtrictly examine your hearts and ways, it would appear moſt men's unuſefulneſs proceeds from their ſelfiſhneſs. This locks your coffers that you cannot give; this benumbs your powers that you will not act; this ſpieth the lion in the way that you dare not go; this feels the burden, counts the charge, and reſents the inconveniencies of ſervice, as too great to be endured for it. Whereas, in all eminent uſefulneſs, we neglect the counſel, counter-act the projects, and offer violence to the inclinations of ſelf, Gal. i. 16. and therein we muſt act not only as ſuch who are not their own, but as they who have no will of their own to obey, no ſelfiſh turn to ſerve, nor humour to gratify.

When therefore ſelfiſhneſs ſo certainly obſtructs the uſes Chriſt deſigned his members to; how fit was it to make our denial of it a prime part of true chriſtianity, and try his genuine followers by their conſent thereto; eſpecially when all public miſchiefs do as truly ſpring from ſelf indulged, as public benefits do from this denied? Miſerable man, ſince his luſts are become himſelf, and rational ſelf-love become a ſtranger. Happy chriſtian, who beſt conſults his own intereſts, by trampling on his luſts, reſtraining his irregular deſires, and rejecting an undue concern for body, and earthly affairs, that he may live to Chriſt, and a common good. This man knows he ſhall find his trueſt ſelf moſt gratified, ſecured, and provided for, in renouncing and oppoſing this his greateſt enemy, though called *ſelf*.

I ſhall, in the next place, exhort you and myſelf, according to the nature of this truth which I have explained.

Let us be aſhamed, and duly humbled, for our unuſefulneſs in our generation.

Who

Who of us falls not under the charge of this fault? And surely, bluſhings and grief, are very proper where the charge is true; but knowing how loath we are to acknowledge our fault, and as backward to be affected with the ſenſe of it, when it is too plain to be denied; I ſhall endeavour, 1. To convince you of your uſefulneſs in your generation, that ſo we may not plead we are ignorant, if we are guilty. 2. To excite you to ſhame and ſorrow for unuſefulneſs when under conviction of the guilt.

1. For conviction of the guilty. To this end review your talents, and the improvements of them, for public good. Admit, yea, excite your conſciences, to compare your diſtributions with your ſtock, your labour with your ſtrength, and your public ſervices with your time, gifts, and opportunities. Deal herein as in the ſight of Chriſt, whoſe eyes are as a flame of fire, Rev. i. 14. and be not unconcerned whether you find out your ſin or not, for your ignorance prevents not your guilt, if the charge be true, though it will hinder your repentance, whereby your puniſhment becomes unavoidable. O then, let each of us aſk ſuch queſtions as theſe: Have I ever propoſed to live to God's honour, in the good of others as the great end of life? Or have not I utterly diſregarded it? Have I done good to as many perſons as I had a call to, and opportunity for? Or have not I wilfully exempted very many, to whom I ſtood obliged? Hath the good that I have done in the world, been in proportion to my utmoſt ability? Or hath it been very little, and inconſiderable, compared with what I could have done? Did I begin to be uſeful as ſoon as I was capable, and do I continue ſo to this time, or was I not far in years before I began? Or have I not deſerted it, after I made ſome hopeful beginnings? Am I ſeriouſly concerned to ſee ſo many ſinners poſting to hell? Doth my heart bleed at the miſerable condition of the poor and diſtreſſed? Am I very ſolicitous for the church's welfare and the nation's happineſs, ſo as to ſet myſelf to redreſs evil and help the good of each in my place? And this to the extent of my power? Or, am not I one that

ſlight the wickedneſs the world lies in, want bowels to the diſtreſſed? If I abound, ſeldom think of what becomes of the church or nation, ſo that I and my friends be but ſafe and thrive; and accordingly I employ and ſpare my eſtate, labour, gifts, and power.

What anſwer doth an awakened conſcience give to all theſe queſtions? Doth it not accuſe you? Muſt it not preſent to you a ſad account of great omiſſions and many neglects? Have you no ſuch ſecret miſgivings as theſe? I fear I have been a dry tree, and barren ſoil; few have cauſe to bleſs God for my life. Oh, the little good I have ever as yet attempted to do to others! What fruit I have borne hath been to myſelf, with unfruitful *Ephraim*, Hoſ. x. 1. If any have been benefited by any thing I have given or done, it hath been by God's over-ruling it, and ſeldom with any deſign or good will of mine; or, at beſt, I have leſs intended the good of others thereby than my own private advantage; for my heart tells me, I coldly attempted the moſt promiſing enterprize from which I expected no applauſe or profit. And ſoon gave it over when I had a proſpect of reproach, or loſs thereby.

Oh that you would be faithful to your own ſouls, and acknowledge your guilt; eſpecially, if it be notorious! Great inſtances cannot be over-looked, unleſs you wilfully ſhut your eyes. What trade you have driven in the world muſt be known to you, though ſome diverſions may be forgotten. Hath public ſervice for God been your buſineſs in any meaſure? Or, have you made the very worſhip of God and your moſt ſeeming obedience to ſerve carnal ends? Have you ſpent your eſtate on your luſts, or on the public intereſts, and poor members of Chriſt, next to your own and families' true neceſſities? What projects have had the chief room in your heads? What matters have ſat cloſeſt to your hearts? Were they ſerving your generation, and ſaving your own ſoul? Or, were they the periſhing affairs of life? Reſt not till you make a true anſwer; not till that, as paſt all doubt, be aſſented to; that ſo if

unuſefulneſs is imputed to you by the all-ſeeing God, you may cry, I am guilty; *being convinced of all, and judged of all*, 1 Cor. xiv. 24.

2. If you are guilty, be aſhamed and grieved.

His heart is obdurate, if not atheiſtical, that owneth his unprofitableneſs without *ſhame*, ſeeing it is a thing ſo *indecent* and unbecoming; or without afflicting ſorrow, it being a thing ſo ſinful in itſelf, ſo unjuſt towards God, ſo injurious to others, and hurtful to your own ſouls: give way to ſome thoughts that ought to ſtrike your ſecure unconcerned minds.

God keeps a regiſter of his gifts committed to you, and of your neglects and abuſes in the employing of them: he knows what thou haſt done, and what thou mighteſt have done; what you have laid out by his rules, and what under the conduct of your own luſts; nothing of either did eſcape his view, or ſlip his memory; the account of both are as full and exact as if entered in *a book*, Rev. xx. 12. and ſhortly the whole will be read by thyſelf, in a light which cannot be refuſed, yea, tranſcribed on thy very conſcience, ſo as not to be blotted out. Anticipate this by ſerious reflexions, and ſure it muſt fill you with ſhame and ſorrow, to ſee ſo much received, and ſo little reſtored, by applying it to the appointed uſes, yea, ſo much employed to very contrary purpoſes; ſo great an eſtate, with little or nothing to promote the goſpel, or relieve the poor, but a very great ſum waſted on thy luſts, or hoarded to look upon. Will it not affect you to find your names among magiſtrates or miniſters, capable for, and called to the reſpective duties of ſuch offices, for a common good? And over-againſt your names thus written, This magiſtrate was no terror to evil doers, no praiſe to ſuch as did well? Nay, inſtead of reforming others, he corrupted them by his countenance and example; inſtead of relieving the injured, he oppreſſed the poor, perverted juſtice, and perſecuted my ſervants.

This miniſter did not reprove ſin impartially and boldly, eſpecially if the offenders were ſuch as he expected benefit by.

He

He declared not my whole counſel, but minced and choſe what was ſafeſt to himſelf, and moſt pleaſing to others. He accommodated not his labours to the real benefit of all, but to the humours of ſome; diſdaining plain ſpeech, affecting levity, frothy or amuſing diſcourſes: He was more ſolicitous to know how he was praiſed, than how others did profit. He let truth ſink, and errors gain ground, when he found his name or income ſhould ſuffer by oppoſing the laſt, or abbetting the firſt. Such a time he dealt treacherouſly with ſuch and ſuch ſouls, he obſtructed a public good, for his private advantage; he excuſed himſelf from preaching, pleading, or ſpeaking, though he ſaw my intereſt and the real benefit of others required it. How formal and cold in his performances, prayerleſs and ſlothful in his preparations! Partial and careleſs in diſcipline, and unexemplary in walking. Notions he took up for truths, without ſearch or other enquiry, than, is this the opinion of a man eminent with the party I hope to live by? and will it ſuit with the fancies of theſe men? I might proceed herein, and annex the particular caſes of others. But this may ſuffice to remind you what a bluſh ſhould it raiſe, what an anguiſh ſhould it cauſe to ſee your names thus underwritten in the records of heaven; and know, the devil keeps alſo an account, as full as he can, that he may become your accuſer.

You can make no apology for your unuſefulneſs, but what is fit to aggravate your ſhame and ſorrow. A vain mind, and a ſeared conſcience, will ſuggeſt excuſes, and take up with them; however falſe and frivolous they be: but enquiries there will be, which will pierce into the nature and truth of things, and miniſter ſuch an awakening light, as ſhall render the moſt careleſs and confident perſon *ſpeechleſs*, Matt. xx. 12. It were our mercy that we allowed nothing as a ſufficient plea now, but what will be approved of at the judgment bar. Examine therefore the true reaſons why you have not ſerved your generation as well as others.

You

You will pretend your utter incapacity of ſervice. That is a good apology if true, for God expects not *to reap where he hath not ſown*, he is *no ſuch hard maſter*, Matt. xxv. 26. None ſhall have ground to affix that character to him. But is this excuſe true? can your conſcience, as drowſy as it is, offer this plea, and abide by it? viz. The only reaſon why we were not public bleſſings, was, becauſe we had no gift, no opportunity, eſtate or power to be ſo. If conſcience upon a ſerious pauſe dare not ſtick to this excuſe, but condemns thee, how much *more will God condemn thee, who is greater, and knoweth all things?* 2 John iii. 30.

But if ſtill you verily believe that the objection ſtates your caſe, let me aſk; Have you really pitied the diſtreſſed whom you could not relieve? Have you avoided being hurtful to others, though you could not profit them? Have you earneſtly prayed for the church of God, and the good of the miſerable world, bewailing the ſorrows of the firſt, and the miſery of the laſt? Do you rejoice in, and bleſs God for thoſe who are uſeful, without envying the moſt eminent? When you deſire an eſtate or gift, and bewail the want of them, is the latter moſtly becauſe you cannot be uſeful, and the former that you may be ſo? Do you take all due pains, and uſe all good thrift that you may have ſomewhat to enable you to be profitable? and if you are poor, and have the help of others, do you make conſcience not aſk it till you need; nor aſk or take more than you need, that the relief of the more neceſſitous may not be hindered? If your hearts cannot honeſtly ſay, theſe things anſwer my caſe, it is thus with me; then you have not a temper of mind to be uſeful if you had abilities; and it is moſt probable you are more able to do good, than you have been faithful to do it.

But if indeed your conſcience doth juſtly witneſs, that you can ſo anſwer to the above queſtions, that incapacity is the very reaſon your generation is not more ſerved by you than by your prayers and good example; then you are not the perſons

ſons to whom my reproof is directed, ſo that you do the little you can.

But ſuch of you as are able to ſerve their generation, and neglect it, ſhould be more aſhamed and grieved, when you conſider the true cauſes of your unprofitableneſs.

Your hindrances to ſervice are from yourſelves; your luſts have the great hand in aſſigning the governing reaſon: look at the obſtacles you have made, and the opportunities you have paſt unuſefully over; and aſk thy conſcience, whence was it that I neglected this? can you be unaffected when you receive this anſwer? My covetouſneſs, my pride, my ſloth, my fear, my unbelief, or my unconcernedneſs for God's honour, and the public good did hinder me; theſe made me unwilling and averſe, theſe diverted my abilities to another channel, and would not ſuffer me to be uſeful and faithful in my truſt. Were not you governed by one or other of theſe whenever you ſhut your ears to the cry of an afflicted church, of ſtarved miniſters, of a ſinking nation, of diſeaſed ſouls, and the diſtreſſed poor? If it be ſo, as indeed it will be found, you have cauſe to be aſhamed and mourn. Doth it become men to be under the conduct of ſuch baſe guides? In this reſpect, God hath called you to ſhew yourſelves men, Iſ. xlvi. 8. But much more unbecoming is this, to you that bear the name of chriſtians; you are called and redeemed to be zealous of good works, Titus ii. 14. Is this to be ſo? Is this to imitate or obey Chriſt whom you own for your Lord, and whoſe livery you have put on? Follow the channel to the fountain head; be led by your actings to the poſture and frame of your hearts; and judge what vile ſpirits act you, what a dominion have theſe luſts in your ſoul, that thus command your talents, and determine the ſcope of your lives in oppoſition to the loudeſt calls.

Oh bluſh and weep, that with all thy light and helps, under all thy chriſtian profeſſion and hopes, thy heart is ſo earthly and carnal, ſo ſenſual and deviliſh; ſo full of hatred to God

and

and man, as the authority of these lusts import; and thy unusefulness doth testify in the clearest light, the holy Spirit hath made no saving change if you are altogether useless; the change at most is very imperfect, while your usefulness is so much hindred by these unsubdued lusts: The very unprofitable must be made other men, Matt. xii. 33. and the less profitable are not very good men. You have these dry leaves and these dead branches which may well put you to the blush, and fill you with fear, John xv. 2. the unfruitful branch will be cast out.

Your unusefulness expresseth that treachery, ingratitude and injustice towards God, which must cause shame and sorrow in every thinking person.

The least acquaintance with the infinite God, as our owner, ruler and benefactor, would strike an amazement and terror in our minds, that this sort of demeanour towards him, should be justly ascribed to any of us; yet as far as public unusefulness is our crime, all this base treatment of God is chargeable upon us. It is treachery towards God, as it is contrary to our profession, a breach of our vows, and betraying our trust.

[*To be continued.*]

The Life of the Rev. Mr. John Flavel, formerly Minister at Dartmouth.

THOSE of the name of *Flavel* derive their pedigree from one, who was the third great officer that came over with William the Conqueror; but this worthy divine was far from that weakness and vanity to boast of any thing of that nature. His father was Mr. *Richard Flavel*, a painful and eminent minister: He was first minister at *Bromsgrove*, in *Worcestershire*, then at *Hasler*, and removed from thence to *Willersley*, in *Glocestershire*, where he continued till 1660, whence he was ejected upon the restoration of King Charles II. be-

cauſe it was a ſequeſtered living, and the Incumbent then alive. This did not ſo much affect Mr. *Flavel*, as that he wanted a fixed place for the exerciſe of his paſtoral function. He was a perſon of ſuch extraordinary piety, that thoſe who converſed with him, ſaid, they never heard one vain word drop from his mouth. A little before the turning out of the Nonconformiſt Miniſters, being near *Totneſs* in *Devon*, he preached from Hoſea vii. 9. "The days of viſitation are come, the days of recompenſe are come, Iſrael ſhall know it." His application was ſo cloſe, that it offended ſome people, and occaſioned his being carried before ſome juſtices of the peace; but they could not reach him, ſo that he was diſcharged.

He afterwards quitted that country, and his ſon's houſe, which was his retiring place, and came to *London*, where he continued in a faithful and acceptable diſcharge of his office, till the time of the dreadful plague in 1665, when he was taken and impriſoned in the following manner. He was at Mr. *Blake's* houſe in Covent-Garden, where ſome people had met privately for worſhip. Whilſt he was at prayer, a party of ſoldiers broke in upon them with their ſwords drawn, and demanded their preacher, threatening ſome, and flattering others to diſcover him, but in vain. Some of the company threw a coloured cloak over him, and in this diſguiſe he was, together with his hearers, carried to Whitehall; the women were diſmiſſed, but the men detained, and forced to lie all that night upon the bare floor; and becauſe they would not pay five pounds each, were ſent to Newgate, where the peſtilence raged moſt violently, as in other places of the city. Here Mr. *Flavel* and his wife were ſhut up, and ſeized with the ſickneſs; they were bailed out, but died of the contagion; of which their ſon *John* had a divine monition given him by a dream, as we ſhall obſerve in its proper place. Mr. *Richard Flavel* left two ſons behind him, both miniſters of the goſpel, viz. *John* and *Phineas*.

John,

John, the eldeſt, was born in *Worceſterſhire* It was obſervable, that whilſt his mother lay-in with him, a Nightingale made her neſt on the outſide of the chamber-window, where ſhe uſed to ſing moſt ſweetly. He was religiouſly educated by his father; and having profited well at the grammar-ſchools, was ſent early to Oxford, and ſettled a commoner in Univerſity College. He was very ſtudious, and exceeded many of his cotemporaries in univerſity-learning.

Soon after his commencing Bachelor of Arts, Mr. *Walpate*, the miniſter of *Diptford*, in the county of *Devon*, was rendered incapable of performing his office, through his age and infirmity, and ſent to *Oxford* for an aſſiſtant. Mr. *Flavel*, though young, was recommended to him as a perſon duly qualified, and was accordingly ſettled there by the ſtanding committee of *Devon*, April 27, 1650, to preach as a probationer and aſſiſtant to Mr. *Walpate*.

Mr. *Flavel*, conſidering the weight of his charge, applied himſelf to the work of his calling with great diligence; and being aſſiduous in reading, meditation, and prayer, he increaſed in miniſterial knowledge daily, (for he found himſelf, that he came raw enough in that reſpect from the Univerſity) ſo that he attained to a high degree of eminence and reputation for his uſeful labours in the church.

About ſix months after his ſettling at *Diptford*, he heard of an ordination at *Saliſbury*, and therefore went thither with his teſtimonials, and offered himſelf to be examined and ordained by the Preſbytery there. They appointed him a text, upon which he preached to their general ſatisfaction; and having afterwards examined him as to his learning, &c. they ſet him apart to the work of the miniſtry, with prayer and impoſition of hands, on the 17th day of October, 1650.

Mr. *Flavel*, being thus ordained, returned to *Diptford*, and after Mr. *Walpate's* death ſucceeded in the rectory. To avoid all incumbrances from the world, and avocations from his ſtudies and miniſterial work, he choſe a perſon of worth and

reputation in the parish (of whom he had a good assurance that he would be faithful to himself and kind to his parishioners), and let him the whole tythes much below the real value, which was very pleasing to his people. By this means he was the better able to deal with them in private, since the hire of labours was no-way a hindrance to the success of them.

Whilst he was at *Diptford*, he married Mrs. *Joan Randall*, a pious gentlewoman, of a good family, who died in travail of her first child, without being delivered. His year of mourning being expired, his acquaintance and intimate friends advised him to marry a second time, in consequence of which he was again very happy. Some time after this second marriage, the people of *Dartmouth* (a great and noted sea-port in the county of *Devon*, formerly under the charge of the Rev. Mr. *Anthony Hartford*, deceased,) unanimously chose Mr. *Flavel* to succeed him. They urged him to accept their call, 1. Because there were exceptions made against all the other candidates, but none against him. 2. Because being acceptable to the whole town, he was the more likely to be an instrument of healing the breaches amongst the good people there. 3. Because *Dartmouth*, being a considerable and populous town, required an able and eminent minister; which was not so necessary for a country parish, that might besides be more easily supplied than *Dartmouth* with another pastor.

That which made them more pressing and earnest with Mr. *Flavel*, was this: At a provincial synod in that county, Mr. *Flavel*, though but a young man, was voted into the chair as moderator; where he opened the assembly with a most devout and pertinent prayer. He examined the candidates who offered themselves to their trials for the ministry with great learning, stated the cases and questions proposed to them with much acuteness and judgment, and, in the whole, demeaned himself with that gravity, piety, and seriousness, during his presidency, that all the ministers of the assembly admired and loved him. The Rev. Mr. *Hartford*, his predecessor at

Dartmouth,

Dartmouth, took particular notice of him, from that time forward contracted a ſtrict friendſhip with him, and ſpoke of him among the magiſtrates and people of *Dartmouth*, as an extraordinary perſon, who was like to be a great light in the church. This, with their having ſeveral times heard him preach, occaſioned their importunity with Mr. *Flavel* to come and be their miniſter; upon which, having ſpread his caſe before the Lord, and ſubmitting to the deciſion of his neighbouring miniſters, he was prevailed upon to remove to *Dartmouth*, to his great loſs in temporals, the rectory of *Diptford* being a much greater benefice.

Mr. *Flavel* being ſettled at *Dartmouth* by the election of the people, and an order from Whitehall by the commiſſioners for approbation of public preachers of the 19th of December, 1656, he was aſſociated with Mr. *Allein Geere*, a very worthy, but ſickly man. The miniſterial work was thus divided betwixt them; Mr. *Flavel* was to preach on the Lord's day at *Townſtall*, the mother church, ſtanding upon a hill without the town; and every fortnight, in his turn, at the Wedneſday's lecture in *Dartmouth*. Here God crowned his labours with many converſions. One of his judicious hearers expreſſed himſelf thus concerning him: "I could ſay much, though not enough, of the excellency of his preaching, of his ſeaſonable, ſuitable, and ſpiritual matter, of his plain expoſition of ſcripture, his taking method, his genuine and natural deductions, his convincing arguments, his clear and powerful demonſtrations, his heart-ſearching applications, and his comfortable ſupports to thoſe that were afflicted in conſcience. In ſhort, that perſon muſt have a very ſoft head, or a very hard heart, or both, that could ſit under his miniſtry unaffected."

By his unwearied application to ſtudy, he had acquired a great ſtock both of divine and human learning. He was maſter of the controverſies betwixt the Jews and Chriſtians, Papiſts and Proteſtants, Lutherans and Calviniſts, and betwixt the Orthodox and the Socinians. He was likewiſe

wife well read in the controverfies about Church-Difcipline, Infant-Baptifm, and Antinomianifm. He was well acquainted with the School Divinity, and drew up a judicious and ingenious fcheme of the whole body of that theology in good Latin, which he prefented to a perfon of quality, but it was never printed. He was fingularly well verfed and exact in the Oriental languages. He had one way of improving his knowledge, which is very proper for young divines; whatever remarkable paffage he heard in private conference, if he was familiar with the relator, he would defire him to repeat it again, and infert it into his Adverfaria. By thefe methods he acquired a vaft ftock of proper materials for his popular fermons in the pulpit, and his more elaborate works for the prefs.

He had an excellent gift of prayer, and was never at a lofs in all his various occafions for fuitable matter and words; and, which was the moft remarkable of all, he always brought with him a broken heart, and moving affections; his tongue and fpirit were touched with a live coal from the altar, and he was evidently affifted by the holy Spirit of grace and fupplication in that divine ordinance. Thofe who lived in his family fay, that he was always full and copious in prayer, feemed conftantly to exceed himfelf, and rarely made ufe twice of the fame expreffions.

[*To be continued.*]

The Experience of CHRISTIANA MALENOIR.

[Written by Herfelf.]

I Was born in the year 1738. My father was defcended from remarkably pious parents; and was a ftrict Diffenter and obferver of the fabbath: he took great care to inftruct his children and fervants, by catechifing and reading with them on Sunday evenings, and making them read and fpend their time in the fervice of God. This ftrictnefs and difcipline often feemed

wearifome to me. He was taken from his family when I was very young.

One day as I was playing before our door, I faw a crowd of people running to hear the crazy miniſter, as they called him. I went with the crowd, and liſtened; and though I was but eight or ten years of age, concluded theſe were not the words of a madman: I thought he ſpoke the truth, that he was a meſſenger of God, and they that joined him were favourites of heaven, though I cannot tell why I thought ſo. I conſtantly for a time attended preaching, and defired to be religious, but knew not how. I ſuppoſed religion to be an inward work, to which all are ſtrangers except thoſe that enjoy it. I wiſhed to experience it, and dreaded the conſequence of dying without it.

When I was about thirteen years of age, my mother ſent me to the dancing-ſchool. I was ſo delighted with this new exercife and the new acquaintances I made, that the impreſſions before made on my mind wore off. At times I felt remorſe and would aſk myſelf, what if I die in this ſtate, ſurely miſery muſt be my portion! yet I could not part with my beloved pleaſure; the ſabbath was not now a day of religious exercifes, but of dreſs and diſſipation. On week nights the playhouſe or card-table were my delight. Conſcience often accuſed me, but I would ſtifle its checks by running into company, or ſome other amuſement; when ſometimes it would deeply wound me, I would ſolemnly promiſe God, that I would devote myſelf to him as ſoon as I would be ſettled in life. Thus I continued grieving the holy Spirit of God; till I was about nineteen years of age; at which time I was given in marriage to a young man, who proved a moſt tender indulgent huſband.

I now enjoyed every temporal bleſſing, that could make life comfortable; but I forgot my engagements with God; my thoughts and time were taken up in viſiting and receiving viſits, and vying with thoſe whom I thought my equals. My huſband by no means curbed me, as he was like-minded with me. In a few

a few months I became pregnant. Then the fear of death returned; I thought if I died in the ſtate I was in, I muſt for ever die: but the only effect of this conviction then was to ſink my ſpirits, and ſour my temper. I have often wondered ſince, how my dear huſband bore with me. I grew very ill, and was brought to the brink of the grave, when Jeſus ſaid, "Spare her a little longer." After my recovery, I made ſome feeble efforts to be religious, but alas! the ſmall degree of light I had in my youth was darkened.

I was naturally haſty, ſo that as faſt as I would build up, the devil and my evil nature would pull down. My diſtreſs grew exceeding great. At laſt I determined to ſend for the Miniſter: when he came, I attempted to tell him my ſtate, but could ſcarce refrain from weeping; but he was a Phyſician of no value; he left me as he found me, only he adviſed me to go to the ſacrament. This I would gladly have done, were I not afraid of eating and drinking unworthily. A few months after, the ſame miniſter came to ſee me, he joked at my diſtreſs, and told me I was afraid to die, but ſure I had not now that fear. I thought he ſpoke right, and determined to enjoy the world a little longer, and become religious when I grew old, and therefore gave a looſe to my paſſions and deſires.

But conſcience would not be quiet, the fears of death and eternal puniſhment marred my happineſs. I again ſet about quieting my mind, and deſired my huſband to buy me a Week's Preparation. There were ſome prayers in it that I thought uſeful, which I read on my knees, often watering the book with my tears; and glory be to God, I often found my mind much refreſhed in thoſe ſecret hours. I now determined to go to the ſacrament, and if I periſhed, it ſhould be at the feet of Jeſus, and in the appointed means of grace. I put my reſolution in practice, and went to the communion with all the pious wiſhes I could form.

A little before the bread was given, it was ſuggeſted to my mind that Chriſt was not the Eternal Son of God. I knew

no

not whence this came. Who can tell what I then felt? I knew not what to do, being aſhamed to go out of meeting. Juſt at this inſtant the bread was handed to me. I took it in my fingers, pauſed and conſidered whether I ſhould eat or leave it on the ſeat. Then I thought I muſt take the cup, and I might as well take the bread; but no tongue can deſcribe what I felt. I went home full of anguiſh, and thought I had committed the unpardonable ſin. My ſoul was full of miſery and horror, I feared to pray, and thought if I did, it would be juſt if God would conſume me on the ſpot; at laſt I concluded damned I muſt be if I do not pray. I can only be damned if I do, therefore I will call on God for power to believe on his Son, and for pardon for the horrid ſin I had committed.

At times I reſiſted the enemy, and found comfort; then new hopes would ariſe in my ſoul. Again the enemy would ſuggeſt, "What! God die? it cannot be: do not deceive your ſoul." Several times while reading the ſufferings of Jeſus, I thought I ſaid, "His blood be on me and my children." Then it was ſuggeſted, "This was the ſin againſt the Holy Ghoſt." Thus was I exerciſed for three years and a half, at the end of which time I was brought to the grave, and my dear huſband took a violent fever, of which he died the 13th of Auguſt 1762.

My ſituation now was truly deplorable; ſeparated from a moſt affectionate huſband, tempted by Satan, a guilty conſcience reproaching me, and having cruel people to deal with; it was through the mere mercy of God that I did not loſe my reaſon. During all this ſcene of affliction, I had not one real Chriſtian, to whom I could open my mind. It was juſt that I ſhould be left without this conſolation, who had choſen the world for my portion, and pleaſure-takers, for my companions.

The weight of my afflictions ſo impaired my health, that I was reduced to extreme weakneſs. I conſulted two or three phyſicians, who after preſcribing for me, told me I muſt be

my own phyſician; that air, exerciſe, and ſprightly company alone would remove my complaints. The tender affection I bore to my children, the loſs they muſt ſuſtain if I died, and my unfitneſs for that awful change, made me take the doctor's advice; but it was ſome time before I took any pleaſure in company.

All this time the dreadful temptations already mentioned beſet me. This kept me from God, and hindered me from having recourſe to him in my grievous diſtreſs. One time my affliction was ſo great that I got up in a private place, tore off my cap, twiſted my hands in my hair, and determined to ſtay there till I died, let what would be the conſequence. After ſtaying ſome time in that poſture, reaſon came to my aid. I concluded I had better deſiſt, and bleſſed be God, who ſaved me from myſelf in that dreadful hour of danger and diſtraction.

I continued for near four years after my huſband's death, ſometimes running into diſſipation to forget myſelf, then making new reſolutions; but as ſoon as I began to think ſeriouſly, the temptation would return that I had eat and drank my own damnation.

After this I grew very wicked, ſo as to ſwear and ſell my goods on the Lord's day. This I did for ſome time without thought, till one day on a ſudden I made a full pauſe, and ſaid to myſelf, "What am I doing? What! a ſwearer! a ſabbath-breaker!" I ſtood like a condemned criminal, and knew not what to do, nor where to turn. As one of my little children happened to read that John the Baptiſt, in his mother's womb, leapt at hearing the ſalutation of the Virgin Mary; "My God, (ſaid I) the unborn infant! Wretch that I am! how can I doubt the divinity of Chriſt? I flew to my room, threw myſelf down before God, cried mightily to the Father to give me faith to believe in Jeſus Chriſt his Son, and from that time determined to ſeek him.

I now

I now began again to attend preaching, which I had seldom done for many years; and on hearing a sermon from John i. 1, 2, 3. by Mr. *James Morgan*, I was convinced of the sin of unbelief, and saw I had not received Christ in any sense of the word. The whole sermon was suited to me, and the temptation was considerably removed. I now fasted, read, and prayed almost night and day; my convictions grew deeper, under every sermon, I wept from the beginning of them to the end. At length I had hopes of mercy, and began to pray with my family.

One night after family prayer, and reading a chapter or two on my knees, the Scriptures were amazingly opened. I felt more comfort than ever before, then went to bed, and my sleep was very sweet. As I lay down with strong confidence that God would pardon my sins, I awoke in the morning with the same hope, and at the usual hour retired, took the Bible, and expected to find it spirit and life; but it opened to me as a dead letter. However, I continued reading till I met with those words; "Good Master, what shall I do to inherit eternal life? Why calleſt thou me good? there is none good but one, that is God." My enemy was nigh at hand. "Now, said he, do you believe the express words of Jesus Christ?"

I felt as if my heart was pierced with an arrow. I put the book out of my hand, and fell on my knees, cried and lamented my dreadful state. It was suggested that if I staid there, the Lord would consume me by the breath of his mouth in an instant. Lord, said I, it is just, and let it be so. But on recollection, I said, what! Lord, separated from thee! Dwell with devils! how can I bear the thought?" Yet I dared not pray, but ran down stairs as one beside herself, shut myself up, and in the depth of distraction cried out, "Lord, what shall I do?"

There was an old book near me which I took up, and read a little. The part I happened to open upon, was proving the divinity, and the all-sufficiency of Christ's satisfaction

for ſinners. I took a pen and marked the Scriptures which the author quoted, and after reading ſome time, I took the Bible to find them out. I read the firſt verſe of the 42d. chapter of Iſaiah; *Behold my ſervant whom I uphold, mine elect in whom my ſoul delighteth; I have put my Spirit upon him, he ſhall bring forth judgment unto the Gentiles.* My doubts were immediately removed, and my ſoul ſet at liberty. The Lord, as it were, put my fingers into the nail prints, and my hand into his ſide, and bade me not be faithleſs but believing. I cried out in raptures, "This is my Saviour, my Lord, and my God!" O, how was my ſoul raviſhed with his love! What a heaven opened in my ſoul! This was the day of my eſpouſals, the 27th of June 1770. I went on very comfortably till the next claſs day. I ſuffered ſo much by the dreadful temptations I had ſo long laboured under, that I feared to tell the whole of my experience before the people; I therefore waited till they were diſmiſſed, and then told my trials and deliverance to the preacher.

[*To be continued.*]

An EXTRACT *from an* ACCOUNT *of the* PELEW ISLANDS, *in the* PACIFIC OCEAN.

By CAPTAIN HENRY WILSON.

[*Continued from page* 430.]

THE *Palos* or *Pelew* iſlands are a chain of ſmall iſlands, ſituated between the 5th and 9th degree of north latitude, and between 130 and 136 degrees of Eaſt longitude from *Greenwich*, and lie in a N. E. and S. W. direction: they are long but narrow, of a moderate height, well covered with wood, at leaſt ſuch of the iſlands as our people had an opportunity

nity of ſeeing. They are circled on the weſt ſide by a reef of coral, of which no end could be ſeen from any eminences they were on; this reef in ſome places extends five or ſix leagues from the ſhore, and in no parts that were viſited leſs than two or three.

The reader will bear in mind that the *Antelope* was not a ſhip particularly ſent out to explore undiſcovered regions, or prepared to inveſtigate the manners of mankind; it had not on board philoſophers, botaniſts, draughtſmen, or gentlemen experienced in ſuch ſcientific purſuits as might enable them to examine with judgment objects which preſented themſelves, or trace nature through all her labyrinths. Diſtreſs threw them on theſe iſlands, and when there, every thought was ſolely occupied on the means of getting away, and liberating themſelves from a ſituation of all others the moſt horrible to the imagination, that of being cut off for ever from the ſociety of the reſt of the world.

Forlorn and melancholy as their lot at firſt appeared, the gloom it caſt over them was ſoon diſpelled, by finding themſelves amongſt a humane race of men, who were ſuperior to the wiſh of taking any advantage of their diſtreſs; who had hearts to feel for what our people ſuffered; benevolence to relieve their immediate wants; and generoſity to co-operate with them in every effort to work out their deliverance. The *Engliſh* poſſeſſed what was in the eſtimation of the natives of the higheſt value, iron and arms. The *Malay* wreck had, for the firſt time, thrown in their way a few pieces of the former; the uſe and power of the latter had only been diſcovered by them by the ill fortune of our countrymen. Theſe objects, ſo deſirable to them, they might unqueſtionably have poſſeſſed themſelves of, the number of our people, capable of bearing arms, being only twenty-ſeven, the Captain and Surgeon included; but their notions of moral rectitude lay as a barrier againſt the intruſion of ſuch a thought; renouncing every advantage of power, they approached them only with the ſmiles of benevolence.

All

All the varied courteſies offered to the *Engliſh* by the natives, from whom a very different line of conduct had been apprehended, operated forcibly on their minds; and their misfortune happening at a moment when their aſſiſtance was very material for *Abba Thulle's* ſervice againſt his enemies, this circumſtance ſoon formed a connection, and produced an unreſerved intercourſe and ſteady friendſhip between the natives and our countrymen, which, during the thirteen weeks they remained there, afforded them opportunity of obſerving the manners and diſpoſitions of the inhabitants, and thereby to form ſome notion of their government and cuſtoms. If they were not enabled to trace the current of power through all its various channels, their obſervations could purſue it to the fountain-head, from whence the whole ſeemed to take its riſe; and it appeared beyond a doubt that the chief authority was lodged in the perſon of *Abba Thulle*, the King.

At *Pelew* the King was the firſt perſon in the government. He appeared to be conſidered as the father of his people; and, though diveſted of all external decorations of royalty, had every mark of diſtinction paid to his perſon. His *Rupacks* or Chiefs approached him with the greateſt reſpect; and his common ſubjects, whenever they paſſed near him, or had occaſion to addreſs him, put their hands behind them, and crouched towards the ground; even if they were paſſing any houſe or place where the King was ſuppoſed to be, they humiliated themſelves in the ſame manner, till they had got beyond his probable preſence, when they reſumed their uſual mode of walking.

On all occaſions the behaviour of *Abba Thulle* appeared gentle and gracious, yet always full of dignity; he heard whatever his ſubjects had to ſay to him, and, by his affability and condeſcenſion, never ſuffered them to go away diſſatisfied. This perſonage, however great he was held at *Pelew*, was not underſtood by our people to poſſeſs a ſovereignty over all the iſlands which came within their knowledge. The *Rupacks* of

Emungs,

Emungs, *Emillegue*, and *Artingall*, and the *Rupack Maath*, were independent in their own territories. Yet *Abba Thulle* had several islands over which he ruled; and all the observations that follow are solely confined to his government, though it is not improbable that the other islands might have much similitude in their system.

Upon all occurrences of moment, he convened the *Rupacks* and officers of state; their councils were always held in the open air, upon the square pavements which have so frequently been mentioned in the foregoing narrative, where the King first stated the business upon which he had assembled them, and submitted it to their consideration; each *Rupack* present delivered his opinion, but without rising from his seat: when the matter before them was settled, the King, standing up, put an end to the council. After which they often entered into familiar conversation, and sometimes chatted together for an hour after their business was dispatched.

When any message was brought to the King, whether in council or elsewhere, if it came by one of the common people, it was delivered at some distance, in a low voice, to one of the inferior *Rupacks*; who, bending in an humble manner, at the King's side, delivered the message in a low tone of voice, with his face turned aside. His commands appeared to be absolute; though he acted in no important business without the advice of his Chiefs. In council there was a particular stone on which the King sat; the other *Rupacks* did not always take the same place, seating themselves sometimes on his right-hand, and sometimes on his left.

Every day in the afternoon the King, whether he was at *Pelew*, or with the *English* at *Oroolong*, went to sit in public, for the purpose of hearing any requests, or of adjusting any difference or dispute which might have arisen among his subjects.

As these people had but little property to create dissension, and no lawyers to foment animosity, it is probable that the immutable

mutable boundaries of right and wrong were perfectly underſtood, and not often violated; whenever they were, the offending party received the King's cenſure, which expoſed them to general ſhame; a ſentence, to uncorrupted minds, far more ſevere than any penal inſtitution. They could not recur to the dubious conſtruction of five hundred laws, vaguely *conceived*, and worſe *underſtood*; under the *obſcurity* of which, in civilized countries, the artful villain too often takes ſhelter, and the injured ſit down more oppreſſed.

Happy for them, they were ignorant of that caſuiſtry and refinement which can argue vice into virtue! nor were they acquainted with the *Laudanum* of rhetoric, whoſe property will occaſionally benumb and lay dormant the power of common underſtandings!—They had no conception that there exiſted poliſhed nations, where it was infinitely more expenſive to ſue for juſtice than to ſubmit to fraud and oppreſſion!—nations where men's *oaths* only, not men's *words*, were credited! and where there were found wretches who dared attack the properties and lives of their fellow-citizens, by aſſertions of *falſhood*, whilſt they ſolemnly and impiouſly invoked the *God of Heaven* to atteſt their *truth!*—Born the children of nature, and ſecluded from the corruption of the world, her laws were their general guide. Their *real* wants were few, and they ſaw nothing to excite *artificial* ones. Every one ſeemed to be occupied by their own humble purſuits; and, as far as our people, in a ſtay of three months with the natives, could decide, appeared to conduct themſelves towards each other with great civility and benevolence; for they never obſerved any wrangling or open paſſion. Even when children were diſputing, or fighting, they ſtrongly marked their diſpleaſure, by ſtifling with rebuke their little impetuoſities.

[*To be continued.*]

An

An Extract from the Rev. Mr. FRANCIS' *Letters to* GEORGE GIBBON, *Esq. Author of the History of the Decline and Fall of the Roman Empire.*

IN defence of the authenticity of St. John v. 7. See p. 16. I believe, &c. p. 115, "The result from the whole is, This verse seems beyond all degree of serious doubt, to have stood in this Epistle from the time it was wrote. In the *Latin* church, the suffrages of *Tertullian* and *Cyprian*, of *Marcus Celedensis* and *Phœbadius*, aided by solemn, public appeal to its authority, by the *African* Bishops under *Hunneric*; the preface and Bible of St. *Jerom*, the citations of it by *Eucherius*, *Folgentius*, *Vigilius*, and *Cassiodorus*, supported by the testimony of the *Greek* church: all these testimonies combined in one point of view, unresisted by any the smallest, direct impeachment of its authenticity, throughout all the annals of antiquity: compel us to acknowledge the original existence of the text in question.

And now, Sir, let me add a few remaks on the general design of your several publications, as far as they disclose it to your readers. But as this is not the direct object of this dissertation, "brief let it be," Yet plain. You have, Sir, throughout the whole of your publications, seemed to snatch, with avidity, at every occasion, apt, or unapt, of lessening the power of Christianity, over the human mind. You have not indeed attempted to produce this effect by open impeachments of the external evidences of its truth; (for those would have been speedily confuted) or by direct charges against the internal purity of its doctrines, (for those would have confuted themselves) but you have endeavoured to effectuate your purpose by indirect machinations. You have, artfully enough, suggested ambiguous insinuations, where you durst not hazard a positive accusation. You have laboured to raise a sneer, where you durst not risk an argument: when such passages as

theſe occur to your readers, " Rome ſubmitted to the *yoke* of the goſpel."

" Some advocates would diſgrace Chriſtianity, *if Chriſtianity could be diſgraced.*—If I had deſigned to inveſtigate the Jewiſh Antiquities, reaſon, as well as faith muſt have directed my enquiries to the ſacred books, which, *even as human productions*, would deſerve to be ſtudied as one (I cannot help Mr. *Gibbon's* bad *Engliſh*) of the moſt curious, and original, monuments of the Eaſt."

" *Apollonius* of *Tyana*, was born about the ſame time as Jeſus Chriſt. His life (that of the former) is related in ſo fabulous a manner, by his fanatic diſciples, that we are at a loſs to diſcover, whether he was a ſage, or an impoſtor."—

" This prohibitory law (viz. of *Theodoſius*, when he aboliſhed the ſanguinary, as well as idolatrous, worſhip of the *Greek* and *Roman* Pagans) was expreſſed in the moſt abſolute, and comprehenſive terms. *It is our will and pleaſure* (ſays the Emperor) *that none of our ſubjects ſhall preſume in any city or in any place to worſhip an inanimate Idol by the ſacrifice of a guiltleſs victim.*" The act of ſacrificing, and the practice of divination by the entrails of the victim, are declared high treaſon againſt the State. The rights of Pagan ſuperſtition, which might ſeem leſs bloody and atrocious are aboliſhed, as highly injurious to the truth, and honour of religion, and the *harmleſs claims* of the domeſtic genius, of the houſehold gods, are included in this *rigorous proſcription*. Such was the *perſecuting ſpirit* of the laws of *Theodoſius*, which were repeatedly enforced by his ſons and grandſons, with the loud and unanimous applauſe of the chriſtian world."

" Neither the violence of *Antiochus*, nor the arts of *Herod*, nor the example of the circumjacent nations, could ever perſuade the Jews to aſſociate *with the inſtitutions of Moſes, The elegant mythology of the Greeks.*"

When ſuch paſſages as theſe occur to your readers, the interpretation, which was moſt intended, although leaſt expreſſed, cannot lie hid even from the commoneſt apprehenſion.

But,

But, Sir, passing over other enquiries, why are you not consistent with yourself? After having thus endeavoured, however vainly, to overturn the system of revelation by ridicule, by indecent sarcasms levelled at it, and at its divine Author;—after having thus attempted, however feebly, to support the cause of Deism,—Why do you at once, carry over your faithless colours to the hosts of heathenism, and idolatry? What was the principal institution of *Moses* (if you are resolved to attribute those institutions to *Moses* alone) upon which all the rest depended? It was—*Hear, O Israel, the Lord thy God is one God. Thou shalt have none other Gods but him. Him only shalt thou worship, and him only shalt thou serve.* But what was "the elegant mythology of the Greeks?" It was, *Gods many and Lords many.* And do you then, Sir, really wish to censure the Jews, because they would not associate with the worship of the God of *Abraham*, of the great I Am, *him besides whom there is no God; the Lord who is God in heaven above, and in the earth beneath, and there is none else; the Lord who prepared the light and the sun, who set all the borders of the earth, who made summer and winter, before whom the nations are as the drop of a bucket, and are counted as the small dust of the balance, who holdeth the sea in the palm of his hand, and taketh up the isles as a very little thing:*—Do you seriously condemn the Jews, because they would not in the days of *Antiochus* and *Herod* (for before that time they had but too often and too fatally, tried the experiment) defile the adoration of this sole God of the universe, with the worship of the adulterous, and incestuous *Jupiter*. The passionate and revengeful *Juno*, *Venus* the strumpet, and *Mercury* the pickpocket? I forbear to pursue you through the inferior *godlings*, the *Pan* and *Priapus*, the *Laverna*, and *Cloacina* of this "elegant mythology." Nothing exhibits human reason in a more humiliating light, than to take a view of its mythological reveries, when unaided by divine revelation. If the most inventive mind should study for absurdity, what could it devise more ludicrous

dicrous on the one hand, or more abominable on the other, than the worſhip of calves and ſerpents, monkies and onions? It may be granted, that part of theſe adorable exiſtences, belong properly to the *elegant mythology* of the *Egyptians*. But are the ſerpents and monkies of the borders upon the *Nile* more prepoſterous as objects of worſhip, than gods and goddeſſes in hell?—Than dog-gods, horſe-gods, fiſh-gods, and goat-gods? And yet this hideous hoſt, this beaſtly herd, this contemptible crew debaſed with every human weakneſs, and polluted with every human vice, are in your opinion, it ſeems, fit compeers, as objects of worſhip with the ſelf-exiſtent, omnipotent, and eternal God! And the *Jews* are, as you inform us, guilty of inexcuſable obſtinacy, in refuſing to place on the throne of heaven this elegant mythology, and to yield to both a like adoration!

This then, Sir, it ſeems, is your ſyſtem (if any thing ſo mutable, now *Deiſtical*, now *Pagan*, can merit the name of a ſyſtem) of theology. And your plan of morality is the amiable offspring of ſo engaging a parent. It expoſes itſelf to the readers occaſionally, and as it were by glances, in other parts of your hiſtory: but it ſeems to look out at full upon them in the following paſſage.

"The ſiſter of *Valentinian* was educated in the palace at *Ravenna*. And as her marriage might produce ſome danger to the State, ſhe was raiſed by the title of *Auguſta*, above the hopes of any ſubject. But the fair Honoria had no ſooner attained the ſixteenth year of her age, than in the midſt of vain and unſatisfactory greatneſs, Honoria ſighed, yielded to the impulſe of nature, and threw herſelf into the arms of her chamberlain *Eugenius*. Her guilt and ſhame (ſuch is the abſurd language of imperious man!) was betrayed by her pregnancy; and the diſgrace of the royal family was publiſhed to the world, by the imprudence of the Empreſs, who after a ſtrict and ſhameful confinement, baniſhed her daughter to *Conſtantinople!*"

To

To the conduct of Honoria then, thus betraying her own honour, and at so early an age breaking through all the restraints of virgin modesty, equally disregarding the laws of God and man, and prostituting herself to one of her domestics: neither *guilt* nor *shame* is, in Mr. *Gibbon's* opinion, to be imputed: for such imputations he affirms to be *absurd language!* It is proper, in his judgment, that other Honorias of distinguished birth should be instructed how to act! They are told by him, that to apply the expressions of *guilt* or *shame* to such conduct, would be *only* the *absurd language of imperious man!* It is, it seems, a sufficient justification for them, when they have thus played the strumpet, with (pardon the inadvertency, —when they *have yielded to the impulse of nature, and thrown themselves into the arms of*) their footmen or chamberlains, to say that they were in their *sixteenth* year, and that they *sighed!* And the affliction of a royal parent, anxious to interrupt so offensive a commerce, is to be reprobated as a *strict and shameful confinement!* Surely, Sir, the honest blush of ingenuous shame hath long since forsaken your cheek! Are these the grave instructions of history? Or are they the language of an abandoned procuress, pleading in her choicest terms, the cause of prostitution? Assist me, Sir, in solving these difficulties. If left to my own guidance, I can find but one way of extricating myself from them; which is to suppose that, in Mr. *Gibbon*, the school-boy is not yet lost in the man: That he not only *when he was a child*, thought and *spake as a child*, but *when he became a man*, could not *put away childish things*, but even now *understands as a child*, and believes in the senseless and idolatrous Polytheism of the old Heathens.

[*To be concluded in our next.*]

An

An extraordinary Inſtance of JUSTICE.

SANDJAR was the ſixth Sultan of the firſt branch of the *Selgiucides*. All the writers of his hiſtory praiſe his valour, his juſtice, his magnanimity, and his goodneſs. This Sultan, after a bloody war, in which he had given the moſt illuſtrious proofs of his valour and abilities, was making a triumphant entry into the city of *Zalika*. His victorious army followed him, and the people overjoyed to ſee their prince, and to be witneſſes of ſo auguſt a ſolemnity, had paſſed in great multitudes without the walls to meet him.

In the environs of the city was a Dome of prodigious height, erected on forty pillars of marble. As the troops were filing off at the foot of this Dome, the ſon of a poor Derviſe, in order the better to obſerve their march, had got up to the very top. The Sultan, paſſing near the Dome, perceived ſomething perched on the extremity. He imagined that it was a bird, and as he was very expert in ſhooting at the bow, had a mind to ſhew his dexterity to the people. The arrow, twitched with mighty force, reached unerring its aim, and down fell the youth, bathed in his blood.

How great was the aſtoniſhment, or rather the trouble and anguiſh of the prince, at ſight of ſo diſmal a ſpectacle! Alighting inſtantly from his horſe, and throwing himſelf on the youth's body, he abandoned himſelf to the ſharpeſt grief. He gave orders for the youth's father to be immediately brought to him, and, taking him by the hand, led him into his tent, where he ſhut himſelf up alone with him. Taking afterwards a purſe full of gold, and drawing his ſabre, which he laid on a table near the purſe; "You behold in me, (ſaid he to the Derviſe) the murderer of your ſon; I might juſtify myſelf, by aſſuring you that I did not kill him by premeditated deſign; but my crime, though involuntary, is not leſs afflicting to you than the ſevereſt diſaſter that could befall a father. You are

not

not unacquainted with the law. If, as it leaves you at your option, you are pleaſed to allow me to purchaſe the blood of your unfortunate ſon, here is gold; but, if you rather chooſe to have recourſe to extreme rigour of the law, and require blood for blood, here lies my ſword, take away my life: I have been careful, that you need not be apprehenſive of any thing in going out of my tent."

"Ah! my good and gracious Lord, (ſaid the Derviſe, proſtrating himſelf at the Monarch's feet) if you are above other men by your rank, you are ſo likewiſe by your equity. God forbid I ſhould lay a ſacrilegious hand on my prince, who is the life and ſoul of his kingdom. My unfortunate ſon is ſlain; but your Majeſty is not guilty of his death. I muſt receive no price of blood: on the contrary, I ſhould eſteem myſelf happy, If I could ſacrifice my life to preſerve that of a prince, ſo good and ſo equitable as your Majeſty."

"Thy diſintereſtedneſs (anſwered the Sultan, amazed at what he heard) deſerves to be rewarded; and therefore I make thee Governor of the city of *Zalika:* Men, ſuperior to others by ſentiment, are made to command them."

Of FRUGALITY *and* EXPENCES.

BALANCE your Expences by the juſt weight of your own Eſtate, and not by the poiſe of another's ſpending.

It is a good advice of the Philoſopher, meaſure the ſtone by your rule, and not your rule by the ſtone.

Certain young men, being reproved by *Zeno* for their prodigality, excuſed themſelves, ſaying, "They had plenty enough, out of which they did it."—"Will you excuſe a Cook," ſaid he, "that ſhould over-ſalt his meat, becauſe he hath ſtore of ſalt?"

A good layer up, makes a good layer out, and a good ſparer makes a good ſpender.

Diogenes

Diogenes aſked of a thrifty man but a half penny; of a prodigal a pound. The former, he ſaid, might give him often, but the latter would ſhortly have nothing to give.

If out of kindneſs you have lent money to any perſon, let him not continue it over-long; for the intereſt of an old debt is uſually paid in ill language.

At the firſt entrance into your Eſtate, keep a low ſail; you may riſe with honour, but you cannot decline without ſhame.

Some young gentlemen think it good policy to wear their lands upon their backs, to ſee that no waſte be done by their tenants.

I have ſeen ſome perſons, who had great eſtates left them, break their faſts in plenty, dine in poverty, and ſup in infamy.

That which by ſparing is ſaved, may with induſtry be improved; and what is ſo improved may be again ſpared: Frugality alone is but ſimple getting, but joined to induſtry is double.

Get all you can honeſtly: ſave all you can with a good conſcience; and give all you can with a willing mind.

GOD loveth the chearful giver.

A terrible Judgment upon a perjured Perſon.

IN the year 1661, a woman in the county of Derby, having cozened a boy out of ſome money, was ſoon after charged with it; but the wicked wretch not only ſtifly denied it, but earneſtly prayed to God, that the earth might open and ſwallow her up alive, if ſhe had it. Immediately the earth opened under her, and ſhe ſunk into it; and being digged for, was found nine feet under the ground with that very money in her pocket; and was a ſhocking ſpectacle to all who beheld her.

An

AN EXTRACT FROM THE MINUTES of a CONFERENCE,

Held in LONDON, July 31, &c. 1792.

Between the PREACHERS *late in Connexion with the* Rev. J. WESLEY.

Queſtion. WHAT Preachers are *admitted* this year?

Anſwer. B. Leggatt, T. Rogerſon, J. Wiltſhaw, H. Taylor, W. Dieuaide, J. Hicklin, J. Furnace, T. Kelk, T. Dobſon, W. Jenkins, R. Miller, W. Stephenſon, M. Marſhall, M. Willis, J. Ryle.

IRELAND.

J. McMullen, A. Moore, M. Stuart, T. Elliott, A. Hamilton, Senior, R. Smith, W. Hamilton, D. Graham, M. Murphy and W. Wilſon.

Q. 2. Who *remain on Trial?*

A. R. Harriſon, G. Lowe, C. Tunnycliffe, W. Saunderſon, J. Kerſhaw.—*Theſe have travelled four years.*

W. Cox, H. Saunders, R. Lomas, J. Ramſhaw, M. Martendale, J. Nelſon, J. Denton, R. Smith, J. Grant, J. Anderſon, O. Davies, T. Simeonite, J. Lawton, W. Shelmerdine, T. Harriſon, J. Saunderſon.——*Theſe have travelled three years.*

R. Crowther, E. Gibbons, G. Sargant, J. Braithwayte, J. Burges, W. Hainsworth, R. Elliott, G. Sykes, T. Trethewey, J. Pipe, S. Taylor, J. Dean, J. Boyle, J. Doncaſter, B. Newton,

Newton, J. Simpſon, T. Greaves, W. Aver, W. Denton, I. Lilly, W. Franklin.—*Theſe have travelled two years.*

S. Wilſon, T. Robinſon, W. Mahy, H. Mahy, J. Jay, M. Emmett, R. Pattiſon, F. Thoreſby, J. Kingſton, G. Deverell, J. Buckley, J. Foſter, A. Cummins, H. Anderſon.—*Theſe have travelled one year.*

IRELAND.

J. Irwin, T. Ridgeway, A. Hamilton junior. T. Patterſon, S. Wood, G. Donovan, J. McQuigge, J. Hurley, John Hurley, W. Ferguſon, T. Brown, J. Graham, C. Graham, A. Murdock, W. Smith, J. Stephenſon, J. Croſs, S. Steele, T. Black, J. Hennin, J. Bell, W. Armſtrong, J. McFarland and B. Dowling.

Q. 3. Who are *admitted on Trial?*

A. R. Gower, G. Dermott, J. Kyte, J. Bowes, F. Balliau, J. Robbins, C. Kirkpatrick, J. Stephens, R. Smith, T. Hutton, W. Martin, J. Ward, If. Muff, R. Hardacre, J. Bridgnell, W. Fenwick, R. Treffry, R. Harper, S. Eversfield, J. Buckley, W. Brown.

IRELAND.

M. Tobias, S. Alcorn, R. Banks, M. Dice, T. McClellan, J. Stuart, R. Dougherty, and J. Jordan.

Q. 4. Who have *died* this year?

A. 1. *John Richardſon*, A. B. Who, like his Great Maſter, was a man of ſorrows and acquainted with grief. The Uniformity of his Life, the Chriſtian Simplicity of his manners, the meekneſs of his Spirit, and the Unction which attended his Miniſtry for twenty-nine years in the City of London, will be ever remembered by many hundreds with gratitude to the God of all Grace. After labouring under a

ſevere

ſevere Aſthma for twenty-ſix years, he died in the fifty-eighth year of his age. The laſt words he uttered, juſt before he expired, were "GOD IS ALWAYS WITH ME."

2. *Robert Empringham*, a faithful old Labourer in the Vineyard of his Lord.

3. *Thomas Werrill*, a moſt promiſing young man. For ſome time he laboured in Ireland, his native Country, with ſucceſs. Afterwards, he devoted himſelf to the Work of God among the Heathens: and after a ſhort but ſucceſsful Miniſtry in the Iſland of Jamaica, he died *the death of a Saint*, of a Chriſtian entering into Glory in the full aſſurance of Hope.

Q. 5. Are there any objections to any of our Preachers?

A. They were examined one by one.

Q. 6. Who has deſiſted from Travelling?

A. James Lyons.

Q. 7. How are the Preachers ſtationed this year?

A. As follows:

1 *London*, Thomas Coke, James Creighton, Peard Dickenſon, William Thompſon, James Rogers, Richard Rodda, George Story, William Blagborne, William Palmer, Thomas Bartholemew: T. Olivers, T. Rankin, T. Tennant, Supernumeraries: George Whitfield, Book-Steward.

2 *Suſſex*, W. Shelmerdine, T. Simeonite, Mark Willis.

3 *Rocheſter*, T. Warrick, W. Aver.

4 *Canterbury*, J. Reynolds, T. Dobſon, C. Tunnycliffe.

5 *Colcheſter*, W. Jenkins, J. Lawton, W. Heath.

6 *Norwich*, W. Aſhman, C. Bond,

7 *Yarmouth*, C. Boone, John Wiltſhaw.

8 *Diſs*, C. Kyte, J. Wittam.

9 *Bury*, J. Hicklin, T. Rogerſon.
10 *Lynn*, W. Saunders, T. Broadbent.
11 *Walſingham*, W. Denton, H. Anderſon.
12 *Bedford*, T. Tatterſhall, T. Jones, If. Lilly, F. Thoreſby, G. Dermott,
13 *Northampton*, J. Croſby, G. Deverell, T. Fernley.
14 *Oxfordſhire*, G. Baldwin, W. Stephens, E. Gibbons: J. Murlin, Supernumerary.
15 *Glouceſterſhire*, J. Couſſens, J. Sandoe.
16 *Worceſterſhire*, J. Brettell, J. Robbins.
17 *Sarum*, J. Algar, R. Gower: R. C. Brackenbury, Supernumerary.
18 *Portſmouth*, J. Eaſton, G. Button, T. Trethewey.
19 *Iſle of Jerſey*, M. Marſhall, H. Saunders, H. Mahy, } These are to change every two months,
20 *Iſle of Guernſey*, } J. De Quetville, W. Dieuaide, F. Balliau. } These are to change every two months,
21 *Iſle of Alderney*, } J. De Quetville, W. Dieuaide, F. Balliau. } These are to change every two months,
22 *France*, W. Mahy.
23 *Bath*, H. Moore, L. Kane, J. Sutcliffe: J. Furz, Supernumerary.
24 *Briſtol*, S. Bradburn, T. Rutherford, O. Davies, S. Taylor: J. Broadbent and J. Valton, Supernumeraries: T. Mc Geary, Head-Maſter of Kingſwood-School.
25 *Shepton-Mallet*, J. Harper, J. Cricket, W. Holmes.
26 *Taunton*, C. Bland, J. Foſter, C. Kirkpatrick: C. Watkins, Supernumerary.
27 *Collumpton*, T. Leſſy, J. Mc Geary.
28 *Plymouth*, B. Rhodes, F. Truſcott, W. Cox.
29 *St. Auſtle*, T. Crowther, W. Thoreſby, J. Byron, R. Smith, junior.
30 *Redruth*, W. Horner, J. Smith, T. Kelk, J. Stephens; J. Poole, Supernumerary.
31 *Penzance*,

31 *Penzance*, J. Leech, A. Moſeley, J. Boyle, J. Jay.

32 *Pembroke*, B. Leggatt, T. Robert, J. Bowes.

33 *Glamorgan*, W. Hunter, junior. J. Kyte, R. Treffry.

34 *Brecon*, J. Dean, S. Wilſon.

35 *Birmingham*, J. Cole, S. Day, J. Burges.

36 *Wolverhampton*, A. Suter, R. Coſterdine.

37 *Shrewſbury*, M. Martendale, W. Saunderſon.

38 *Burſlem*, A. Inglis, S. Bardeſley, G. Snowden, J. Denton, J. Bridgnell.

39 *Macclesfield*, J. Goodwin, G. Lowe, R. Crowther: G. Shadford, Supernumerary.

40 *Stockport*, W. Myles, R. Miller.

41 *Manchester*, J. Benſon, A. Clarke: J. Hall, Supernumerary.

42 *Oldham*, T. Handby, J. Parkin.

43 *Bolton*, R. Roberts, R. Reece, M. Emmett: C. Hopper, Supernumerary.

44 *Cheſter*, F. Wrigley, R. Condy, J. Thom.

45 *Liverpool*, T. Taylor, J. Bradford.

46 *Northwich*, D. Jackſon, J. Ward: R. Howard, Supernumerary.

47 *Blackburn*, J. Booth, W. Hainſworth, If. Muff.

48 *Coln*, L. Harriſon, John Beanland, J. Evans.

49 *Lancaſter*, W. Smith.

50 *Leiceſter*, T. Longley, J. Barber, J. Buckley.

51 *Caſtle-Dunnington*, J. Moon, W. Brown.

52 *Nottingham*, W. Thom, J. Beaumont, T. Greaves, J. Furneſs.

53 *Derby*, J. Peſcod, T. Hutton.

54 *Aſhby*, J. Taylor, R. Hardacre.

55 *Sheffield*,

55 *Sheffield*, J. Maſon, G. Highfield, T. Cooper.
56 *Grimſby*, J. King, G. Mowat, G. Sargant.
57 *Horncaſtle*, If. Brown, T. Gill, J. Simpſon, R. Harper.
58 *Gainſborough*, T. Carlile, J. Peacock, J. Ramſhaw.
59 *Epworth* J. Robinſon, W. Collins, T. Robinſon.
60 *Leeds*, J. Allen, J. Entwiſtle, W. Percival.
61 *Wakefield*, J. Wood, J. Edmondſon.
62 *Huddersfield*, G. Gibbon, R. Elliott.
63 *Birſtal*, E. Jackſon, R. Smith: T. Johnſon, Supernumerary.
64 *Dewſbury*, W. Bramwell, J. Nelſon.
65 *Bradforth*, P. Greenwood, J. Grant.
66 *Halifax*, J. Pawſon, R. Lomas.
67 *Keighley*, J. Watſon. D. Kay.
68 *Otley*, Z. Yewdall, W. Simpſon.
69 *Whitehaven*, J. Brown, J. Barrett.
70 *Iſle of Man*, J. Ogylvie, W. Fenwick, W. Martin.
71 *York*, S. Hodgſon, J. Thompſon, T. Harriſon.
72 *Pocklington*, J. Shaw, B. Newton.
73 *Hull*, A. Mather, R. Hopkins.
74 *Bridlington*, J. Braithwayte, W. Stephenſon.
75 *Scarborough*, G. Holder, W. Butterfield, G. Sykes.
76 *Whitby*, J. Stamp, J. Kerſhaw.
77 *Thirſk*, T. Dixon, J. Riding, S. Gates.
78 *Stockton*, W. Hunter, Senior, T. Vaſey.
79 *Barnard-Caſtle*, J: Mc Kerſey, T. Dunn.
80 *Hexham*, P. Mill, W. Franklin.
81 *Sunderland*, J. Pritchard, J. Brettell, J. Atkins.
82 *Newcaſtle*, J. Gaultier, S. Botts: J. Cownley, Supernumerary.
83 *Alnwick*, C. Atmore, J. Pipe.

SCOTLAND.

84 *Edinburgh*, D. Mc Allum, R. Johnſon, J. Ryle.
85 *Glaſgow*, H. Taylor.
86 *Air*, R. Harriſon.

87 *Dumfries*,

87 *Dumfries*, J. Townsend.
88 *Berwick*, R. Swan. } These are
89 *Kelso*, T. Wood. } to change.
90 *Dundee*, J. Bogie, R. Dall, J. Cross; J. Saunderson, Supernumerary.
91 *Aberdeen*, A. Kilham, J. Anderson: J. Watson, Supernumerary.
92 *Inverness*. J. Saunderson, J. Doncaster, A. Cummins, S. Eversfield.

IRELAND.

93 *Dublin*, A. Blair, J. Mc Donald.
94 *Wicklow*, D. Gordon, G. Donovan.
95 *Carlow*, W. Mc Cornock, J. Stephenson.
96 *Waterford*, J. Darragh, A. Hamilton, junior.
97 *Cork*, W. Griffith, J. Crowther.
98 *Bandon*, T. Patterson, W. Johnston, T. Ridgeway.
99 *Limerick*, W. West, T. Kerr, W. Hamilton, J. Gillis.
100 *Birr*, M. Joyce, W. Wilson.
101 *Aughrim*, F. Armstrong, J. Hurley.
102 *Castlebar*, J. Woodrow, Ja. Hurley.
103 *Athlone*, T. Davis, J. Miller.
104 *Longford*, S. Mitchell, Jas. Mc Quigge: J. Bredin, Supernumerary.
105 *Sligo*, S. Moorhead, B. Dowling.
106 *Ballyconnell*, J. Armstrong, T. Black, J. Stuart.
107 *Cavan*, J. Melcombson, W. Armstrong, W. Ferguson.
108 *Clones*, R. Smith, J. Hennin, A. Hamilton, Senior; T. Hewitt, Supernumerary.
109 *Brookborough*, J. Rennick, J. Irwin, R. Banks.
110 *Enniskillen*, M. Stuart, C. Graham.
111 *Ballyshannon*, A. Moore, S. Alcorn, J. Jordan: T. Elliot, Supernumerary.
112 *Ramelton*, S. Steele, J. Bell.
113 *Newton Stewart*,

213 *Newton Stewart*,	A. Murdock, J. Graham.
214 *Charlemount*,	D. Barraclough, J. Mc Farland, M. Dice: S. Bates, Supernumerary.
215 *Londonderry*,	J. Dinnen, G. Armstrong.
216 *Coleraine*,	W. Smith, M. Murphy, T. Brown.
217 *Belfast*,	J. Grace, S. Wood.
218 *Lisburn*,	J. Kerr, R. Dougherty.
219 *Donnpatrick*,	T. Barbor, J. Mc Mullen.
220 *Tanderagee*,	G. Brown. J. Crofs, T. Mc Clellan.
221 *Newry*,	J. Crook, M. Tobias.

The British Dominions.

Nova Scotia and New Brunswick.

Halifax,	William Jeffop, John Mann, Elders,	William Black, Presiding Elder.
Liverpool,	Thomas Whitehead,	
Shelbourne,	William Early,	
Newport,	John Cooper,	
Cumberland,	Benjamin Fizler,	
River St. John,	John Regan,	
Annapolis,	James Boid.	

The West Indies.

Antigua,	John Baxter, Benjamin Pearce.
Barbadoes,	Matthew Lumb, John Kingfton.
St. Vincent's,	James Wray.
Nevis,	John Mc'Vean.
St. Chriftopher's,	William Warrenner, Richard Pattifon.
Tortola,	John Harper, Thomas Owens.
Jamaica,	William Fith, William Brazier,
New Miffionary,	Daniel Graham,

Q. 11. What

Q. 11. What numbers are in the Society?

A. As follows:

London	3250	Blackburn	1040
Suſſex	285	Colne	1010
Rocheſter	310	Leiceſter	709
Canterbury	300	Nottingham	1140
Colcheſter	165	Derby	830
Norwich	617	Sheffield	1700
Diſs	330	Grimſby	575
Bury	180	Horncaſtle	640
Lynn	245	Gainſborough	710
Wells	190	Epworth	693
Bedford	550	Leeds	2100
Northampton	407	Wakefield	744
Oxfordſhire	740	Huddersfield	760
Glouceſterſhire	324	Birſtal	720
Worceſterſhire	363	Dewſbury	540
Sarum	282	Bradforth	1170
Portſmouth	480	Halifax	1124
Iſle of Jerſey	334	Keighley	990
Iſle of Guernſey / Iſle of Alderney	240	Otley	549
		Whitehaven	288
Bath	900	Iſle of Man	2400
Briſtol	1600	York	879
Shepton Mallet	974	Pocklington	463
Taunton	285	Hull	663
Tiverton / Biddiford	519	Bridlington	350
		Scarborough	607
Plymouth	880	Whitby	514
St. Auſtle	1030	Thirſk	641
Redruth	1660	Yarm	580
Penzance	1540	Barnard Caſtle	383
Pembroke	207	Hexham	620
Glamorgan	245	Sunderland	1154
Brecon	133	Newcaſtle	800
Birmingham	1589	Alnwick	350
Coventry	64	Edinburgh	209
Wolverhampton	600	Glaſgow	209
Burſlem	1470	Dumfries	49
Macclesfield	1214	Kelſo	29
Stockport	950	Dundee	170
Manchester	1400	Aberdeen	295
Oldham	793	Inverneſs	323
Bolton	1220	Dublin	950
Cheſter	600	Wicklow	199
Liverpool	660	Carlow	230
Warrington	475	Waterford	26
		Cork	

Cork	390
Bandon	230
Limerick	463
Birr	350
Caſtlebar	217
Athlone	503
Longford	367
Sligo	370
Ballyconnell	800
Cavan	875
Clones	980
Brookborough	790
Enniſkillen	450
Ballyſhannon	646
Liſleen	392
Omagh	419
Charlemount	1214
Londonderry	318
Coleraine	661
Belfaſt	419
Liſburn	480
Downpatrick	497
Tanderagee	970
Newry	517
In all,	75,342

AMERICA.

The Britiſh Dominions.

Nova Scotia, and *New Brunſwick*,	800
Newfoundland,	270
Antigua, Mullattoes,	105
Blacks,	2329
Whites,	36
Nevis, Coloured People,	394
Grenada,	20
St. Vincent's, Whites,	13
Coloured People,	450
St. Chriſtopher's, Mullattoes,	114
Whites,	28
Blacks,	1424
Tortola, Coloured People,	1200
Barbadoes,	51
Jamaica, Whites and Mullattoes,	40
Blacks,	130

Dominion of the State of Holland.

St. Euſtatius,	220
In all,	7624

THE

THE UNITED STATES.

	Whit	Blac	
Charleſton,	66	119	SOUTH CAROLINA,
Kingſton,	116	84	
Little Pee Dee,	765	55	
Great Pee Dee,	317	49	
Santee,	354	126	
Ediſto,	550	121	
Catauba,	220	29	
Cherokee,	372	10	
Buſh-River,	200	15	
Broad-River,	450	95	
Union,	120		
Seleuda,	300	5	
Waſhington,	621	114	GEORGIA,
Richmond,	501	72	
Burke,	572	43	
Savannah,	323	4	
W. New-River,	320	16	NORTH CAROLINA.
Ruſſel,	79	5	
Holſtein,	140	6	
Green,	340	3	
Yadkin,	401	25	
Saliſbury,	519	24	
Anſon,	150	56	
Lincoln,	429	12	
Roan-Oak,	536	352	
Pamlico,	374	50	
Guilford,	428	36	
Caſwell,	508	31	
New-Hope,	510	108	
Bladen,	232	57	
Tar-River,	655	162	
E. New-River,	1160	466	
Contentney,	293	48	

	Whit	Black	
Suſſex,	606	208	VIRGINIA.
Portſmouth,	819	574	
Surry,	770	705	
Bedford,	383	89	
Amherſt,	335	139	
Orange,	530	54	
Hanover,	640	121	
Eſſex,	248	20	
Williamſburg,	473	194	
Glouceſter,	620	62	
Lancaſter,	586	210	
Stafford,	258	19	
Fairfax,	657	141	
Berkeley,	1024	192	
Alleghany,	351	23	
Rockingham,	335	46	
Clarkſburg,	300	4	
Ohio,	350		
Northampton,	563	203	MARYLAND.
Redſtone,	360	7	
Pittſburg,	100		
Randolph,	30		
Calvert,	760	1329	
Severn,	734	414	
Montgomery,	637	347	
Baltimore,	944	207	
Frederick,	480	93	
Bath,	315	41	
Huntingdon,	200	2	
Hartford,	633	181	
BaltimoreTown,	430	181	
Fell's Point,	138	42	
Annapolis,	136	223	
Dover,	1022	396	
Milford,	720	226	PENNSY.
Annameſſex,	825	51	
Somerſet,	546	99	
Dorcheſter,	785	459	
Caroline,	970	313	
Talbot,	740	610	
Kent,	720	430	
Cecil,	418	340	
Wilmington,	93	48	
Cheſter,	429	15	
Philadelphia,	254	36	
Bertie,	650	120	
Cambden,	585	229	
Banks,	408	30	
Botetourt,	214	15	
Green-Brier,	73		
Halifax,	93	8	
Franklin,	287	27	
Mecklenburg,	478	25	
Cumberland,	385	37	
Amelia,	651	132	
Brunſwick,	627	200	

	Wh	Black		
Greenſville,	720	383		JERSEY.
Salem,	464			
Bethel,	403	2		
Burlington,	374	18		
Trenton,	420	32		
Flanders,	304	8		
Newburg,	412	7		
Elizabeth-Town	321	12		
New-York,	524	112		NEW-YORK.
New-Rochelle,	661	16		
Long-Iſland,	251	17		
Ducheſs,	473	6		
Columbia,	253	3		
New-Britain,	430			
Cambridge,	260			
New-B T. & C.	242	4		
Briſtol,	111			CONNEC. MASSACH. KENTUCKY.
Saratoga,	100			
Otſego,	100			
Litchfield,	180			
Fairfield,	375			
Middleſields,	62			
Hertford,	28			
Stockbridge,	30			
Lynn,	58			
Wioming,	100			
Limeſtone,	137			
Lexington,	543	6		
Danſville,	520	37		
Salt-River,	259	28		
Cumberland,	349	23		
		67		
Whites	50680	13198		
Blacks	13198			
Total,	63878			

AFRICA.

Sierra Leone, Coloured People			223
Total in America,	71502	Total in Europe, America, and Africa,	147067
Total in Europe,	75342		
Total in Africa,	223		

Q. 12. What regulations ſhall be made concerning the office of the Preſident of the Conference?

A. 1. The ſame Preſident is not to be re-choſen above once in eight years.

2. The Preſident's Power ſhall ceaſe, as ſoon as the Conference breaks up.

Q. 13. What further regulations ſhall be made concerning the management of the Diſtricts?

A. 1. All the Preachers of every Diſtrict reſpectively, who ſhall be preſent at the Conference from time to time, ſhall meet together as ſoon as poſſible after the Stations of the Preachers are finally ſettled, and chooſe a Chairman for their Diſtrict out of the preſent or abſent Members of the Diſtrict-Committee.

2. The Chairman ſo choſen, ſhall have authority to call a meeting of the Committee of his Diſtrict on any application of

of the Preachers or People, which appears to him to require it. But he must never individually interfere with any other Circuit but his own.

3. Whenever the Chairman has received any complaint against a Preacher either from the Preachers or the People, he shall send an exact account of the complaint in writing to the Person accused, with the name of the accuser, or accusers, before he calls a meeting of the District-Committee to examine into the charge.

4. If it appear on just grounds to any Assistant, that the Chairman of his District has been guilty of any crime or misdemeanour, or that he has neglected to call a meeting of the District-Committee when there were sufficient reasons for calling it, such Assistant shall have authority in that case to call a meeting of the District-Committee, and to fix the time and place of meeting. The Committee thus assembled, shall have power, if they judge necessary, to try the Chairman, and, if found guilty, to suspend him from being a Travelling-Preacher till the ensuing Conference, or to remove him from the office of an Assistant, or to depose him from the Chair, and to elect another in his place.

Q. 14. Who are the Members of the Committee for the inspection of *Kingswood*-School?

A. Samuel Bradburn, Thomas Rutherford, John Valton, Thomas M'c Geary, Thomas Roberts, James Yewer.

Q. 15. What directions shall be given concerning our conduct to the Civil Government?

A. 1. None of us shall, either in writing or conversation, speak lightly or irreverently of the Government under which he lives.

2. We are to observe, that the oracles of God command us to be subject to the higher powers: and that honour to the King is there connected with the fear of God.

Q. 16. Who are the Chairmen of the Districts for the ensuing year?

A. As follows:

1. *London*, William Thompson.

2. *Norwich*, Charles Boone. 2. *Norwich*,

3. *Nottingham*, Joſeph Taylor.
4. *Sarum*, Joſeph Algar.
5. *Jerſey*, Henry Saunders.
6. *Redruth*, William Horner.
7. *Plymouth*, Benjamin Rhodes.
8. *Birſtal*, Henry Moore.
9. *Pembroke*, Thomas Roberts.
10. *Birmingham*, Jeremiah Brettell.
11. *Mancheſter*, Robert Roberts.
12. *Cheſter*, John Goodwin.
13. *Halifax*, John Pawſon.
14. *Leeds*, John Allen.
15. *York*, Alexander Mather.
16. *Grimſby*, Thomas Carlill.
17. *Whitby*, William Hunter, Senior.
18. *Whitehaven*, Jonathan Brown.
19. *Newcaſtle*, John Pritchard.
20. *Edinburgh*, Duncan M'c Allum,
21. *Aberdeen*, James Bogie.

Q. 17. What directions ſhall be given concerning the General Faſts?

A. A General Faſt ſhall be held on the firſt Friday after Chriſtmas-Day, Lady-Day, Midſummer-Day, and Michaelmas-Day.

Q. 18. What directions are to be given concerning the raiſing of money in the Circuits for erecting or paying the debts of Houſes?

A. 1. No Collection ſhall be made in any Circuit for the above-mentioned purpoſe, without the conſent of the Conference.

2. No Collection ſhall be made by any other perſon than a Travelling-Preacher.

Q. 19. What directions ſhall be given concerning the attendance of the Preachers at the Conference?

A. We all agree to confirm our former Rule, that no Preacher, except the Aſſiſtants, and the Preachers to be admitted, and Preachers againſt whom any complaint is to be lodged, ſhall come to the Conference, unleſs the Circuit in which he laboured, bear his Travelling-Expences.

come

Q. 20. What Preacher is in reſerve?

A. Thomas Linay of the Lynn-Circuit.

Q. 21. What ſhall we do more to promote the Work of God?

A. We do, at this ſolemn hour of the night, † devote ourſelves to the ſervice of Almighty God, in a more unreſerved and entire manner than ever we have hitherto done; and are all determined to ſpend and be ſpent in his bleſſed work. And this our ſolemn dedication of ourſelves to God, we do unanimouſly ſignify by riſing from our ſeats in the Preſence of the LORD.

Q. 22. When and where ſhall our next Conference be held?

A. At Leeds, on the laſt Monday in July, 1793.

N. B. The Delegates of the Diſtricts are to be in Leeds on the Tueſday preceding the Conference, and to begin to draw up the Plan for the Stations of the Preachers on the day following.

† Paſt ten o'clock on the 15th of Auguſt, juſt before the cloſe of the Conference.

Simplicity of Mr. ADDISON'S *Style.*

WITH reſpect to the ſimplicity of his manner, Mr. Addiſon is, beyond doubt, the moſt perfect example in the Engliſh language; and, therefore, though not without ſome faults, he is, on the whole, the ſafeſt model for imitation, and the freeſt from conſiderable defects, which the language affords. Perſpicuous and pure he is in the higheſt degree; his preciſſion, indeed, not very great; yet nearly as great as the ſubjects which he treats of require: the conſtruction of his ſentences eaſy, agreeable, and commonly very muſical; carrying a character of ſmoothneſs, more than of ſtrength. In figurative language he is rich, particularly in ſimiles and metaphors; which are ſo employed, as to render his ſtyle ſplendid without being gaudy.

There is not the leaſt affectation in his manner; we ſee no marks of labour; nothing forced or conſtrained; but great elegance joined with great eaſe and ſimplicity. He is, in particular,

ticular, distinguished by the character of modesty, and politeness, which appear in all his writings. No author has a more popular and insinuating manner; and the great regard which he every where shews for virtue and religion, recommends him highly.

If he fails in any thing, it is in want of strength and precision, which renders his manner, though perfectly suited to such essays as he writes in the Spectator, not altogether a proper model for any of the higher and more elaborate kinds of composition. Though the public have ever done much justice to his merit, yet the nature of his merit has not always been seen in its true light: for, though his poetry be elegant, he certainly bears a higher rank among the prose writers, than he is intitled to among the poets; and, in prose, his humour is of a much higher and more original strain, than his philosophy. The character of Sir Roger de Coverley, discovers more genius than the Critique on Milton.

A Serious REPLY *to* TRIFLERS.

SECRETARY *Walsingham*, an eminent courtier and statesman in Queen Elizabeth's time, in his old age retired into a rural privacy. Some of his former gay companions came to visit him, who observed he was melancholy: "No, (said he) I am not melancholy, I am serious; and 'tis very proper I should be so. Ah! my friends! while we laugh, all things are serious round about us; God is serious, who exerciseth patience towards us; Christ is serious, who shed his atoning blood for us: the Holy Ghost is serious, in striving against the obstinacy of our hearts; the holy Scriptures are serious books, they present to our thoughts the most important concerns in all the world; the holy Sacraments represent the most serious and awful matters; the whole creation is serious, in serving God and us; all who are in heaven are serious, all who are in hell are serious; how then can we be gay, and trifle with important time."

LETTERS.

LETTER DXCVIII.

[From the Rev. Mr. F. to C. B.]

My dear Friend,

AS you want to know what the gospel faith is, (which I have not) I shall give you a short account of my unbelief, and of my hopes. I have had a degree of Jewish faith, which implies an enjoyment of the blessings belonging to the Jewish church, and *John's* disciples: that is repentance, reformation, believing of promises; in some sort receiving the forgiveness of sins; in short repenting and believing, because the kingdom of heaven is at hand. That these were the privileges of the Jewish church is plain from the 103d Psalm; and that it was that of *John's* true disciples, is also plain from his preaching the baptism of repentance for the forgiveness of sins.

I contend not for the expression, Jewish faith; I did not give it you as scriptural, but to convey my idea of that faith which is built upon, and much conversant with the letter, and has little to do with the Spirit: that faith which regulates the life, and does not purify the heart: that faith which deals much in ordinances, that talks much of promises, and knows little of the things promised, and less of the Promiser: that faith which hath a zeal, but not according to the knowledge, which is accompanied both with eternal life and humble love; that faith which compasses sea and land, to recommend the *Messiah*, and yet can deny and explain away his name *Jesus*, and the virtue of his blood; that now bows to him in the flesh, and is apt to reject him in the Spirit, that picks and chuses his commandments, and calls the spiritual ones grievous, instead of

of ineſtimable privileges: that faith which is for ſpeaking of *Canaan*, but living and dying in the Wilderneſs, and can ſometimes talk of ſtoning *Caleb*, and will actually, if not overruled, caſt a ſtone at *Stephen*, becauſe he is full of the Holy Ghoſt: in a word, that faith which can do without the preſent power of the Holy Ghoſt, and the immediate manifeſtation of Chriſt, and reſts in hiſtorical doctrines, and the loweſt marks of grace; and when any thing higher than its ſphere is mentioned, oppoſes it with "thou reproacheſt us."

I ſpeak of Jewiſh faith, and you want me to tell you of Goſpel faith, but this is a matter too high for me yet, therefore, I refer you to our Lord's prayer in St. *John*, Acts ii. 3, 4. 9, 10. Rom. vi. 8. Heb. xii. 22, 23, 24. Rev. i. 5, 6. 1 John v. 19. with Heb. xi. 1. But above all, I refer you to *Jeſus*, the author and finiſher of it. Hold faſt what you have, be thankful for the leaſt breath of deſire, but reſt not till your life is ſenſibly hid with Chriſt in God, or at leaſt, till what is now hid is made manifeſt by the goſpel, which is the power of God to every one that believeth aright.

Your former ideas of faith and growth therein, were not amiſs. Jewiſh faith and that of *John* the Baptiſt are two ſteps towards goſpel faith. But who ever grew without the baptiſm? Here ſtood the Apoſtles before the Pentecoſt; they were clean through the word ſpoken, yet they were carnal; they could ſay, *thou knoweſt that I love thee*, and yet they could deny, forſake him, and give place to unbelief, like *Thomas*, and the fear of man, the ſuggeſtions of ambition, and the ſpirit of offence: nay, this was ſtill their element, nor had they the key of the ſcriptures; they knew not the Father, becauſe they knew not the Son, or had only ſome glimpſes of the Revelation of him by the Holy Ghoſt: glympſes, which like flaſhes of lightning ſoon left them to their dark ideas and apprehenſions again; the Spirit was with them, but not in them; they were not baptized with the Holy Ghoſt.—Some had ſeen the kingdom of God come with power; but did not enter in, much

leſs

leſs dwell there: they had ſhowers in the deſart, but the Wilderneſs was not yet made a pool; dews they had enjoyed from heaven, but the rivers of living waters flowing from their belly they were yet ſtrangers to, as well as the well of living waters ſpringing up into everlaſting life. And why? The Holy Ghoſt, which they that had believed on him ſhould receive, was not yet given; and our Lord had declared, the leaſt in the kingdom of heaven ſhould be greater than he, (*John* the Baptiſt) who one day ſaid, "behold the Lamb of God!" and the next aſked whether he was that prophet or not? Into this ſtate entered the people of *Samaria*, who received the word of the goſpel with joy, and believed, yet had not received the Holy Ghoſt. "Repent and be baptized every one of you for the forgiveneſs of ſins, and ye ſhall receive the gift of the Holy Ghoſt," ſaid *Peter* to the Jews; "for the promiſe is unto you, &c." Acts ii. ſee alſo Acts xix. "Have ye received the Holy Ghoſt ſince ye believed?"

Were it not for two or three in five hundred profeſſors of the faith, whom I know, I ſhould be tempted to believe that the gates of hell have prevailed againſt the Chriſtian church, and fairly covered it with the old Jewiſh vail. As I cannot explain myſelf more clearly on this head, ſearch the ſcriptures with prayer and godly fear, and communicate any further light you may be favoured with. I apprehend, none can help ſeeing the need of power among profeſſors; none can help owning the primitive Chriſtians had it, as the modern Chriſtians have it not; and I call goſpel faith a belief of the promiſe, *John* vii. 37, 38. that enables a man to tarry at his *Jeruſalem*, in inceſſant prayer and lively expectation, till he is endued with power from on high, and conſtrained by the love of *Jeſus* ſhed abroad in his heart by the Holy Ghoſt given unto him, that he cannot help ſpeaking of the wonderful works of God, with as much propriety of faith, as the original church, made up of an hundred and twenty men and women, did in the day

of Pentecoſt; or the houſehold and ſoldiers of *Cornelius*, when the Holy Ghoſt had fallen on all that heard the word.

I am ſure I have not only the Scripture, but negative experience on my ſide. I find I cannot ſtand the teſt of the 8th chapter of Romans, without ſoftening and explaining away the plain meaning of the words: it contains a thing I am weary of doing. I would make one obſervation more upon my goſpel faith. There is a general confuſed idea of the want of it, which has given birth to two oppoſite errors; the firſt is of thoſe, who, by their conſtruction of the 7th of Romans, give up that faith which purifies the heart; the baptiſm of fire that burns up ſelf and introduces the reſurrection, life, light, and power of *Emanuel*: the other is, that of thoſe who aim at the extirpation of wrong tempers, and implanting of good diſpoſitions, inſtead of crying for the baptiſm of fire, and freſh baptiſms continually. "Who dares ſay (ſaid Mr. *Whitefield*) that he is a Chriſtian, till he can ſay, my God is in me?" God help us ſoon to witneſs this good confeſſion to each other, and the world. Farewell in *Jeſus!*

POETRY.

THE GENEALOGY OF CHRIST,

As it is repreſented on the Eaſt Window of WINCHESTER COLLEGE CHAPEL,

[*Written at Winton School, by* Dr. LOWTH, *late Lord Biſhop of London.*]

AT once to raiſe our reverence and delight,
To elevate the mind, and pleaſe the ſight,
To pour in virtue at th' attentive eye,
And waft the ſoul on wings of extacy;
For this the painter's art with nature vies,
And bids the viſionary ſaint ariſe;

Who

Who views the ſacred forms in thought aſpires,
Catches pure zeal, and as he gazes, fires;
Feels the ſame ardour to his breaſt convey'd,
Is what he ſees, and emulates the ſhade.

Thy ſtrokes, great artiſt, ſo ſublime appear,
They check our pleaſure with an awful fear;
While, thro' the mortal line, the God you trace,
Author himſelf, and heir of *Jeſſe's* race;
In raptures we admire thy bold deſign,
And, as the ſubject, own the hand divine.
While thro' thy work the riſing day ſhall ſtream,
So long ſhall laſt thy honour, praiſe, and name.
And may thy labours to the muſe impart
Some emanation from her ſiſter art,
To animate the verſe, and bid it ſhine
In colours eaſy, bright, and ſtrong as thine.

Supine on earth an awful figure lies,
While ſofteſt ſlumbers ſeem to ſeal his eyes;
The hoary ſire heaven's guardian care demands,
And at his feet the watchful angel ſtands;
The form auguſt and large, the mien divine
Betray the * founder of *Meſſiah's* line.
Lo! from his loins the promis'd ſtem aſcends,
And high to heaven his ſacred boughs extends:
Each limb productive of ſome hero ſprings,
And blooms luxuriant with a race of kings.
Th' eternal plant wide ſpreads its arms around,
And with the mighty branch the myſtic top is crown'd.

And lo! the glories of th' illuſtrious line
At their firſt dawn with ripen'd ſplendors ſhine,

* Jeſſe.

In

In *David* all expreſs'd; the good, the great,
The king; the hero, and the man complete:
Serene he ſits, and ſweeps the golden lyre,
And blends the prophet's with the poet's fire.
See! with what art he ſtrikes the vocal ſtrings,
The God, his theme, inſpiring what he ſings!
Hark,—or our ears delude us,—from his tongue
Sweet flows, or ſeems to flow, ſome heavenly ſong.
O! could thine art arreſt the fleeting ſound,
And paint the voice in magic numbers bound;
Could the warm ſun, as erſt when *Memnon* play'd,
Wake with his riſing beam the vocal ſhade:
Then might he draw th' attentive angels down,
Bending to hear the lay, ſo ſweet, ſo like their own.
On either ſide the monarch's offſpring ſhine,
And ſome adorn, and ſome diſgrace their line.
Here *Ammon* glories; proud, inceſtuous Lord!
This hand ſuſtains the robe, and that the ſword.
Frowning and fierce, with haughty ſtrides he tow'rs,
And on his horrid brow defiance low'rs:
There *Abſalom* the raviſh'd ſceptre ſways,
And his ſtol'n honour all his ſhame diſplays:
The baſe uſurper youth! who joins in one,
The rebel ſubject, and th' ungrateful ſon.

Amid the royal race, ſee *Nathan* ſtand,
Fervent he ſeems to ſpeak, and lift his hand;
His looks th' emotion of his ſoul diſcloſe,
And eloquence from every geſture flows.
Such, and ſo ſtern he came, ordain'd to bring
Th' ungrateful mandate to the guilty king:
When, at his dreadful voice, a ſudden ſmart,
Shot thro' the trembling monarch's conſcious heart;
From his own lips condemn'd; ſevere decree!
Had his God prov'd ſo ſtern a judge as he.

But

But man with frailty is ally'd by birth;
Conſummate purity ne'er dwelt on earth:*
Thro' all the ſoul, tho' virtue holds the rein,
Beats at the heart, and ſprings at every vein:
Yet ever from the cleareſt ſource have ran
Some groſs alloy, ſome tincture of the man.

But who is he—deep muſing—in his mind?
He ſeems to weigh in reaſon's ſcales, mankind;
Fix'd contemplation holds his ſteady eyes——
I know the ſage;‡ the wiſeſt of the wiſe:
Bleſt with all man could wiſh, or price obtain,
Yet his great heart pronounc'd thoſe bleſſings vain:
And lo! bright glittering in his ſacred hands,
In miniature the glorious temple ſtands.
Effulgent frame! ſtupendous to behold!
Gold the ſtrong valves, the roof of burniſh'd gold;
The wandering ark, in that bright dome inſhrin'd,
Spreads the ſtrong light, eternal, unconfin'd!
Above th' unutterable glory plays,
Preſence divine! and the full—ſtreaming rays
Pour thro' reluctant crowds intolerable blaze.

But ſtern oppreſſion rends *Reboam's* reign;
See the gay prince, injurious, proud, and vain!
Th' imperial ſceptre totters in his hand,
And proud rebellion triumphs in the land.
Curs'd with corruption's ever-fruitful ſpring,
A beardleſs Senate, and a haughty King.

There *Aſa*, good and great, the ſceptre bears,
Juſtice attends his peace, ſucceſs his wars:
While virtue was his ſword, and heaven his ſhield,
Without controul the warrior ſwept the field;
Loaded with ſpoils, triumphant he return'd,
And half her ſwarthy ſons ſad Ethiopia mourn'd.

* Except in Chriſt. ‡ Solomon.

But

But since thy flagging piety decay'd,
And barter'd God's defence for human aid;
See their fair laurels wither on thy brow,
Nor herbs, nor healthful arts avail thee now,
Nor is heaven chang'd, apostate prince, but thou.
No mean atonement does this lapse require;
But see the son, you must forgive the sire:
He * the just prince—with every virtue blest,
He reign'd, and goodness all the man possess'd,
Around his throne, fair happiness and peace
Smooth'd every brow, and smil'd in every face:
As when along the burning waste he stray'd,
Where no pure streams in bubbling mazes play'd;
Where drought incumbent on the thirsty ground,
Long since had breath'd her scorching blasts around;
The Prophet § calls, th' obedient floods repair
To the parch'd fields, for *Josaphat* was there.
The new sprung waves, in many a gurgling vein,
Trickle luxurious thro' the sucking plain;
Fresh honours the reviving fields adorn,
And o'er the desart Plenty pours her horn.
So, from the throne his influence he sheds,
And bids the virtues raise their languid heads;
Where'er he goes, attending truth prevails,
Oppression flies, and Justice lifts his scales.
See, on his arm, the royal Eagle stand,
Great type of conquest and supreme command;
Th' exulting bird distinguish'd triumph brings,
And greets the Monarch with expanded wings.
Fierce *Moab's* sons prevent th' impending blow,
Rush on themselves, and fall without the foe.
The pious hero vanquish'd heaven by prayer;
His faith an army, and his vows a war.

* Josaphat. § Elisha.

[*To be concluded in our next.*]

M.r W.m Fish.

Æt. 28.

THE Arminian Magazine, For OCTOBER 1792.

DIALOGUES *on* PREDESTINATION.

[*By Dr.* WOBACK, *ſometime* BISHOP *of* WORCESTER.]

DIALOGUE III.

DIOTREPHES *and* SECURUS.

Calviniſm a ſanctuary for the Secure, and a ſuperſedeas unto Duty.

(*Continued from page* 453.)

DIO. SIR, I am perfectly of the Synod's judgment in this point, however you miſtake me. I do not ſay Chriſt is the cauſe or foundation of the decree, but of the things decreed; not of election, as to be eſtabliſhed, but as to be executed; not of election to be decreed through him, but of ſalvation to be obtained by him: he comes under the decree not antecedently, but conſequently; not as the cauſe of that love, wherewith God hath embraced us unto ſalvation, but as a means underlayed to that love: and therefore Chriſt was not given to men, that they might be elected by him; but then,

when they were elected he was given, (as *Spanhemius** hath it) "That God might bring us into glory, without any detriment unto his juſtice.

SEC. You do acknowledge then that God hath elected us unto glory without any regard to faith, or any good work whatſoever in us; and that upon the intervention of Chriſt, he may bring us into the poſſeſſion of that glory, without any detriment or impeachment of his juſtice; therefore, as I ſaid from the beginning of our diſcourſe, there is no need at all of our endeavours after good works, or after a courſe of holineſs and righteouſneſs.

DIO. Sir, you muſt not miſtake us here. Though God doth not chooſe us for this antecedent reaſon, becauſe we were holy, yet he choſe us to this conſequent end, that we ſhould be holy; ſo the *Synod*† have determined in theſe words, "This ſaid election was made not upon foreſight of faith, and the obedience of faith, holineſs, or of any other good quality, or diſpoſition, (as a cauſe or condition before required in man to be choſen) but unto faith, and the obedience of faith, holineſs, &c. And therefore election is the fountain of all ſaving good; from whence faith, holineſs, and the reſidue of ſaving gifts; laſtly, everlaſting life itſelf do flow, as the fruits and the effects thereof; according to that of the apoſtle, Epheſ. i. 4. *He hath choſen us* (not becauſe we were,) but *that we ſhould be holy, and without blame before him in love.*

SEC. Sir, I hope you underſtand that holineſs imports a ſtate of ſeparation, which doth not always imply an infuſion of good qualities, or any inherency of them.

But (1) A ſequeſtration from common uſe, as the temple, and the veſſels that did belong to it, were ſaid to be holy.

(2) A ſeparation from that danger wherein others are inevitably involved, as the words ſeem to be uſed, Rev. xx. 6. Now I am apt to underſtand the text (Epheſ. i. 4.) in this

* Diſpat. Inaugur. Theſ. 5. † Cap. i. art. 9.

ſenſe,

ſenſe, "That God hath choſen us in Chriſt that we ſhould be holy;" that is, that we ſhould be ſeparated from the danger of eternal deſtruction, through his free love, and have no blame laid upon us for our ſins; and this agrees very well with the benefit we have in Chriſt Jeſus, as the apoſtle ſets it down, Col. i. 14. "In whom we have redemption through his blood, even the forgiveneſs of ſins." As 'tis impoſſible we ſhould be profitable to him*, becauſe he ſtands in no need of our ſervice†; ſo it is impoſſible we ſhould purpoſe to put trouble on whom he entirely loves‡, becauſe he delighteth in mercy§. Therefore, unleſs you can give me ſome good reaſon why God ſhould enjoin us ſo ſtrictly (as you pretend) to be holy in all manner of converſation, and rich in good works; ſeeing he hath elected us without any intuition or conſideration of them, and through the ſatisfaction of Chriſt; he may actually ſave us, and put us into poſſeſſion of glory, without an impeachment to his juſtice, I muſt conclude there is no ſuch neceſſity of an induſtrious qualitative holineſs as you imagine; nay, that it would more derogate from the freeneſs of his grace, than any way contribute to the advancement of it.

DIO. Sir, we need ſeek no further for a reaſon hereof, than the holy nature of God, which the prophet hath reſpect unto, when he ſaith‖, "*Thou art of purer eyes than to behold evil, and canſt not look on iniquity:*" and the Pſalmiſt to like purpoſe¶; "*For thou art not a God that hath pleaſure in wickedneſs, neither ſhall evil dwell with thee; the fooliſh ſhall not ſtand in thy ſight, thou hateſt all workers of iniquity.*"

SEC. Sir, I perceive you have been too converſant with the remonſtrants' writings; and you are very apt to ſlide into their opinions, ere you are aware of it. Indeed they ſay, though God loved us before he gave his Son for us, as it is expreſſed, *John* iii. 16. "Yet he did not will us eternal life

* Job xxii. 2. † Eccluſ. xv. 12. and Luke xvii. 10. ‡ Lam iii. 33.
§ Micah vii. 18. ‖ Habak. i. 13. ¶ Pſal. v. 4, 5.

by that love; but he willed us that, in consideration of believing in his Son." On the contrary, the orthodox say, "that the election of men to eternal life, is the willing of eternal life to them; and that this election is made of persons to whom Christ is not given, but as, and after they are elected; and what manner of persons are they when they are elected?" The election is made of persons unclean and wicked in the sight of God; and so *Spanhemius* (alledged even now by yourself): "Christ (saith he) is not the cause of that love, wherewith God embraceth us unto eternal salvation." The holy nature of God therefore (which could not only brook us so well, but also embrace us with so flagrant and immutable a love at our election, that) certainly cannot obstruct the way to our salvation, requiring that our multitude of good works should make a throng, and croud in to open the door for us.

DIO. I am sure, Sir, whatever you think of the holy nature of God, the holy will of God, and the gospel of Jesus Christ require it, as a condition and means of our salvation.

SEC. 'Tis somewhat strange, since we make the decree of election to be absolute, and unconditional, and irrevocable, that we should stand (so) much upon a subordination of means, in order to the execution of it. To my apprehension 'tis very absurd to say, such a thing is done absolutely, and then to affirm that such and such means are prescribed for the accomplishment of it. It is as if one should say, that *Titius* had absolutely given *Radulphus* an inheritance; but had tied *Radulphus* to perform certain conditions upon which it is suspended; he must do him faithful service by the space of forty or fifty years for it. But I would fain learn how the subordination of such a conditional decree to that absolute and unconditional, can consist with God's immutability? Do they not make God inconstant—one while destinating men unto salvation absolutely, presently willing not to save them, unless the

the condition of faith and holineſs be performed? I ſee not (as I ſaid) how God's purpoſe, according to the election, can ſtand with this variation that you make betwixt the eternal decree and the final execution of it.

DIO. To ſalve the immutability and conſtancy of God, I ſuppoſe it may be conſiderable, that though election unto ſalvation, and the means of ſalvation, may be diſtinctly conſidered*; yet our divines ſay, they are not diverſe acts in the decree of God; becauſe God, by one only and ſimple act, did determine all theſe things; even as by one only and ſimple act he knew all things from all eternity†. We propound them diſtinctly after our manner of conſideration, in regard of the multitude of objects which are comprehended in this one act of electing; and ſome order is to be acknowledged amongſt thoſe objects too from all eternity: but God determined all at once; and therefore——

SEC. Sir, you ſeem to ſay ſomething towards ſatisfaction in this difficulty, but it doth not remove it; for to elect *Peter* unto ſalvation, is to will to ſave him: Now that God ſhould in one and the ſame ſimple act, will to ſave *Peter*, an unbeliever, unclean, ungodly, and yet will not ſave him, but as a believer, holy and obedient; I ſay, that God ſhould will both theſe in one and the ſame ſimple act, looks ſo like an implication of contradiction§, that the wit of man can hardly reconcile or underſtand it.

(2.) Let me aſk you ſeriouſly, Can God decree ſalvation and glory to *Peter*, without any faith or holineſs in him?

* *Synopſ. Pur. Theol. Diſp.* 24. *Theſ.* 18.

† I do not affirm that in any moment of nature, the decree of ſalvation doth go before the conſideration of faith and obedience. The decrees of giving faith, and crowning it with ſalvation, I make to be not ſubordinate one to another, but ſimultaneous and co-ordinate one with another.—*Dr. Twiſs, ubi ſupra, p.* 13.

§ Vide Grevinch. Diſſertatio Theologica. De Duab. quæſt. p. 188. &c.

And

And can he not bring him to glory without them? Certainly this is either againſt the wiſdom and juſtice of God, if he decrees any thing which he ought not to execute; or againſt his omnipotency, if he cannot bring it to execution, when he hath decreed it.

[*To be continued.*]

The EXCELLENCE *of a* PUBLIC SPIRIT.

[By *Daniel Williams*, Miniſter of the Goſpel.]

[*Continued from page* 465.]

WHEN you profeſs yourſelves the ſervants of God, the followers of Chriſt, inſpired by his Spirit, ſatisfied by his covenant bleſſings as your portion, expectants of his heavenly rewards, and acknowledgers of him as your ultimate end: do not you hereby profeſs that you are employed about his work, and ſerving his purpoſes in the world, that this is your trade, and the buſineſs of your life? You, who profeſs yourſelves chriſtians, profeſs no leſs then what I have above deſcribed; but ſee how empty a profeſſion it is; how far otherwiſe you do than you pretend, and what other ſort of people you are than you would ſeem to be; when all this while you neglect God's work, and follow your own; you overlook his deſigns, and ſerve your own turn: may not God ſay, They profeſs to ſerve me, *but in works they deny me*, Titus i. 16. *With their mouth they ſhew much kindneſs, but their heart goeth after their covetouſneſs*, Ezek. xxxiii. 31. and after their pride, and after their ſelfiſh deſigns.

Do you think God will be mocked, or that you can impoſe on him? it cannot be; bluſh then at your own falſhood; whilſt your heads are ſo ſeldom projecting how ſhall we beſt honour

honour our God, and form his intereſts. If you are ſatisfied with an empty noiſe, or theatrical ſhow; fear leſt Chriſt apply himſelf to you as to *Judas, Betrayeſt thou me with a kiſs?* Luke xxiii. 48. Do you profeſs all this, that you may be exempted from promoting my concerns in the world; yea, that you may differve me the more in betraying my cauſe by your connivance and neglects? Oh let us mourn that our very profeſſion teſtifies againſt us!

Unuſefulneſs is a breach of your vows made to the living God. Your Baptiſmal vow includes a ſolemn dedication of yourſelves and all you have to Father, Son, and Holy Ghoſt; with an engagement of living to God, and not to his rivals, be they the world, fleſh or devil. Conſider your unuſefulneſs, and ſee, is that a performance of this engagement, or conſiſtent with it? Surely, by your behaviour, you would think *it was an error* that you made this vow, Eccleſ. v. 6. but know, they are no Chriſtians who conſent not to it; and having engaged, you cannot think that the mere making this vow was principally deſigned in Chriſt's inſtitution; no, it was ordained to be made, that you might be more ſenſibly obliged to execute it, eſpecially in ſo principal a part of it. However light you make of your great and wilful unſerviceableneſs in your day, you are therein no leſs perfidious and perjured in breaking your oaths, and thoſe oft renewed before the Lord at his table, oft it may be in ſickneſs; beſides the oaths you have taken as Magiſtrates or Miniſters.

To your perfidiouſneſs you have added ſacriledge againſt your ſelf-dedication. Ought not our ſouls bleed to think, I gave up myſelf and my all to God, to ſerve and honour him, to plead Chriſt's cauſe, and advance his intereſts, to live for him, and not for myſelf; yea, I have ſigned his covenant to do this, and vowed it upon the memorials of his death, and in ſeveral extremities when conſcience repreſented my dangerous neglects; and yet notwithſtanding all, I employ my eſtate, my time,

time, my gifts, my power, as if at full liberty to use them as I please; as if Christ had no interest to be served by me, or I were under no obligation to spend or adventure any thing for his service.

You have betrayed that trust which God committed to you. Whoever is a minister of Christ, is a steward, to whom the truths and institutions of Christ are entrusted, to maintain, dispense and defend, 1 Cor. iv. 1, 2. He is a pastor, to whose care the flock of Christ is committed, 1 Peter v. 2. In becoming Ministers we undertake this trust. The life of souls is very much committed to us as watchmen, Ezek. xxxiii. 8. It cannot be denied then that a careless, selfish, unfaithful minister betrays his trust; he dischargeth not what he has undertaken, but deals falsly and treacherously with our faithful Lord.

Magistrates are entrusted with God's sword, and subjects committed to their care, to the degree of power which they have over them; doth not that magistrate then deal treacherously with God in betraying this trust, when he preserveth not the innocent, but defends the guilty, &c. Yea, all the talents any man hath, are put into his hands to lay out as God directs for a common good; and every one whom we ought to benefit by that talent, is committed to our trust as far as his welfare depends upon that supply.

Yea, Christ hath intrusted every Christian with his honour, with his interests, and with the advancement of his kingdom in this world. We are intrusted as his witnesses, his soldiers, &c. But, let us blush and mourn, that as far as we neglected to serve our generation, we have betrayed all his public concerns in this world; all that he hath put into our hands. Ah! had none been more faithful than we, his gospel, his ministry, his members had been in a condition more deplorable than they are. O that my eyes were waters! treachery is a vile blot; treachery towards God is the worst sort; and yet this

have

have you been guilty of; yea, in saddest instances, viz. belying your profession, breaking your vows, and betraying your trust. May it not well fill you with confusion?

By your unusefulness you have dealt ungratefully with God. Ingratitude is a monstrous crime, and becomes more so, as he deserveth well at our hands against whom we are ungrateful. Where there is any ingenuity there will be relentings, to think how God hath deserved our utmost service, and what a base requital we have made by our neglects. *He hath not spared his son*, but gave him to be a sacrifice for us when enemies; and we have grudged a few pounds, murmured at a little labour, or hazard, in serving him, who is our best friend, and daily benefactor. *It is more blessed to give than to receive*, Acts xx. 35. God hath made us able to give, and others in need to receive, when he might have put them in our case and us in theirs; yet we basely refuse to obey him, in giving out of our abundance to such as want it. How unthankful are we to the giver of all our gifts? That we refuse to honour him by instructing the ignorant, and reclaiming transgressors, when he could as easily have qualified them to instruct us, and left us in a greater need of their assistance than they of ours. Whatever we are, have, or hope for, are the fruits of his mere bounty, and distinguishing favour to us. That we are capable to do him any service, or others any good, are endowments he dispensed to us by name, and that these shall not be used at all for him, is high ingratitude. In mercy he hath long tried us, he hath spared us again and again, after that our barrenness hath provoked him to cut us off, as well as others whom he hath cast out, Luke xiii. 8. and still we abuse his patience, and persist to cumber the ground, and are little profitable to any. By great rewards he invites us, by great assistances he encourageth us to that which he might bind us to, at our peril, by his mere command; yet, as base wretches, we loiter, yea, refuse his work; we wave what is hard

hard, and think too much of what is eaſieſt; we caſt off all that we can tolerably rid ourſelves of.

Ought not it to be cauſe of lamentation, and the more ſo, if you can but diſcern the malignity and contempt you have expreſſed towards God in your unthankful returns? What is the language of your refuſing to ſerve your generation hitherto? No kinder, no more expreſſive of gratitude, for all his favours, than this; God deſerves not my pains, my eſtate would be fooliſhly laid out for him; what is he to me, that I ſhould diſturb my eaſe, hazard my name, diſpleaſe my friends, or ſuffer any thing for a common good? For my part, ſo that all will be of my mind, let Chriſt the Redeemer have none to honour him, let Satan carry away the whole ſpoil, let the goſpel of Chriſt have no place, let his miniſters and members periſh as well as need, let heaven have no tribute from this world but blaſphemies, let God be reproached, by entruſting ſuch a one as I am, with what might benefit the community; let this earth of the Lord's be a hell for miſery and ſin; ſo let all be, rather than I'll run any danger, ſuſtain any labour, or be at any expence or trouble. Yet this hath been the language of your unprofitable behaviour, as far as you have allowed it, and God doth ſo interpret it, however partial you are towards yourſelves.

Is not this horrid ingratitude to our bleſſed Lord? And does dry eyes, or a face lifted up, agree hereto? We may deſervedly take up thoſe words, we are aſhamed and confounded, becauſe we bear the reproach of paſt times, Jer. xxxi. 19. it is time to bluſh, when all his ſpecial favours do thus reproach us, and our returns have breathed ſuch groſs ingratitude.

Your unuſefulneſs hath been the higheſt injuſtice againſt God. While you have refuſed to be profitable according to your ability, you have denied to render to God that which is his own; you have defrauded, and ſacrilegiouſly withheld and miſapplied that which was his and not yours. Whoſe are you yourſelves?

yourſelves? Whoſe are all your gifts and eſtates which you have thus grudged? They are the Lord's; of every talent he may juſtly ſay, it is *my own*, Mat. xxv. 27. *The cattle upon a thouſand hills are mine*, Pſal. l. 1. *The earth is the Lord's, and the fulneſs thereof*, Pſal. xxiv. 1. Hence he faſtens injury on idolatrous *Iſrael*, Ezek. xvi. 17, 18, 19. *Thou didſt take thy jewels of my gold and my ſilver, and thou haſt ſet my oil and my incenſe before thy Idols, and my meat*, &c. But eſpecially, bethink yourſelves how many ways *you*, even *you*, unuſeful ones are his. You are the *work* of his hands, he gave you a being, or you had never exiſted; he gave you to be what you are, even rational creatures, which he has no more neceſſitated to make you than crawling toads, Job xxxiii. 6.

He ſuſtains you in being and in your capacity for ſervice: *In him we live and move, and have our being*, Acts xvii. 28. By his bounty you are provided for; and by his watchful eye preſerved every moment, Gen. xlviii. 15. 16.

You were redeemed by the blood of Chriſt, he brought you into a capacity for ſervice, when you were fettered in priſon, in-order to eternal vengeance, Zech. ix. 11. Luke i. 74.

You have ſolemnly owned the claim of God in Chriſt to you, by offering up yourſelves, and all you poſſeſs, to this glorious one; anſwerably to Rom. xii. 1. whereby thou art his alſo by ſelf-dedication. Seeing then his claims on you are thus various and univerſal, how much have you wronged him, in denying him the uſe of his own, and done your utmoſt to defeat him in the end for which he created and redeemed you? Did not he *create all things for himſelf?* To bring him glory, and do him ſervice, to the degree whereof they were capable, Prov. xvi. 4. Col. i. 16. *Chriſt died and roſe, that he might be Lord both of the dead and living*, Rom. xiv. 9. Was not this that he might rule all, diſpoſe of all, and be ſerved by all? How unrighteous have you been, as far as unuſefulneſs is your fault, you have carried it as if

he could *not do with his own as he pleaſed.* You his creatures have refuſed to go on his errand; or, *work in his vineyard,* Matth. xxi. 29, 30. You his purchaſed ones have not agreed to *ſerve him with your bodies and ſpirits, which are his,* 1 Cor. vi. 20. His money you have refuſed to give as he directs. His office, and power you have neglected to apply to the ends and by the rules which he preſcribes. His gifts have been ſacrilegiouſly taken away from the ſervice to which he allotted them.

Have not your ways been in all this unequal? And can you own it without bluſhing, and rending your very hearts? Our unuſefulneſs ought not to be lightly eſteemed by us, when it is ſo full of treachery, ingratitude, and injuſtice towards the Lord our God. *Paul* knew ſervice went with God's title, that *God whoſe I am, and whom I ſerve,* Acts xxvii. 23.

You ſhould be aſhamed and grieved for your unuſefulneſs, becauſe it hath been very injurious to all perſons whom you have neglected to be profitable to. They have a joint charge of wrong againſt you, in that you have defrauded them of what was theirs in right, though you detained it. We are debtors to as many as God hath appointed us to be uſeful to, Rom. i. 14.

God directed to them, by you, whatever help or benefit he requires you to confer on them, and therefore you have acted the part of a fraudulent meſſenger in diſowning their claim, and with-holding what is their due.

The church of God may complain, this was he who owed me great ſervice, but he never rendered it to me in my miniſters, or my members; he did nothing for my defence, enlargement, or improvement.

Your country may exclaim, this man enjoyed my defence, plenty, and conveniencies, and was capable by his prayers, votes, purſe, and gifts, to have contributed to my welfare, but he hath wickedly ſought himſelf, and ſerved himſelf of me,

yet

yet I am no way benefited by him in my reformation, ſafety, or liberty, &c.

Your families have a right to godly education, as well as to other benefits; but they teſtify againſt you as injurious, in not inſtructing, perſuading, and ſtriving with them, to reſcue them from the power of the Devil, and to become devoted to the Lord.

The cries of the poor go up to heaven againſt you, for keeping back their portion of your ſubſtance, and denying that advice and help whereby you might have made them uſeful and comfortable.

Such juſt complaints may well touch their hearts againſt whom they are directed; perhaps you would hate to defraud any man in what the laws of the land declare unjuſt, but is not the law of nature, and the poſitive laws of God, as ſufficient to determine what is juſt or unjuſt, as human laws can be? And theſe accuſe you to be injurious to men in your wilful unprofitableneſs.

But beſides all this, it may be many are exclaiming againſt you among the damned already, as acceſſary to their miſeries, by your neglects as well as otherwiſe. They are dead in their ſin for want of thy reproof, and thy ſlackneſs in pulling them as brands out of the burnings. If our hearts have any tenderneſs under a ſenſe of ſo many and manifeſt injuries, we muſt feel this wickedneſs much embittered to us.

You ſhould bluſh at, and bewail your unuſefulneſs as it is a great hurt to yourſelves. Unprofitable perſons govern themſelves by a great miſtake, in that they fall into miſchief, the way they think to eſcape it; to avoid ſelf-hurt, they refrain from being uſeful to others, but you'll find that thereby you incur a far greater damage. For fear of loſs, you kept from others what you ought to have laid out for their relief, and you think it is ſo much ſaved for your own benefit, but God will ſo order matters, that all *ſuch riches were kept to your own hurt*, Eccl. v. 13. Whenever power is miſ-

applied,

applied, or not exerted for common benefit, that is *the time wherein a man ruleth over another to his own hurt*, Eccl. viii. 9.

Folly, when detected, is cause of shame: mischief, when perceived, forceth sorrow in him on whom it falleth; it is your blindness and infidelity, that you now find not, in your great unusefulness, the plainest evidence of both, but what unbelief will not now discern, experience shortly will force the securest of you to acknowledge, and that to the filling of you with shame and grief. Oh that you *would consider your latter end*, Deut. xxxii. 29. i. e. that you would consider what this (selfish barren) course will come to, what it will end in. I can assure you, it will not be either so comfortable, nor gainful, as to justify your neglects. You, perhaps, will say, with what I save by not relieving the poor, or promoting any good design, I shall *get an inheritance the more hastily* by so much. Is it so? Take God's word for an answer, *But the end thereof shall not be blessed*, Prov. xx. 21. Write that as a prophecy upon whatever of your estates God hath forbidden you to lay up, by his call to lay it out. The same is applicable to all that strength, safety, credit, or interest, you think you secure, by neglecting to serve your generation; *the end thereof shall not be blessed.*

To evidence this, and thereby further convince you that unusefulness yields reason of shame and sorrow; of shame, by your folly in it, of sorrow by the mischief in it; consider, you can keep nothing with a blessing, which you have gotten or saved by unusefulness. Very often God even disappoints men of what they propose to get, by their unfaithfulness to him, and unusefulness to others. With *Balaam* they miss of what they so greedily desire, and some way or other God signally defeats them in the danger they thought to prevent, and the benefit they expected; so that they are forced to say, even at present, I have neither saved, nor gotten any thing, by refusing to serve my generation; I am as poor as if

I had

I had laid out for God what I covetouſly withheld, Prov. ii. 24. I am as much reproached, and as little eſteemed, by theſe men, for fear of whoſe tongues, or diſlike, I betrayed the truth, as if I had faithfully adhered to it.

But upon ſuppoſition you have made ſome preſent advantage, yet you may not long keep it, God may ſoon blaſt it to the terror of others. *Judas* ſoon parted with the ſilver he got by betraying Chriſt, ſome have been burnt in their houſe, by God's hand, who refuſed to burn for the truth's ſake. *Ananias* ſoon loſt the uſe of what he reſerved from public ſervice, and his life into the bargain. Oh! how many remarkable inſtances are upon record, of the ruined families of ſuch as acquired eſtates by unfaithfulneſs to God, and uncharitableneſs to men? Their children could not keep what their parents perfidiouſly heaped. Nay, very many did not keep, for their own time, the wealth or reputation which they ſecured at the price of a common harm, but became beggarly and infamous.

God hath made many men's parts to wither, and their health to decay, whoſe ſloth made their gifts and ſtrength unuſeful to the public; ſuch a method God took with *Iſrael*, when they diſregarded God's houſe, and over-regarded their own, Hag. i. 4, 9, 11. *Ye looked for much, and it came to little; and when ye brought it home I did blow upon it. Why, ſaith the Lord of Hoſts; becauſe of mine houſe that lies waſte, and ye run every man into his own houſe.* What advantage they got was ſmall, and that ſoon turned to no account, becauſe of God's blaſt; it was preſently reduced to nothing.

But ſuppoſing God, for wiſe ends, ſuffer you to keep what you have gotten or ſaved, yet I am ſure you cannot keep it with a bleſſing. If you are ungodly it is your ſnare, which is the worſt of curſes: if you have ſerious ſpirits, you muſt uneaſily enjoy it, and uſe it with bitter reflections, as what you hold not with God's good-will; a deſecrated accurſed thing, that hazardeth and curſeth the reſt, which, without this, might have been poſſeſſed comfortably and ſafely; yea, and have

been

been employed to bleſſed uſes, whereas now God diſdains to accept, or ſucceed the reſidue to his ſervice, but he embittereth it to your diſquiet, as well as emptieth it to your diſſatisfaction.

You ſhall be great loſers by your unuſefulneſs, notwithſtanding all you can get or ſave thereby. No profit, by deceitfulneſs towards God, will countervail the loſs you will ſuſtain: bethink you whether you have not loſt already more than that amounts to: Do you enjoy that peace you once had? Have you that free acceſs into his preſence as ſometimes you found? Doth he afford you that communion with himſelf, and tokens of his favour, in which you were accuſtomed to reliſh the higheſt delight? Have you not leſs compoſure, and fixedneſs at heart, when dangers threaten you? Do you expect the ſame returns of prayer, or do you meet with them as formerly? Are you not more left to yourſelves in duties and temptations too? Have you not leſs ſupports when afflictions befal you? Have not your graces abated in their ſtrength and exerciſe? Have not you leſs of God in every ordinance, and leſs ſucceſs in your performances? In ſuch things thou doſt more than *vomit up the morſel thou haſt eaten, and loſe thy ſweet words*, as Prov. xxiii. 8.

But if thy groſs neglects be impenitently perſiſted in, thy loſſes will be far greater, not only in further degrees of what is above-mentioned, but thou ſhalt loſe all the good thou haſt ſeemed to do, John ii. 8. *All ſhall be taken from thee*, which thou appeareſt to have, yea, or really haſt, Matth. xxv. 28, 29. Thou ſhalt loſe all thy hopes, however great or confident; thou ſhalt loſe that life which thou didſt ſo over-fondly love, John xii. 25. Thou ſhalt loſe thy own ſoul, which the gain of the whole world cannot recompence, Luke ix. 24. You ſhall not find the good promiſed to the merciful and righteous, which is no leſs *than life, righteouſneſs, and honour*, Prov. xx. 21. You ſhall forfeit all the higher degrees of glory promiſed to the eminently uſeful; yea, and the leſſer degrees

promiſed

promiſed to the faithfully uſeful, though not ſo eminent. You ſhall neither be ruler of ten cities nor of five; no *entrance into the joy of your Lord* ſhall be admitted you, Luke xix. Matth. xxv. 21. The rivers of God's pleaſure you ſhall never taſte; that beatific viſion you ſhall never experience; the crown of glory you ſhall not wear; for theſe God hath confined to the faithful labourer. Can you that never attempted, or ſoon fainted in ſerving God in your generation, hope to reap as they *who fainted not in well-doing?* Gal. vi. 9. Shall you who *laid up nothing in ſtore, no treaſure in heaven*, expect to be *rich* there as they who did? Luke xii. 33. 1 Tim. vi. 19. It is in vain, and diſappointment will ſurely attend it. For the utterly unfruitful will have no intereſt in any of that glory; the leſs uſeful will miſs of the higher degrees of it. O compute your gain and loſs! And what idiot could have made a weaker choice, or taken a more fooliſh courſe than you have done? Folly will put you to the bluſh, to ſee how vainly you refuſed to be rich towards God by public ſervice, that you might get a treaſure for yourſelf by your layings up, in a neglect of common uſefulneſs, Luke xii. 18, 19. 21. He was branded as a fool in beſtowing all his goods in his barns, and laying out nothing that he might be rich towards God. And ſo will all be marked, who imitate him.

You ſhall endure great puniſhments for your unuſefulneſs. Beſides a privation of good, God will ſenſibly imbitter this ſin: he oft doth teſtify againſt it in the poſterity of the unprofitable, who, by being ſo, *trouble their own houſe*, Prov. xi. 29. There are many curſes lying on the head of ſuch as withhold relief from the poor, aſſiſt not in a common danger, and contribute not to public good, when capacitated for it, Prov. xi. 26. Judg. v. 23. all which you ſtand expoſed to by your unuſefulneſs. Have not you already met with ſome remembrances, that God diſlikes your ſelfiſh ways and narrow ſpirits? Hath not he emptied your mercies, embittered your comforts, filled your ſouls with terrors, and encountred you with a

frowning countenance? Hath not he let Satan looſe upon you or yours?

But theſe are only the beginnings of ſorrows, and preſages of greater woes, unleſs you repent; he will *cut thee down as a barren fig-tree* for thy great leaves *without fruit*, for thy *cumbering the ground* where thou mighteſt be uſeful, Luke xiii. 5, 6. how full of terrors will death preſent itſelf, when God will force thy conſcience to reflect on thy many neglects, with a clear view of the hateful cauſes of them, and the miſerable effects thereof? With anguiſh thou wilt then bemoan thyſelf, and vainly wiſh for the paſt opportunities of ſervice, and that thou hadſt a heart to have improved them better.

Death, thus full of ſtings, will lodge thee in an unſeen ſtate; but, alas, how unprovided and ill prepared? The face of thy judge will be terrible, when he ſhall demand an account of thy ſtewardſhip, Luke xvi. 2. and reckon with thee about his talents, and thy occupation of them, Mat. xxv. 19. it will be in vain to deny or diminiſh your truſt, and what anſwer can you find that can ſatisfy him, or pleaſe yourſelves? If you hope his merits may be pleaded by you, he will anſwer, they are not applied but according to my promiſes. You may as well expect they ſhall be imputed without faith, as to a dead faith; a faith that did not invigorate to holy fruitfulneſs and fidelity in my ſervice, was a dead faith, and ſo no faith in goſpel eſtimate, and therefore cannot ſave, Jam. ii. 14, 20.

To plead your idleneſs, fear, or covetouſneſs, will be to proclaim the provoking cauſes of your approaching ruin. What a heart-cutting charge will you find drawn againſt you, with a ſentence purſuant thereto: "Thou wert aſhamed of me before men, now I am aſhamed of thee before my Father, Mark viii. 38. Thou didſt deny me in the other world, now *I deny thee* in this world, Mat. x. 33. *When I was hungry thou didſt not feed me*, when I was in priſon *thou didſt not viſit me*; *depart therefore from me thou curſed into everlaſting fire, prepared for the Devil and his angels*, Mat. xxv. 41.

Thou didſt hide my talent, (yea talents) therefore *caſt this unprofitable ſervant into outer darkneſs; there ſhall be weeping and gnaſhing of teeth*, Mat. xxv. 30."

What mind can conceive the miſery included in a condition made up of all the woes theſe ſeveral expreſſions import? Where they believed throughly, what we may now conceive of them would overwhelm a man that but ſeems in danger of enduring this miſery; and ſince that theſe ſeveral places deſcribe the ſentence pronounced againſt the unprofitable, who have neglected a common good (as well as their own ſouls) and betrayed the public intereſts of Chriſt in their day, it follows that whatever in each place aggravates their miſery, muſt be put together to give us a juſt account thereof. Can your heart endure but the ſuppoſing yourſelf the perſon whom Chriſt ſingleth out in the view of angels and men; and thus ſpeaks to from his tribunal, thou ſelfiſh, falſe and uſeleſs wretch, ſo vile, that without reproach to my perfections, to my holy word and glory, I can ſhew no favour to thee (which is Chriſt's being aſhamed of him) I do here reject all thy pretenſions to my image, merits, covenant and ſervice; and declare thou art no living member, follower, ſervant or witneſs of mine; nor is my honour, truth or fullneſs concerned at all in thy being happy (which is Chriſt's denying him.) Thou art now fallen into my hands, and the time of my vengeance is come: I pronounce thee guilty of perfidiouſneſs to my name and intereſts, and unprofitable to others and thyſelf, in not rightly employing my talents for common benefit, as well as thine own; for this I now effectually and irrevocably adjudge thee to the loſs of all felicity, glory, grace, and joy, which my preſence doth afford, and this without any future hopes from any further ſtrivings with thee, or offers to thee, and be thou now ſealed and ſeparated to the height of miſery *(that is, depart from me you curſed)* a miſery in its nature and degree ſo great, as what is fitted to torment thoſe capital enemies of mine, *the Devil and his angels*, who ſhall be thy

companions, becauſe they were thy rulers; ſo painful to thy body as the hotteſt fire, and not leſs to thy ſoul, elſe it were not fitted to torment the devils, who are ſpirits; ſo full of horror as darkneſs is, yea, a darkneſs as remote and free from light as can be, (that is outer darkneſs) and alſo reſented, felt, and afflictive, as to cauſe the extremeſt ſorrow, anguiſh, and fretting againſt God, thy companions, and thyſelf, *(there ſhall be weeping and gnaſhing of teeth.)* And as for duration; it is everlaſting fire, it is for ever that this ſentence ſhall take hold of, and be executed upon thee; which is confirmed by another place that declareth the continuance of the miſery of unuſeful men, under the emblem of chaff, as oppoſed to uſeful wheat; *the chaff he will burn with unquenchable fire*, Luke iii. 17. which is the ſame with thoſe words, *their worm dieth not, and their fire is not quenched*, Mark ix. 46.

There is no hope of an alteration of their eſtate, unleſs words cannot expreſs the eternity of hell torments; yea, unleſs ſinners may be reclaimed when expelled from all the gracious influences of the divine preſence (implied in depart from me). Yea, unleſs there be a more valuable ſacrifice for ſinners than the Son of God was; for this will not relieve them, Heb. ix. 26. Yea, if there be not an adminiſtration for reducing ſinners *after, and fitter than the kingdom of Chriſt*; for this will be delivered up at that time that this ſentence paſſeth the firſt time on ſinners found then alive, ſolemnly upon the departed and living, and executed upon devils, who till then are priſoners, 1 Cor. xv. 23, 24. 26. 28, 2 Pet. ii. 4. compared with Matth. viii, 29. Ought not you to tremble at this proſpect of eternal miſery? Yet if you are theſe unfaithful and unprofitable ſinners during life, you will be thus found guilty and ſentenced when you die.

Conſider again and again what thou muſt hear, feel and endure, for thy unprofitableneſs; add this to the great things thou loſeſt by it, and alſo that what now thou ſeemeſt to get or ſave through unuſefulneſs, cannot at preſent be kept with

a

a bleſſing. When thou haſt done thus in a ſerious manner, I will appeal to thyſelf, whether thy folly is not groſs enough to make thee aſhamed, and thy miſery great enough to fill thee with terror, that unuſefulneſs in thy age hath been allowed by thee? Yes, I dare give you leave to put all the loſs, charge, labour and danger of public ſervice, with all the eaſe, ſafety, and benefit of unſerviceableneſs; and ſet them all againſt the fore-mentioned miſchiefs which attend the unprofitable; and and if thou believeſt the certainty of theſe, be then affected at thy barrenneſs, as the cauſe appears to thyſelf; nay, were there but a probability, or even a poſſibility that theſe fruits of unprofitableneſs were true, it were ſufficient to make thee aſhamed and grieved for it.

[*To be continued.*]

The Life of the Rev. Mr. JOHN FLAVEL, *formerly Miniſter at Dartmouth.*

[*Continued from page* 470.]

WHEN the act of uniformity turned him out with the reſt of his nonconforming brethren, he did not thereupon quit his relation to his church; he thought the ſouls of his flock to be more precious, than to be ſo tamely neglected: he took all opportunities of miniſtering the word and ſacraments to them in private meetings, and joined with other miniſters in ſolemn days of faſting and humiliation, to pray that God would once more reſtore the ark of his covenant into his afflicted *Iſrael*. About four months after that fatal Bartholomew-day, his reverend colleague, Mr. *Allein Greare*, died, ſo that the whole care of the flock devolved upon Mr. *Flavel*; which, though a heavy and preſſing burden, he undertook very chearfully.

Upon

Upon the execution of the *Oxford* act, which baniſhed all nonconforming miniſters five miles from any towns which ſent members to parliament, he was forced to leave *Dartmouth*, to the great ſorrow of his people, who followed him out of town; and at *Townſtall* church-yard they took ſuch a mournful farewel of one another, as the place might very well have been called *Bochim*. He removed to *Slapton*, a pariſh five miles from *Dartmouth*, or any other corporation, which put him out of the legal reach of his adverſaries. Here he met with ſignal inſtances of God's fatherly care and protection, and preached twice every Lord's day to ſuch as durſt adventure to hear him, which many of his own people and others did, notwithſtanding the rigour and ſeverity of the act againſt Conventicles. He many times ſlipped privately into *Dartmouth*, where, by preaching and converſation, he edified his flock, to the great refreſhment of his own ſoul and theirs, though with very much danger, becauſe of his watchful adverſaries, who conſtantly laid wait for him, ſo that he could not make any long ſtay in the town.

In thoſe times, Mr. *Flavel*, being at *Exeter*, was invited to preach by many good people of that city, who, for ſafety, choſe a wood about three miles from the city, to be the place of their aſſembly; where they were broke up by their enemies by that time the ſermon was well begun. Mr. *Flavel*, by the care of the people, made his eſcape through the middle of his enraged enemies; and, though many of his hearers were taken, carried before Juſtice *Tuckfield*, and fined, yet the reſt, being nothing diſcouraged, re-aſſembled, and carried Mr. *Flavel* to another wood, where he preached to them without any diſturbance; and, after he had concluded, rode to a gentleman's houſe near the wood, who, though an abſolute ſtranger to Mr. *Flavel*, entertained him with great civility that night, and next day he returned to *Exeter* in ſafety. Amongſt thoſe taken at this time, there was a Tanner, who had a numerous family, and but a ſmall ſtock: he was fined, notwithſtanding, forty pounds;

pounds; at which he was nothing discouraged; but told a friend, who asked him how he bore up under his loss, "That he took the spoiling of his goods joyfully for the sake of his Lord Jesus, for whom his life, and all that he had, was too little."

As soon as the nonconformists had any respite from their trouble, Mr. *Flavel* laid hold on the opportunity, and returned to *Dartmouth*; where, during the first indulgence granted by King *Charles* II. he kept open doors, and preached freely to all that would come and hear him: and, when that liberty was revoked, he made it his business, notwithstanding, to preach in season and out of season, and seldom missed an opportunity of preaching on the Lord's day. During this time, God was pleased to deprive him of his second wife, which was a great affliction, she having been a help meet for him; and such an one he stood much in need of, as being a man of an infirm and weak constitution, who laboured under many infirmities. In convenient time, he married a third wife, Mrs. *Ann Downe*, daughter of Mr. *Thomas Downe*, minister of *Exeter*, who lived very happily with him eleven years, and left him two sons.

The persecution against the nonconformists being renewed, Mr. *Flavel* found it unsafe to stay at *Dartmouth*, and therefore resolved to go to *London*, where he hoped to be in less danger, and have more liberty to exercise his function. The night before he embarked for that end, he had the following premonition by a dream: He thought he was on board the ship, and that a storm arose, which exceedingly terrified the passengers; during their consternation, there sat writing at the table a person of admirable sagacity and gravity, who had a child in a cradle by him that was very froward: he thought he saw the father take up a little whip, and give the child a lash, saying, "Child be quiet; I will discipline, but not hurt thee." Upon this Mr. *Flavel* awaked; and musing on his dream, he concluded that he should meet with some trouble in his

his passage. His friends being at dinner with him, assured him of a pleasant passage, because the wind and weather were very fair: Mr. *Flavel* replied, "That he was not of their mind, but "expected much trouble, because of his dream;" adding, "That when he had such representations made to him in his "sleep, they seldom or never failed."

Accordingly, when they were advanced within five leagues of *Portland*, in their voyage, they were overtaken by a dreadful tempest; insomuch, that betwixt one and two in the morning the master and seamen concluded, that unless God changed the wind, there was no hope of life; it was impossible for them to weather *Portland*; so that they must of necessity be wrecked on the rocks, or on the shore. Upon this Mr. *Flavel* called all the hands that could be spared into the cabin to prayer; but the violence of the tempest was such, that they could not prevent themselves from being thrown from the one side unto the other, as the ship was tossed; and not only so, but mighty seas broke in upon them, as if they would have drowned them in the very cabin. Mr. *Flavel* in this danger took hold of the two pillars of the cabin-bed, and, calling upon God, begged mercy for himself and the rest in the ship. Amongst other arguments in prayer, he made use of this, "That if he and his company perished in that storm, the "name of God would be blasphemed; the enemies of reli-"gion would say, That though he escaped their hands on "shore, yet divine vengeance had overtaken him at sea." In the midst of his prayer, his faith and hope were raised, insomuch that he expected a gracious answer; so that committing himself and his company to the mercy of God, he concluded the duty. No sooner was prayer ended, but one came down from the deck, crying, "Deliverance! deliverance! God is "a God hearing prayer! in a moment the wind is come fair "West!" and so sailing before it, they were brought safe to *London*. Mr. *Flavel* found many of his old friends there; and God raised him new ones, with abundance of work, and extraordinary

extraordinary encouragement in it. During his ſtay in *London*, he married his fourth wife, a widow gentlewoman, daughter to Mr. *George Jefferies*, formerly miniſter of *King's Bridge*.

Mr. *Flavel*, while he was in *London*, narrowly eſcaped being taken with the Rev. Mr. *Jenkins*, at Mr. *Fox*'s in *Moorfields*, where they were keeping a day of faſting and prayer. He was ſo near, that he heard the inſolence of the officers and ſoldiers to Mr. *Jenkins*, when they had taken him; and obſerved it in his diary, that Mr. *Jenkins* might have eſcaped as well as himſelf, had it not been for a piece of vanity in a lady, whoſe long train hindered his going down ſtairs, Mr. *Jenkins* out of too great civility having let her paſs before him.

Mr. *Flavel*, after this, returned to *Dartmouth*; where, with his family and dear people, he bleſſed God for his mercies towards him. He was, a little after, confined cloſe priſoner to his houſe, where many of his dear flock ſtole in over-night, or betimes on the Lord's day in the morning, to enjoy the benefit of his labours, and ſpend the Sabbath in hearing, praying, ſinging of pſalms, and holy diſcourſes.

Mr. *Jenkins*, abovementioned, dying in priſon, his people gave Mr. *Flavel* a call to the paſtoral office among them, and Mr. *Reeves's* people did the like. Mr. *Flavel* communicated thoſe calls unto his flock, and kept a day of prayer with them, to beg direction from God in this important affair: he was graciouſly pleaſed to anſwer them, by fixing Mr. *Flavel's* reſolution to ſtay with his flock at *Dartmouth*. Many arguments were made uſe of to perſuade him to come to *London*; as that ſince he was turned out by the act of uniformity, he had but very little maintenance from his church; that thoſe at *London* were rich and numerous congregations; that he had a family and children to provide for; and that the city was a theatre of honour and reputation; but none of thoſe things could prevail with him to leave his poor people at *Dartmouth*.

In 1687, when it pleaſed God ſo to over-rule affairs, that King *James* II. thought it his intereſt to diſpenſe with the penal laws againſt them; Mr. *Flavel*, who had formerly been confined to a corner, ſhone brightly, as a flaming beacon upon the top of an hill. His affectionate people prepared a large place for him, where God bleſſed his labours to the conviction of many people by his ſermons on Revelation iii. 20. "Behold, "I ſtand at the door, and knock." This encouraged him to print thoſe ſermons, under the title of England's Duty, &c. hoping that it might do good abroad, as well as in his own congregation. He had made a vow to the Lord under his confinement, that if he ſhould be once more entruſted with public liberty, he would improve it to the advantage of the goſpel: this he performed in a moſt conſcientious manner, preaching twice every Lord's day, and lectured every Wedneſday; in which, he went over moſt of the third chapter of St. John, ſhewing the indiſpenſable neceſſity of regeneration. He preached likewiſe every Thurſday before the ſacrament, and then after examination admitted communicants. He had no aſſiſtance on ſacrament-days, ſo that he was many times almoſt ſpent before he diſtributed the elements. When the duty of the day was over, he would often complain of a ſore breaſt, an aking head, and a pained back; yet he would be early at ſtudy again next Monday. He allowed himſelf very little recreation, accounting time a precious jewel, that ought to be improved at any rate.

[*To be continued.*]

The Experience of CHRISTIANA MALENOIR.

[Written by Herſelf.]

[*Continued from page* 476.]

THE enemy again beſet me, and told me I was miſtaken and deceived. I knew not what to do, however I concluded, if I periſhed, it ſhould be in ſeeking mercy; there-

fore I fought God with ſtrong cries and tears, and beſought him to give me repentance. The promiſes were offered, but I was afraid to lay hold on them: at times I had comfort, but it was near a month before I could fully take hold of Chriſt. I now went on my way rejoicing, and thought I ſhould never ſorrow more; but at length the Lord ſhewed me the evil of my nature. I felt paſſion and pride, my two beſetting ſins. The enemy ſuggeſted that I could not be juſtified and feel theſe. This made me weep and lament. I knew what a bitter thing it was to ſin againſt God, and the view I had of myſelf made me tremble; yet my evidence was in general bright, and I thought I muſt ſtruggle with inbred ſin till death.

Being once tried more than uſual, I found my will not given up to the will of God, and was much diſtreſſed at this diſcovery. A Preacher having breakfaſted with me, and ſeeing me look dejected, deſired to know the cauſe. I told him I had an evil heart or a refractory will, or words to that effect. He ſaid it was my privilege to have theſe evils deſtroyed. This was glad tidings of great joy to me. He then explained the nature of ſanctification, ſhewed it was obtained by a ſimple act of faith, and pointed out ſome of the promiſes. My band-leader, who was a witneſs of this bleſſing, was alſo very uſeful to me; I ſaw it was my privilege, and determined to ſeek till I attained. I was enabled to ſet about it with all my might. Whilſt I ſought to be fully renewed, my evidence for juſtification grew brighter and brighter, and my light into the doctrines was abundantly clearer. My convictions deepened more and more, and about nine days after my diſcourſe with the Preacher, I was delivered.

But before this, the enemy came on me like a torrent; yet as my convictions were deep, I continued to wreſtle with God, determined not to give over till he wrought the work in me. I threw myſelf on my knees before God, and was led in contemplation to follow my ſuffering Lord from the manger to the croſs, to plead with him my title to all the bleſſings purchaſed

chaſed for ſinners! There I ſaw him by the eye of faith tortured, groaning, bleeding, and expiring!—for me! and my heart was melted like wax before the fire. How did I weep beneath the croſs! With the ſame eye of faith, I ſaw my lovely *Jeſus* taken down, the empty veins, the ſtretched out ſinews, and the whole remains of my Saviour thus diſordered! O the ſpectacle to behold, ſufficient to rend my heart in twain! I purſued him, rolled in the linen clothes, laid in the Sepulchre, where I ſtood weeping and crying "for me! for me!" when on a ſudden, I heard a whiſper in my heart, "Woman, why weepeſt thou? Whom ſeekeſt thou?" My heart anſwered, I ſeek *Jeſus*, "he is not here, he is riſen," ſaid the inward voice. At theſe words I felt a ſudden change, as if my ſpirit was wafted after the bleſſed *Jeſus*, and caught up into the third heaven. I was loſt to myſelf for ſome time, I cannot tell how long. When my ſpirit reſumed its place, I cried, "Lord what art thou about to do with me?" The anſwer was, "Now is the accepted time, Now is the day of ſalvation." I replied, "Be it unto me even as thou wilt."

My ſoul was ſet at full liberty, and my heart enlarged with divine love. I knew that I was in Chriſt a new creature; old things were paſt away; all things were become new. I grew like a tree planted by the water courſes, more in one day than all my life before. The brightneſs of Chriſt's appearing had deſtroyed his and my enemies. Wiſdom's ways were now to me ways of pleaſantneſs. My willing feet in ſwift obedience moved to do the will of my God. His yoke was eaſy, and his burden light.

I was often aſſaulted with pride and vain glory, and indeed with the ſame temptations as formerly; but the enemy had nothing to work upon, therefore they had not the ſame weight. I was often diſtreſſed, but not overcome. It is very remarkable, that before the Lord revealed his perfect love to me, there was preſented to the eye of my mind, a bright ſtar, which immediately led me to *Jeſus*, and in every trial and exerciſe

exercise of mind, it was the harbinger of Christ. One night as I lay on my bed in deep contemplation, the star appeared larger and brighter than usual, and while I gazed and wondered, and rejoiced in the God of my salvation, a darkness gradually surrounded, and at length covered it. This alarmed me. I looked, and looked astonished, but could perceive the light through the darkness.

I went on for a year in this sweet exercise, hanging on God, when I was seized with a violent spotted fever, and was nineteen days and nights deprived of reason; except when the preacher visited me, I understood what he said, but nothing else. Through the whole of my delirium, these words were constantly in my mind, and much contributed to support and comfort me,

"Now I see with joy and wonder,
Whence the gracious spring arose;
Angel minds are lost to ponder
Dying love's mysterious cause;
Yet the blessing—
Down to all, to me it flows."

I used constantly to repeat these words, "*to me! to me!*" and such divine consolation attended them, as I cannot express; so that when I recovered, it was like leaving Paradise, to come again into a trying world.

When recovered, my outward trials daily increased. I was reduced to the small support of fifteen pounds ten shillings, from near fifty pounds a year. I bless and praise God, who supported me under these losses without murmuring, though I had two daughters to maintain and educate. I had many temptations to anxious care, yet I could say, "not as I will, but as thou wilt," and was enabled to come off more than conqueror. I often discovered the hand of God in the many providential deliverances he wrought out for me. And though on account of my attachment to the Methodists, I lost the friendship

friendſhip of ſome who could have been of ſervice to me, I felt this trial but ſmall, for the Lord provided for me from day to day.

I was now tried with poverty, and obliged to take in needle-work, to help to ſupport my children; and glory be to God, I did it with a good degree of chearfulneſs. The enemy was determined, if he could not deſtroy, to afflict me; he therefore ſtirred up the mind of one, from whom I could leaſt expect it, to upbraid me with diſhoneſty. This was the ſevereſt trial I had met with, ſince I was connected with the people. I was brought before the Leaders and Stewards, the majority of whom condemned me. I had been ſtrictly honeſt from my childhood, and circumſpect in my dealings, therefore this made the trial the heavier. My ſoul was exceeding ſorrowful, yet I loved and pitied my accuſer, and prayed more earneſtly for him than ever I had done. Soon after he ſent me word, nothing was ſo grievous to him as my diſpleaſure. When I met him, I gave him my hand, and told him I was not diſpleaſed with him; but aſked, What urged him to wrong me? He ſaid, he was urged to it by one whoſe name he did not wiſh to mention, nor did I wiſh to know, but ſaid he was very ſorry for what he had done, and that he loved me dearly.

For near three years I ſtruggled through various trials, in all which the Lord ſupported me through honour and diſhonour, through evil report and good report; afflicted, but not forſaken, ſcarcely ſaved, yet, through the powerful grace of Chriſt, more than conqueror. One connected by marriage in my huſband's family, took occaſion to ſay all manner of evil of me. During this trial I had clearer views of my title to heaven, than for ſome time before. I knew I was called not only to believe, but alſo to ſuffer, and I could rejoice in tribulation. I endured theſe aſperſions, my heart was ſo filled with love to God, and concluded this was permitted for my faith and patience. "The devil has made uſe of this poor unhappy man as an inſtrument: Why ſhould I be angry

angry with him? Father forgive him, he knows not what he does." On this I offered him forgiveneſs, and we joined hands and kiſſed each other. My heart was ſo filled with love to God, that I ſpent that night in prayer and praiſe. O the pity, love, and compaſſion I felt for him! How earneſtly did I cry to God for him!

Soon after, I found the clamour of his tongue was not ſtopped. He ſaid, I was glad to make up matters, as he had ſeveral witneſſes ready to prove that I had been ſeen drunk. This I found very hard to bear; and it was ſome time before I could love him as before, nor did I till he was afflicted, which was very ſhortly after. I then offered him my ſervice, and obliged him: I found the Lord approved of that, and the 54th chapter of Iſaiah ſeemed directly adapted to me. I could claim all the promiſes in it as my own: it was of infinite uſe to me.

At this time I took a houſe to entertain boarders; my mother alſo lodged with me: many afflicting circumſtances occurred. I had trials from every quarter, and I had not the ſame power to bear them. I got into a reaſoning ſpirit, and was often ſcarcely ſaved. I did not walk in the broad ſunſhine as before. In general I held my confidence with a trembling hand. Thoſe that bore the deepeſt impreſs of Chriſt, loved me and ſympathiſed with me; others looked on me as a great deceiver. I often thought what my enemies thought of me was true, and that my friends were deceived.

One day reading a book written by Mr. *Fletcher*, I found myſelf very deficient, and coming ſhort of the character of the perfect Chriſtian. I was convinced that I was in a meaſure fallen from my ſteadfaſtneſs, was pained to the ſoul, and determined fully to ſet out afreſh. I retired to my room to cheriſh the conviction, where I renewed my covenant with God, and never was more in earneſt in my life; but while thus engaged, I heard one of my boarders ſpeaking much againſt me to my mother. He ſaid, that I minded nothing elſe but religion, reading, and praying, and that they were not

not regularly nor properly ſerved. She joining with him; I felt my mind quite rouſed, for I was convinced what he ſaid was not true. I accuſed myſelf with paying too much attention to them, and too little to the one buſineſs to which the Lord had called me. When I appeared in his preſence he ſpoke, I anſwered him, and immediately felt anger ariſe; after a few more words my conſcience condemned me; O what horror ſeized me, I ſtood confounded, juſtly accuſed by God and my conſcience. I ſaw a pardon immediately held out, but dared not lay hold on it. I was aſhamed to look up, and afraid to embrace it. I refuſed the offer, for which I was juſtly puniſhed. Inſtead of flying to the friend of ſinners, I went out to fly from his preſence, or if poſſible to eſcape his all-ſeeing eye. Fool! Wretch that I was! then indeed my ſorrows began; I was ſhorn of my ſtrength; and for ſome time was ready to conclude I had no part in the promiſes of God.

At length the Lord ſhewed me his reconciled face, which was moſt welcome, and I felt a hope that I would be reſtored. But though I was graciouſly viſited, and thereby kept from utter deſpair, yet my corruptions exerciſed a horrible tyranny. Pride, anger, reſentment, evil-ſurmiſing, and all thoſe tormenting helliſh paſſions, were abundantly ſtronger than ever, and I found it much more difficult to be kept from actual ſin.

Sometimes the believing views I had of God, reconciled through the Son of his love, and of Jeſus Chriſt, as my Mediator before the throne of grace, gave me a pleaſing hope of deliverance from my corrupt nature. Then ſome outward or inward trial contrived by the devil, would beſet me, which made me again wade through deep waters. Temptations from the bottomleſs pit, too horrible to bear repeating, aſſaulted my terrified and half diſtracted ſoul! Shame and anguiſh drank up my ſpirits, whilſt I frequently bedewed my cheeks, yea, my pillow with tears. At thoſe times the promiſes were offered; ſometimes I thought they were not for me, but if I embraced them,

them, then my head would for a while be lifted up above the waves of temptation. Theſe were glorious ſeaſons, but they did not laſt long; for as ſoon as ſenſible comforts were withdrawn, I began again to reaſon. Here my adverſary was too hard for me, and all my ſorrows, temptations, and diſpondence returned.

[*To be concluded in our next.*]

An Extract from the Rev. Mr. FRANCIS' *Letters to* GEORGE GIBBON, *Eſq. Author of the Hiſtory of the Decline and Fall of the Roman Empire.*

[*Concluded from page* 485.]

IN this point of view Mr. *Gibbon* indeed, may claim one merit, that of being conſiſtent with himſelf. Beyond all doubt, a writer teaches ſuch morals, as theſe, with the moſt perfect conſiſtency, who announces his partiality for a *Theology*, which repreſents them as the practice of its Deities; who openly declares, that the "*claims*" of ſome of thoſe Deities are "*harmleſs*" at leaſt, (although they are claims of *divinity* in themſelves, and of worſhip from men) and who ſeems to lament in terms not very ambiguous, or obſcure, that "*the elegant mythology*" which contains them, is no longer the eſtabliſhed religion of the world!

If, Sir, this delineation, the outlines of which have been ſketched by your own hand, be a juſt repreſentation of your mind, your Creed is already known; and the preſent age may, future ages moſt certainly will, be at no loſs to form their judgment of you accordingly. If it be not juſt, if either your own text, or my comment hath wronged you; do juſtice to yourſelf. You have the remedy in your own power. Favour the public with your ſyſtems of Theology and Morals. Delineate them at full length. Deſcribe them at large. Stand

forth in the open field. The world is weary of seeing you fight so long in ambush. Walk no more forth with your stiletto in the twilight. Seek your adversary honourably, with your naked sword, in the face of day. Aspire to the credit of *Toland* and *Tindal*, of *Chubb*, and *Morgan*, of *Vanini*, and *Spinoza* by a direct attempt to break this "*Yoke of the Gospel.*" Take to yourself the honours of *Rousseau*, at least, and give us the Creed of your *Savoyard* Curate also. Assume the distinction of *Voltaire*, and favour us with your *Dictionaire Philosophique Portatif.*

Distinguish the ground of your opposition to *Christianity*, with plainness and perspicuity. Leave your readers no longer at liberty to confound, in you, modern Deism with ancient Polytheism, or either of them with Atheism. If any of these *Baals* be God with you, tell us which of them you worship. Your friends expect from you some plan of unbelief, which may at least, *appear* to be tolerably regular and consistent, or they will soon despair of being able, in any degree to enter upon your defence. The impartial public demand it from you; or the persuasion already entertained by many, will soon become universal, that you conceived a decent *modicum* of infidelity (no matter how prepared) to be necessary to give *fashion* to a work pompous, yet not substantial; specious, yet not satisfactory; laboured, yet not accurate. And Christianity calls you to the test, dares you to the onset, it being her only wish, that she may, like the *Grecian* warrior, *confront her adversaries in open day.*

But I return to my original theme, the controverted text. In page 545 of your third volume, you declare that this text which asserts the unity of the *three which bear record in heaven, is condemned by the universal silence* of the orthodox *Fathers, antient versions, and authentic manuscripts.* You then insinuate, rather than affirm, (for the expressions are constrained and obscure) that this text owes its existence to *an allegorical* interpretation, *in the form, perhaps of a marginal note, invading*

vading the text of the Latin Bible, which was renewed and corrected in a dark period of ten centuries. You affirm "it was *first alledged by the Catholic Bishops, whom Hunneric summoned to the Conference of Carthage.*" And you confidently assert, that *Gennadius*, Patriarch of *Constantinople, was so much moved at the extraordinary composition* (the Creed of *Athanasius*) that he frankly *pronounced it to be the work of a madman:* for proof of which you refer to the *Dogmata Theologica* of *Petavius.*

These, Sir, are your assertions: if on a calm review of the subject, you see no reason to reverse your former sentence, confute the arguments which I have urged without delay. Silence will be a proof of conscious impotence. And attempt it with seriousness. Tinselled phrases and empty sarcasms will have no effect. Indeed it is all one to me, whether (to use your own language) you *salute* me *with gentle courtesy or stern defiance.*

Meantime let me observe, that your Extracts convey no very favourable idea of you as a Historian, You have brought forward Mr. *Emlyn* on this verse, because he is your fellow advocate; but say not a word of Mr. *Martin*, his respectable antagonist, because he has confuted him! But, Sir, is this the part of an impartial Historian? To state authorities on one side of a question only, is barely tolerable in a hired advocate.

But let me farther remark, that these Extracts supply the most palpable proof of your partiality. Yea, they shew you to be capable even of *forging* authorities to serve your cause. You have *wilfully* (for your reference is too exact to suppose any inadvertence) misrepresented both *Petavius* and *Gennadius*. Your own words we have seen. The words of *Petavius* may be rendered thus, "The Creed named from *Athanasius* was not only read, but had in great authority both by the *Greek* and *Latin* Church. It speaks thus: *The Holy Ghost is of the Father and the Son; neither made, nor created, nor begotten, but proceeding,*

ceeding. This plain and weighty teſtimony was ſo offenſive to the *Greeks*, that they carried their frantic rage to *Athanaſius* himſelf; which *Gennadius relates and laments. They fear not*, ſays he, *to affirm that Athanaſius was drunk, when he wrote this paſſage: a ſenſeleſs and ridiculous calumny.*"

Let me beſeech you to compare theſe real expreſſions of *Gennadius*, with your own account of them: and then inform the world, how far *the account* is diſtant from a *direct falſehood.* It is impoſſible for thoſe who deny the authenticity of this verſe, to quote fairly, to argue candidly, and to ſpeak truly?

In fine: The defence of this text, which you affirm to have been *profanely* introduced into *the ſcriptures by raſh and ſacrilegious hands*, hath been attempted with at leaſt upright intentions and a ſerious perſuaſion of its originality. This defence founded on the impeachment of the text in your Hiſtory, has neceſſarily produced a counter-charge againſt yourſelf. You are called upon to reſiſt or ſubmit. If you *refuſe to plead*, the charge will be taken as confeſſed. And the definitive judgment may, in ſuch a caſe, be framed out of your own words.

"If I am indeed *incapable of underſtanding what I read*, I can no longer claim a place among thoſe writers who merit the eſteem of the public. If I am *capable of wilfully perverting what I underſtand*, I no longer deſerve to live in the ſociety of thoſe men, who conſider an inviolable attachment to *truth*, as the foundation of every thing that is virtuous or honourable in human nature." *

* *Gibbon's* Vindication, p. 7.

A LETTER

A LETTER *from the* Rev. JOHN FLAVEL, *to his Kinſman,* Mr. JOHN FLAVEL, *of London, Merchant, and his virtuous Conſort.*

My dear and honoured Friends,

IF my pen were both able, and at leiſure to get glory in paper, it would be but a paper-glory, when I had gotten it: but if by diſplaying (which is the deſign of theſe papers) the tranſcendent excellency of Jeſus Chriſt, I may win glory to him from you, to whom I humbly offer them, or from any other, into whoſe hands Providence ſhall caſt them, that will be glory indeed, and an occaſion of glorifying God to all eternity.

It is not the deſign of this epiſtle to compliment, but to benefit you; not to blazon your excellencies, but Chriſt's; not to acquaint the world how much you have endeared me to yourſelf, but to increaſe and ſtrengthen the endearments betwixt Chriſt and you, upon your part. I might indeed (this being a proper place for it) pay you my acknowledgments for your great kindneſſes to me and mine; of which, I aſſure you, I have, and ever ſhall have, a deep ſenſibility: but you and I are theatre enough to one another, and can ſatisfy ourſelves with the incloſed comforts and delights of our mutual love and friendſhip. But let me tell you, the whole world is not a theatre large enough to ſhew the glory of Chriſt upon, or unfold the one half of the unſearchable riches that lie hid in him. Theſe things will be far better underſtood, and ſpoken of in heaven, by the noon-day Divinity, in which the immediately-illuminated aſſembly do there preach his praiſes, than by ſuch a ſtammering tongue, and ſcribbling pen as mine, which doth but mar them.

Alas! I write his praiſes but by moon-light; I cannot praiſe him ſo much as by halves. Indeed, no tongue but his own (as *Nazianzen* ſaid of *Baſil*) is ſufficient to undertake

that task. What shall I say of Christ? the excelling glory of that object dazzles all apprehension, swallows up all expression! When we have borrowed metaphors from every creature that hath any excellency or lovely property in it, till we have stripped the whole creation bare of all its ornaments, and clothed Christ with all that glory; when we have even worn out our tongues, in ascribing praises to him; alas, we have done nothing, when all this is done!

Yet, wo is me! how do I every day behold reasonable souls most unreasonably disaffected to my lovely Lord Jesus! denying love to one, who is able to compel love from the stonieſt heart! yea, though they can never make so much of their love (would they set it to sale) as Christ bids for it!

It is horrid and amazing to see how the minds of many are captivated and ensnared by every silly trifle; and how others can indifferently turn them with a kind of spontaneity to this object, or to that (as their fancy strikes) among the whole universe of beings, and scarce ever feel reluctance, recoil, or nauseate, till they be persuaded to Christ; and then it is as easy to melt the obdurate rocks into sweet syrup, as their hearts into divine love.

How do the great men of the world ambitiously court the honours and pleasures of it! The Merchants of the earth trade and strive for the dear-bought treasures of it; whilst the price of Christ (alas! ever too low) falls every day lower and lower upon the exchange of this world! I speak it as a sad truth, if there were no quicker a trade (as dead as they say it is) for the perishing treasures of the earth, than there is for Christ this day in *England*, the exchange would quickly be shut up, and all the trading companies dissolved.

Dear Sir, Christ is the peerless pearl hid in the field, Matt. xiii. 46. Will you be that wise Merchant that resolves to win and compass that treasure, whatever it shall cost you? Ah, Sir, Christ is a commodity that can never be bought too dear.

My

My dear kinſman, my fleſh and my blood, my ſoul thirſteth for your ſalvation, and the ſalvation of your family. Shall you and I reſolve, with good *Joſhua*, that whatever others do, we and our families will ſerve the Lord? that we will walk as the redeemed of his blood, ſhewing forth his virtues and praiſes in the world? That as God hath made us one in name, and one in affection, ſo we may be one in Chriſt: that it may be ſaid of us, as it was of *Auſtin* and *Alippius* long ago, that they were, ſanguine Chriſti conglutinati, glued together by the blood of Chriſt.

For my own part, I have given in my name to him long ſince; wo to me, if I have not given in my heart alſo: for ſhould I deceive myſelf in ſo deep a point as that, how would my profeſſion as a Chriſtian, my calling as a Miniſter, yea, theſe very Sermons now in your hands, riſe in judgment to condemn me! which God forbid!

And doubtleſs, Sir, your eyes have ſeen both the vanity of all creatures, and the neceſſity and infinite worth of Chriſt. You cannot forget what a vanity the world appeared to you, when in the year 1668 you were ſummoned by the meſſengers of death (as you and all that were about you then apprehended) to ſhoot the gulph of vaſt eternity; when a malignant fever and pleuriſy (whereof your * Phyſician hath given an account to the world) did ſhake the whole frame of the tabernacle wherein your ſoul, through mercy, yet dwells; and long may it dwell there, for the ſervice and praiſe of your great deliverer! I hope you have not, nor ever will forget how the vain world then appeared to your eye, when you looked back (as it were over your ſhoulder) and ſaw how it ſhrunk away from you: nor will you ever forget the awful apprehenſions of eternity that then ſeized your ſpirit, or the value you then had for Chriſt; which things I hope ſtill do, and ever will remain with you.

* Dr. *Thomſon's* Αἰματίωσις, p. 91.

And

And for you, dear couſin, as it becomes a daughter of *Sarah*, let your ſoul be adorned with the excellencies of Chriſt, and beauties of holineſs. A king from heaven makes ſuit for your love. If he eſpouſe your ſoul now, he will fetch it home to himſelf at death in his chariot of ſalvation; and great ſhall be your joy, when the marriage of the Lamb is come. Look often upon Chriſt in this glaſs; he is fairer than the children of men. View him believingly, and you cannot but like and love him. For (as one well ſaith) love, when it ſeeth, cannot but caſt out its ſpirit and ſtrength upon amiable objects, and things love-worthy. And what fairer things than Chriſt! O fair ſun, and fair moon, and fair ſtars, and fair flowers, and fair roſes, and fair lilies, and fair creatures! but, O ten thouſand, thouſand times fairer Lord Jeſus! Alas, I wronged him in making the compariſon this way. O black ſun and moon; but O fair Lord Jeſus! O black flowers, and black lilies and roſes; but O fair, fair, ever fair Lord Jeſus! O all fair things, black, deformed and without beauty, when ye are ſet beſide the faireſt Lord Jeſus. O black heavens; but O fair Chriſt! O black angels; but O ſurpaſſing fair Lord Jeſus!

I hope you are both agreed with Chriſt, according to the articles of peace propounded to you in the goſpel; and that you are every day driving on ſalvation work betwixt him and you in your family, and in your cloſets.

And now, my dear friends, if theſe diſcoveries of Chriſt, which I humbly offer to your hands, may be any way uſeful to your ſouls, to aſſiſt them, either in obtaining, or in clearing their intereſt in him, my heart ſhall rejoice, even mine: for none under heaven can be more willing (though many are more able) to help you thither, than is your moſt affectionate and obliged kinſman and ſervant,

JOHN FLAVEL.

Dartmouth, March 14, 1671.

An EXTRACT

An EXTRACT *from an* ACCOUNT *of the* PELEW ISLANDS, *in the* PACIFIC OCEAN.

By CAPTAIN HENRY WILSON.

[*Continued from page* 480.]

THE GENERAL.

THE next in power was the King's brother, *Raa Kook*, officially General of all his forces.—It was his duty to ſummon the *Rupacks* to attend the King, on whatever expedition or purpoſe they were called; but though *Raa Kook* acted as Commander in Chief, yet all the executive orders from the King, whenever he attended in perſon, as fully appeared when they went on the ſecond expedition to *Artingall*, where the canoes attendant on the King conveyed to the General all the reſolutions which he thought adviſeable to adopt.——The General, as the King's next brother, was his preſumptive heir; the ſucceſſion of *Pelew* not going to the King's children, till it had paſſed through the King's brothers; ſo that after the demiſe of *Abba Thulle*, the ſovereignty would have deſcended to *Raa Kook*, on his demiſe to *Arra Kooker*, and, on the death of this laſt brother, it would have reverted to the eldeſt ſon of *Abba Thulle*; on which contingency, *Qui Bill* being the preſumptive heir, would, during the reign of his laſt ſurviving uncle, have become of courſe the hereditary General; as *Lee Boo* would when the ſovereignty had fallen to his elder brother.

THE MINISTER.

The King was always attended by a particular Chief, or *Rupack*, who did not appear to poſſeſs any hereditary office, but only a delegated authority.——He was always near the

King's perſon, and the Chief who was firſt conſulted; but whether his office was religious, or civil, or both, our people could not learn with any certainty.——He was not conſidered as a warrior, nor ever bore arms; and had only one wife, whereas the other *Rupacks* had two.——The *Engliſh* were never invited to his houſe, or introduced into it, although they were conducted to almoſt all thoſe of the other Chiefs.

THE RUPACKS.

This claſs, though conſiderable in number, could only be regarded as Chiefs, or, to deſcribe them by *European* notions, might be denominated the nobles: they were not all of the ſame degree, as was diſtinguiſhable by a difference in the *Bone* they wore; ſome were created whilſt our people were there, after the ſecond engagement at *Artingall*.——Theſe marks of honour were conferred ſolely by the King, in the manner already deſcribed, when Captain *Wilſon* was inveſted with the *higheſt Order* of the *Bone*.* The principal *Rupacks* generally attended the King, and were always ready at his command, to accompany him on any expedition, with a number of canoes, properly manned, and armed with darts and ſpears, who were to remain with him till they had his permiſſion to return home with their dependants.

Though in this part of their government we trace an outline of the feudal ſyſtem, yet, from the very few opportunities our people could have of inveſtigating points of internal government, it appeared to them that the titles of *Rupacks* were perſonal badges of rank and diſtinction; nor did they apprehend they were hereditary honours, unleſs in the reigning family, who muſt of neceſſity be of this claſs; therefore, as to the extent of the power or privileges of the *Rupacks*, I conceive

* Our people never knew what animal this was a bone of; but, by ſubmitting the inſpection of it to the *beſt authority* in this country, it is ſuppoſed to be part of the bone of a whale, or ſome animal of that ſpecies.

it far better to leave theſe matters to future diſcoveries (ſhould any hereafter be made) than to obtrude opinions on a ſubject that might turn out to be fallacious.——Thus much ſeemed certain, that all thoſe of the firſt order were ſummoned to *Abba Thulle*'s councils, paid him on every occaſion a viſible obedience, and were themſelves much reſpected by the reſt of the people.

PROPERTY.

Conſidering that during the time our people remained on theſe iſlands, their minds were principally engaged by their own concerns, it will hardly be ſuppoſed they had much leiſure to inveſtigate a ſubject of this nature.——As far as they could obtain intelligence on this point, they underſtood the natives only poſſeſſed a property in their work and labour, but no abſolute one in the ſoil, of which the King appeared to be general proprietor.——A man's houſe, furniture, or canoe, was conſidered as his private property; as was alſo the land allotted him, as long as he occupied and cultivated it; but whenever he removed with his family to another place, the ground he held reverted to the King, who gave it to whom he pleaſed, or to thoſe who ſolicited to cultivate it. Every family occupied ſome land for their maintenance; neceſſity impoſed this labour on them; and the portion of time which they could ſpare from providing for their natural wants, paſſed in the exerciſe of ſuch little arts, as, while they kept them induſtrious and active, adminiſtered to their convenience and comfort.

[*To be continued.*]

Farther CONJECTURES *concerning the* PEOPLING *of* AMERICA.*

[Extracted from a late Publication.]

THE conjecture on the *manner* in which *America* was firſt peopled, is *one* among ſeveral other *plauſible* hypotheſes for ſolving that long-ſubſiſting difficulty: which yet, were they all ever ſo right, would be only ſome partial and accidental cauſes, aſſigned for explication of univerſal and regular effects.

For, if we farther conſider the whole extent of that vaſt *American* continent, both North and South, taking in all the different groups or cluſters of iſlands lately diſcovered in the Great Pacific Ocean, together with their various inhabitants; which are all very diſtant from their neareſt continent, and ſome of them at an immenſe diſtance from each other:—if we obſerve withal the general *affinity* of language, being in theſe iſlands moſtly *dialects* of the *Malayian*, alſo the ſimilarity of their habits, of their manners and cuſtoms:—notwithſtanding ſome accidental and partial cauſes, which might be conjectured for theſe effects, difficulties, inexplicable on the whole, will multiply upon us, and baffle all ſuch conjectures concerning the genuine origin of theſe numerous nations. And yet, if we believe the Scriptures, we are ſure that "God made of one blood all nations of men, to dwell on the face of the earth." Acts xvii. 26.

We are not obliged to account for all the appearances of nature, which, to our ſhort ſight, may ſeem to claſh with the fundamental truths of the religion of Jeſus Chriſt. If we are unable to penetrate the latent cauſes of the moſt plain and undeniable facts in nature, how ſhould we be able to ſatisfy the pert

* See our Magazine, Vol. XIII. page 599.

and

and inquiſitive underſtanding of man, with regard to the *ground* of all the ſpiritual and myſterious realities of the goſpel? If men are reſolved to entertain ſcruples, there is, we own, an ample field left open to glean them from.

But what if we were to *ſuppoſe*, that the entire terraqueous globe was firſt formed by God, as it will certainly at laſt appear again, after its promiſed renovation? Of this it is ſaid, Rev. xxi. 1. *And there was no more ſea.* That is, on the viſible ſurface of the globe, as it now appears to us, ſince the fall, or ſince the flood. Nothing will, nothing can be *annihilated*; but all will only receive a new and more perfect *form* of exiſtence. Rev. xxi. 5. *Behold, I make all things new.*

I preſume then, that the preſent globe was at the beginning enveloped all round with an exterior cruſt, or ſhell, in ſome ſort like that of an egg; where all the well-compacted ſolid ſtrata of its various materials confined the naturally ſubſiding, centre-ſeeking *fluid* ones, within the huge concave ſphere, and that the exhalations, or evaporations, from the earth's watery bowels, like the perſpirations from the human body, then iſſued out of its pores, in order to yield a conſtant and continual ſupply of the needful moiſture, diſpenſed by means of atmoſpherical vapours, dews, rains, and rivers; without which, neither upon the earth, or in the air (Gen. ii. 6.) could there have been any ſupport for both vegetable and animal life. The ſubterraneous marine animals may alſo be ſuppoſed to have then enjoyed all the rich ſtores of their own briny element.

It does not appear, that this well-compacted enveloping cruſt of earth, had been all broken, till, at the Deluge, *the fountains of the great deep were broken up*, * Gen vii. 11.

* Of the abyſs (τῆς ἀβύσσου) in the Septuagint; which word in Scripture ſometimes means the SEA. See Deut. xxxiii. 13; Job xli. 31, 32. See Gen. i. 9. Pſalm xxxiii. 7. xxiv. 2. cxxxvi. 6. Job xxxviii. 6, 8. Prov. viii. 27. an Orb. Heb.

But,

But, since that time, it is highly probable that various concussions of the continually more and more decaying globe may, from divers causes, have occasioned farther very considerable breaches in this grand, concave-spherical vault; which of course must then, by a precipitation of its ruins into the sea, and by an elevation of its waters, have effectually divided the surface of the earth, and, in consequence, the nations dwelling upon it. Which very case seems to be intimated to us by mention of *the earth's having been divided, in the days of Peleg*, Gen. ii. 25.

Supposing this, on the testimony of the Scriptures partly alledged; how easy would it be to conceive an adequate, uniform, and universal cause, for all the undeniable appearances of the present terraqueous globe; and, in particular, for the state which the extremely various inhabitants of the *American* continent, and of all the islands in the great Pacific Ocean, &c. &c. have been found in! Their forefathers must have been, *somewhere* and *somehow*, once connected upon the same continued, open, and uninterrupted plain. Where else should they have come from? they could not have dropped out of the clouds, or sprung out of the earth; and they had no regular and sufficient means of conveyance over the immense waters. And therefore now, since such a long separation from each other, their posterity evidently retains the natural indications thereof, discoverable in an amazing similarity of language, dress, manners, and customs. Taken all together, they must needs be a remnant of various nations, *scattered abroad upon the face of all the earth*, Gen. xi. 8, 9; numbers of whom have, doubtless, been swallowed up in the great deep; when earthquakes, at various times, more and more fractured and overturned the grand arch whereon they lived, and left their *memorial* in the present appearances of oceans, seas, islands, continents, &c. It is impossible, from the wild and awful aspect they now present, rationally to suppose that this, any more than the disorders and deformities of the human soul

and

and body under the fall, could have been the result and effect of *design*, or the *original* work of the infinitely good, wise, and omnipotent Architect of the universe;—no, they are only the venerable ruins and remains of the all-perfect primitive fabric.

Considering the great distance, both of time and place, it would be no wonder that the *traditional memory* of such supposed concussions and catastrophes should be, perhaps, totally obliterated, and that the *perception* of their effects did not, at their several seasons, more considerably affect the very remote parts of our vastly-extensive globe. To say nothing, that the infant-world must then have been destitute of the means to record them, as could now be done among us.

I will mention another conjecture from Gen. xiii. 14—17. It is, that the seed or posterity of *Abraham*, from *Hagar*, *Sarah*, and *Keturah*, since God promised him they should be *as numberless as the dust of the earth, in all its four quarters*, may now be existing among some of these nations, and where else we least of all suspect them to be.

As all this is suggested with a sincere design of contributing my mite towards an elucidation and confirmation of the evidences for the precious religion of our blessed Lord and Saviour Jesus Christ; I hope that every reader, truly attached to it, will take what is here offered in good part, as a *conjecture* towards an easy and natural solution of the grand difficulty.

P. S. When the Lord, at man's creation (Gen. i. 28,) and after the Deluge (chap. ix. 1.) bids him *be fruitful, and multiply, and replenish the earth, and subdue it*; may it not be hereby implied, that the surface of the *entire* globe then lay open to him throughout? Accordingly, Gen. xi. 8. after the confusion of languages at *Babel*, it is said expressly, that from thence *the Lord scattered them abroad upon the face of all the earth*; which, in the very same words, is again repeated in the following verse.

LETTERS.

LETTER DXCIX.

[From Mrs. M. P. to the Rev. J. Wesley.]

Feb. 23, 1788.

Rev. Sir,

I Often bless God that ever I knew you, and with joy look beyond this vale of tears to that celestial hill, where I hope to meet you. What a prospect faith opens to the believing mind, both here and for ever! O my dear father and friend, what can I say for my long neglect in writing to you! I am ashamed, but though so far distant, and long silent, yet I am frequently present with you in spirit, telling you what God hath done for me, and also blessing and praising him for you. The reason of my long delay in writing has chiefly been this, the oftimes hearing of and expecting your coming into this Circuit; but now that I find our *Lynn* friends have given up hope of your coming, I can delay no longer to tell you how it stands between God and my soul.

Now Lord, my eye is unto thee, to teach thy dust what I shall say to thy servant. Lord, what hast thou done for me! Thou hast saved me from hell, from wrath, and from sin; and hast, I trust, sealed my soul to the day of redemption. About three years ago the Lord removed my prejudice, which I had for many years retained against Christian Perfection; and likewise shewed me the need of it before I could go to heaven. I wept, prayed much, and conversed with Christian friends, before I learnt the way to come to Christ, to work this great change in me. I was looking for the fruit before the work was wrought in me; till one evening, when I was upon a visit at *Lynn*, after passing through more than I can express, the Lord brought me into the liberty of his dear children.

O what

O what a mighty change did I then feel! I ſaw with new eyes; I heard with new ears; I was ready to publiſh to all that doctrine, which I had before oppoſed. How then did I bleſs the day I ever knew you; that ever I heard you preach; and was gathered, with the flocks of your companions, to the great and good Shepherd! To him be the praiſe given; and I hope he will reward you for your labour of love. In this thrice happy ſtate I walked for ſome time, triumphing over the world, the fleſh, and the devil; till a great trial roſe in our Church, wherein my brethren treated me with cruelty: and I began to reaſon, which was always my weak part. Here I loſt my confidence; and ſin, and darkneſs entered my ſoul. O what did I feel! I feared I ſhould never recover my ſhield again.

After much ſuffering, and ſorrow; the Lord has lately delivered my ſoul again; and then I thought I would guard againſt thoſe things that I trembled at before. I was taught to feel more of my own weakneſs, and learned to be more dependant upon Chriſt: but yet I was not thoroughly ſatisfied; for I found the Lord had more to do for me. I longed for the ſeal of the Spirit, that firm perſuaſion, that I ſhould continue in this ſtate while I lived, and never leave him more. I cried to him to teach me to live that life of faith which I do at this time; and, though ſtorms and tempeſts are all around me, yet ſecure I am, while I can call him mine. I truly feel what a weak thing I am, and can ſay,

"Every moment, Lord, I need
The merit of thy death."

Thus I live happy; yet not I, but Chriſt liveth in me. O what pleaſure would it be to me, to be permitted once more to converſe with you in this world; but if not, I muſt bear it as my croſs, and look forward to that bleſſed day, when, without interrup ion, we ſhall ſtand with the Lamb on Mount Zion;

and love and praiſe our adorable Saviour, who hath loved us, and waſhed us from our ſins in his own blood; Lord haſten the day!

Dear Sir, do not withhold your fatherly inſtructions from me; but teach and adviſe me, though moſt unworthy of your notice or regard. Our Society here are in harmony; and increaſing both in life and number. I bleſs the Lord for our Preachers, eſpecially Mr. ——, to whom I am indebted under God for the liberty I now enjoy. His talent ſeems to be that of building up believers in their moſt holy faith. I think all his preaching leads to the perfection of the ſoul. I have nothing more to add, only my prayers, that God may preſerve your uſeful life, and crown your labours with abundant ſucceſs. I am, dear Sir, your dutiful daughter in Chriſt,

M. P.

LETTER DC.

[From Mrs. ——, to the Rev. J. Weſley.]

Nov. 7, 1789.

Rev. and dear Sir,

I Feel a great deſire to be an inſtrument in the hand of God, in ſtirring up the women here to preſs after all that lies before them. It is my own aim to increaſe in grace myſelf; ſenſible that I cannot retain that which I enjoy, unleſs my ſoul is athirſt for more. From the time that the Lord ſaved me from inbred ſin, my mind has been deeply ſenſible of the neceſſity of ſeeking an eſtabliſhment in this liberty. I found this could not be attained unleſs the eye of my mind was ever looking unto Jeſus: that it was by faith I muſt attain it. Under trials I have been taught not to reaſon *but believe: to ſtand by faith*. By thus maintaining my ground, an increaſe of love has more or leſs followed; and I have been enabled to over-

come. It seemed needful for me ever to preserve a tender conscience; and for the least thing which I did or said, which I thought, upon reflexion, might have been said or done more to the glory of God, I ought to go immediately to the blood of sprinkling to have it fully washed away. Likewise ever to remember that *I am nothing*; and to put away whatever would lead to spiritual pride.

By following these simple instructions, the Lord has endued me with power, not only to hold fast my confidence; but to preserve a constant hunger and thirst after more grace. My heart has many times cried unto the Lord, that I could not rest till I awoke up more abundantly after his likeness. An increase of light and life have been imparted to me whilst I have been thus following hard after my God. Many, who profess to enjoy this liberty, appear after many years to have barely preserved it. Upon conversing with them, I do not perceive that they have increased much, either in heavenly wisdom, power or love. Is it not one reason, dear Sir, that the small progress which many make, is, because they rest content with preserving their present attainment, without looking for more? On the contrary, when I meet with some of my particular friends, I perceive a growth in grace in them. They seem to have gained experience by the things which they have passed through, and "*to sink more and more into that true nothingness, whereby we possess all things.*"

They appear to be fighting the fight *of faith*, and growing thereby: living near to Jesus. So that fresh light seems imparted to them, as well as to those whom they are instructing. "Thus holding the head, from which all the body by joints and bands have nourishment, and are knit together, they, as well as those who are thus minded, appear striving to increase with all the *increase* of *God*."

I want to follow such, as through faith and patience inherit the promises; and are ever aiming to come up higher! Our Lord declares that this can only be accomplished *by faith*. According

according to your faith, he says, be it unto you. Surely they who are not pressing into greater liberty this way, are not going forward. My mind is so impressed with this idea, that if a day passes wherein I am not striving to get a nearer union and communion with my God by faith; although I cannot charge myself with a neglect of prayer, or any of the means of grace; yet if *believing* for the next step which is before me, be omitted, I feel as if I had not been doing *that work*, from which all others should flow, implied, where our Lord says to those who asked him, "What shall we do that we might work the work of God?" "He answered and said unto them, this is the work of God that ye believe on him whom he hath sent."

A view of the willingness of God to bless and save me and all who come unto him, into farther heights and depths of redeeming love, than I have yet attained, often fastens upon my mind; and causes me to mourn not only for myself, but others, that we are not on full stretch to enjoy more of the divine life; and that our spiritual senses are not more awakened to discern and pursue the things that are excellent. Sometimes I have likewise a spiritual view that the day is hastening when this will not be the case. That Christ's kingdom will not only be more abundantly enlarged, but deepened in the hearts of his children: The light of faith more fully discovered; and the way to the holiest of all more clearly manifested. My heart, when thus enlarged, has wrestled much in prayer: the language of which has been, "Come, Lord Jesus, come quickly!" I am, dear Sir, your affectionate daughter in Christ,

---

POETRY.

POETRY.

THE GENEALOGY OF CHRIST,

As it is repreſented on the Eaſt Window of WINCHESTER COLLEGE CHAPEL,

[*Written at Winton School, by* Dr. LOWTH, *late Lord Biſhop of London.*]

[*Concluded from page* 504.]

THEE too, *Ozias*, fates indulgent bleſt,
And thy days ſhone, in faireſt actions dreſt;
Till that raſh hand, by ſome blind frenzy ſway'd
Unclean, the ſacred office durſt invade.
Quick o'er thy limbs the ſurfy venom ran,
And hoary filth beſprinkled all the man.

Tranſmiſſive worth adorns the pious * ſon,
The father's virtues with the father's throne.
Lo! there he ſtands: he who the rage ſubdu'd
Of *Ammon*'s ſons, and drench'd his ſword in blood.
And doſt thou, *Ahaz*, *Judah*'s ſcourge, diſgrace,
With thy baſe front, the glories of thy race?
See the vile King his iron ſceptre bear—
His only praiſe attends the pious † heir;
He, in whoſe ſoul the virtues all conſpire,
The beſt good ſon, from the moſt wicked ſire.
And lo! in *Hezekiah*'s golden reign,
Long exil'd piety returns again;
Again, in genuine purity ſhe ſhines,
And with her preſence gilds the long-neglected ſhrines.
Ill-ſtarr'd does proud *Aſſyria*'s impious ‡ Lord
Bid heaven to arms, and vaunt his dreadful ſword:
His own vain threats th' inſulting king o'erthrow,
But breathe new courage on the generous foe;
Th' avenging Angel, by divine command,
The fiery ſword full-blazing in his hand,

* Jotham, † Hezekiah. ‡ Sennacherib.

Lean'd

Lean'd down from heaven: amid the ſtorm he rode,
March'd peſtilence before him; as he trod,
Pale deſolation bath'd his ſteps in blood.
Thick wrapt in night, through the proud hoſt he paſt,
Diſpencing death, and drove the furious blaſt;
Nor bade deſtruction give her revils o'er,
Till the gorg'd ſword was drunk with human gore.
But what avails thee, pious Prince, in vain
Thy ſceptre reſcued, and th' *Aſſyrian* ſlain?
Ev'n now thy ſoul maintains her lateſt ſtrife,
And Death's chill graſp congeals the fount of life.
Yet ſee, kind heaven renews thy brittle thread,
And rolls full fifteen ſummers o'er thy head;
Lo! the receding ſun purſues his way,
And, like thy life, prolongs the falling day.
Though nature her inverted courſe forego,
The day forget to reſt, the time to flow,
Yet ſhall Jehovah's ſervants ſtand ſecure,
His mercy fix'd eternal ſhall endure;
On them her ever-healing rays ſhall ſhine,
More mild, and bright, and ſure, O ſun, than thine.

At length, the long-expected Prince behold,
The laſt good King; in ancient days foretold.
When *Bethel*'s altar ſpoke his future fame,
Rent to its baſe, at good *Joſiah*'s name.
Bleſt, happy Prince! o'er whoſe lamented urn,
In plaintive ſong, all *Judah*'s daughters mourn;
For whom ſad *Sion*'s ſoſteſt ſorrow flows,
And *Jeremiah* pours his ſweet melodious woes.

But now fall'n *Sion*, once the fair and great,
Sits deep in duſt, abandon'd, deſolate;
Bleeds her ſad heart, and ever ſtream her eyes,
And anguiſh tears her with convulſive ſighs.
The mournful captive ſpreads her hands in vain,
Her hands, that rankle with the ſervile chain;

Till

Till he * great Chief! in heaven's appointed time
Leads back her children to their native clime.
Fair liberty revives with all her joys,
And bids her envy'd walls ſecurely riſe.
And thou, great hallow'd dome, in ruin ſpread,
Again ſhalt lift ſublime thy ſacred head.
But ah! with weeping eyes, the ancients view
A faint reſemblance of the old in you.
No more th' effulgent glory of thy God
Speaks awful anſwers from the myſtic cloud:
No more thine altars blaze with fire divine,
And heaven has left thy ſolitary ſhrine.
Yet, in thy courts hereafter ſhalt thou ſee
Preſence immediate of the Deity,
The light himſelf reveal'd, the God confeſt in thee.

And now at length the fated term of years
The world's deſire has brought, and lo! the God appears.
The heavenly babe the Virgin Mother bears,
And her fond looks confeſs the parents' cares;
The pleaſing burden on her breaſt ſhe lays,
Hangs o'er his charms, and with a ſmile ſurveys;
The infant ſmiles, to her fond boſom preſt,
And wantons, ſportive, on the mother's breaſt.
A radiant glory ſpeaks him all divine,
And in the child the beams of Godhead ſhine.

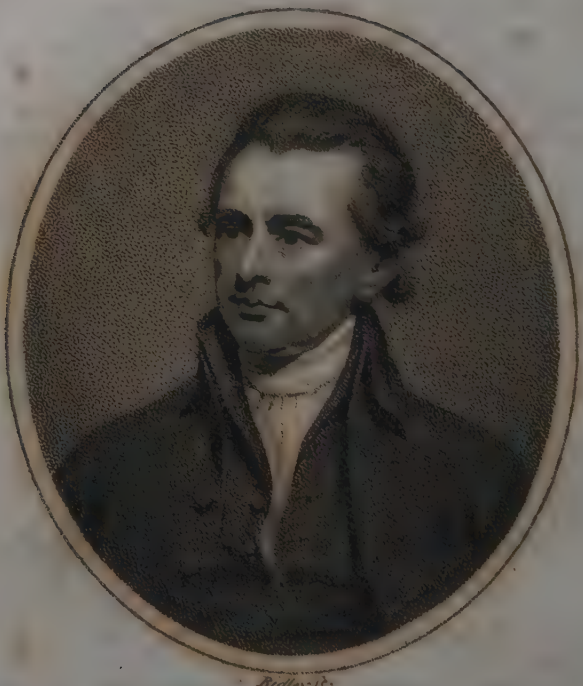
But now alas! far other views diſcloſe
The blackeſt comprehenſive ſcene of woes.
See where man's voluntary ſacrifice
Bows his meek head, and God eternal dies!
Fixt to the croſs, his healing arms are bound,
While copious mercy ſtreams from every wound.
Mark the blood-drops that life exhauſting roll,
And the ſtrong pang that rends the ſtubborn ſoul!

* Zorobabel.

As

As all death's tortures, with ſevere delay,
Exult and riot in the nobleſt prey:
And canſt thou, ſtupid man, theſe ſorrows ſee,
Nor ſhare the anguiſh which he bears for thee?
Thy ſin, for which his ſacred fleſh is torn,
Points every nail, and ſharpens every thorn;
Canſt thou?—while nature ſmarts in every wound,
And each pang cleaves the ſympathetic ground!
Lo! the black ſun, his chariot backward driven,
Blots out the day, and periſhes from heaven:
Earth, trembling from her entrails, bears a part,
And the rent rock upbraids man's ſtubborn heart.
The yawning grave reveals his gloomy reign,
And the cold clay-clad dead ſtart into life again.

And thou, O tomb, once more ſhalt wide diſplay
Thy ſatiate jaws, and give up all thy prey.
Thou, groaning earth, ſhalt heave, abſorpt in flame,
As the laſt pangs convulſe the labouring frame;
When the ſame God unſhrouded thou ſhalt ſee,
Wrapt in full blaze of Power and Majeſty;
Ride on the clouds; whilſt, as his chariot flies,
The bright effuſion ſtreams through all the ſkies.
Then ſhall the proud diſſolving mountains glow,
And yielding rocks in fiery rivers flow:
The molten deluge round the globe ſhall roar,
And all man's arts and labours be no more.
Then ſhall the ſplendors of th' enliven'd glaſs
Sink undiſtinguiſh'd in the burning maſs.
And O! till earth, and ſeas, and heaven decay,
Ne'er may this faireſt painting fade away;
May winds and ſtorms thoſe beauteous colours ſpare;
Still may they bloom, as permanent as fair;
All the vain rage of waſting time repel,
And his tribunal ſee, whoſe croſs they paint ſo well.



Mr. Wm. Hainsworth.

Æt. 37.

THE Arminian Magazine,

For NOVEMBER 1792.

DIALOGUES *on* PREDESTINATION.

[*By Dr.* WOBACK, *ſometime* BISHOP *of* WORCESTER.]

DIALOGUE III.

DIOTREPHES *and* SECURUS.

Calviniſm a ſanctuary for the Secure, and a ſuperſedeas unto Duty.

(*Continued from page* 510.)

DIO. Sir, It becomes not us to diſpute the wiſdom, juſtice or power of God; our duty is to regulate ourſelves according to his will; and if we look for the reward of eternal life, it is our part to fulfil thoſe conditions which he hath preſcribed us in his holy goſpel to that purpoſe.

SEC. Sir, I obſerve your diſcourſe many times borders upon dangerous errors. Sometimes you recede from the *Synod* of *Dort*, and approach the remonſtrants; and here you leave them, to gratify the church of *Rome*. Eternal life is not given as a reward, but as an inheritance; not upon any cor-

ditions performed, but of grace freely promiſed. To this purpoſe we have the judgment of the deputies of the *Synod* of *Guelderland* (and it is inſerted amongſt the acts of the *Synod* of *Dort**) in theſe words: "As we are made ſons, and obtain the right of the inheritance freely; ſo are we alſo moſt mercifully and freely put into the poſſeſſion of that inheritance; therefore it is ill ſaid, that eternal life, as a reward, is decreed and given by God to thoſe that fulfil the conditions which he hath preſcribed; for to give life as a reward upon the performance of a condition, upon which that life is decreed as a reward; (this) is to give life not altogether freely, and of good pleaſure, but of debt." Thus far thoſe deputies; where you ſee they diſclaim all conditions neceſſary unto ſalvation; and good reaſon: for if we were abſolutely elected while we were ungodly; and if Chriſt died for us, while we were ungodly; and if he juſtifies, while we are ungodly; what ſhall ſeparate us from this free and unchangeable love of God? what ſhall hinder, that we may not be ſaved alſo, while we are ungodly? For if when we were reconciled to God by the death of his Son; (and why were we reconciled by the death of his Son, but becauſe he had formerly and freely loved us, and out of that love elected us unto ſalvation, and from that election ſent his Son to die for us? And now having died for us) much more (nay, if any duty were required on our part, more than to our election and juſtification, it ſhould be *much leſs*, and not *much more*) being reconciled, we ſhall be ſaved by his life, Rom. v. 10.

DIO. Sir, Divines obſerve a great difference betwixt thoſe three benefits, election, juſtification, and glorification. Election is abſolutely free, without any qualification in the perſon whatſoever: juſtification is by his faith, through the redemption that is in Chriſt Jeſus: but ſalvation is not ordinarily attainable, but through ſanctification unto obedience in all good works whatſoever.

* Par 3. page 30.

SEC.

SEC. You will find that amongſt evangelical divines, the more ſound, and ſuch as keep the greateſt diſtance from Popery deny faith to be the cauſe or condition of juſtification; their reaſon is, becauſe otherwiſe juſtification ſhould not be free, but of ourſelves: hereupon they conclude that it is called juſtifying faith, not becauſe it juſtifieth, or antecedeth juſtification, but becauſe it is conferred upon ſuch as are juſtified, and in order (if not in time) is after juſtification.* "God creates faith in the hearts of his elect, after he hath juſtified them." And why is this? Only to give them a comfortable teſtimony of their election, and God's love towards them; it doth not juſtify us (conditionally) before God, but declaratively to our own conſciences. And thus he expounds thoſe texts: "A man is not juſtified but by the faith of Jeſus Chriſt; we have believed in Chriſt, that we might be juſtified, Gal. ii. 16. and iii. 24. That we might be juſtified by faith." That is, *Fide cognoſcimus & ſentimus nos eſſe juſtos coram Deo*; by faith we know and perceive that we are juſtified before God, who hath forgiven our ſins, and given us a right to eternal life, for the ſatisfaction ſake of Chriſt, and his righteouſneſs imputed to us.

DIO. I profeſs I am not of thoſe men's opinion: it is my judgment that no man is actually juſtified till he doth actually believe; and that faith juſtifies, as it is the performed condition of God's promiſe, as was ſaid above out of Mr. *Baxter*.

SEC. I remember you ſaid, that "Faith is an effectual acceptance of, and affiance in Chriſt as Chriſt." Now Chriſt as Chriſt, is a king and prophet, as well as a prieſt; and ſo you muſt effectually accept of him, and rely upon him, in his capacity of kingſhip, and your faith muſt be a principle, and an effective principle too, of obedience; and if ſuch a faith be

* *Chriſt. Theol. lib.* 1. *cap:* xxv. *Exp. Theſ.* 6. (*mihi*) *p.* 609. Which he doth not recite as his own opinion. Dr. *Twiſs* ſeems to be of this opinion; *Ubi ſupra*, p. 142, 143. And ſo Mr. *Baxter* chargeth him, *Ap.* to *Aphor.* p. 163.

the condition of God's promiſe, and we ſhall not be juſtified, but upon the performance of ſuch a condition, then faith, and evangelical obedience in general, being co-ordinate in their conditionalty unto this work, what is become of the Apoſtle's free juſtification? May you not as well deny a free election? and ſay a man is elected and juſtified both by the obedience of good works, and by the faith that is in Chriſt Jeſus! But how contrary is this to the judgment of the deputies of *Guelderland*, mentioned above! yea, how contrary to the Apoſtle, who profeſſeth "*knowing that a man is not juſtified by works!* Gal. ii. 16. *Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt.*" Rom. iii. 24. And that you may not pretend there is more required unto our ſalvation, than unto our juſtification, the ſame Apoſtle tells us plainly otherwiſe; "*For by grace are ye ſaved*, (ſaith he) *through faith, and that not of yourſelves; it is the gift of God; not of works, leſt any man ſhould boaſt.*" Epheſ. ii. 8, 9. Would you have your wedding garment of your own ſpinning? Are you deſirous to be found having on your own righteouſneſs? Or as you are cloathed in the ſweet-ſmelling raiment of your elder brother? Hath not Chriſt a two-fold righteouſneſs? and are they not both imputed to the elect? What then? Are we afraid his active obedience is leſs ſufficient to adorn and dreſs up for glory than his paſſive is to ſecure and ſhelter us from ſhame and torment? If the Holy Scripture proclaims our ſalvation to be as free a benefit, as either that of juſtification or election, why ſhould we give ourſelves the temptation of a needleſs trouble by diſtinguiſhing them?

DIO. Eternal life is not given but to ſuch perſons as are antecedently qualified by the performance of ſuch conditions as God hath preſcribed in order to it.

SEC. Have I not already ſufficiently overthrown your conditions, by moſt plentiful and irrefragable authority? and find our orthodox* divines do infer not only the abſolute decree

* Cenſura Confeſs. cap. xvii. par. 3. pag. 236. & Ameſii Coron. p. 257, 258.

of

of election, but also a most free, inconditionate, and irresistable collation of what is promised or affirmed in them respectively; and that to be performed in us, without us, as the *Synod* of *Dort* determines. Now eternal life being the special gift of God, as well as the new heart, faith, repentance, &c. if you suspend the obtaining of that gift, upon any condition to be performed by us, you will much endanger the purest orthodox doctrine, and give advantage to the remonstrants, by the force and example of such interpretations, to invalidate those arguments which are drawn from the said texts, to prove those absolute decrees, and such an irresistable conversion.

[*To be continued.*]

The EXCELLENCE *of a* PUBLIC SPIRIT.

[By *Daniel Williams*, Minister of the Gospel.]

[*Continued from page 525.*]

YOU will say, "Though I must agree that it is folly to become liable to these mischiefs, yet are all who are unuseful subject to endure them? for if so, who shall escape?" Supposing a capacity of service; I shall briefly answer, There is a degree of unusefulness, which through weakness and temptation may oft befal a godly man, which indeed shall not bring eternal misery upon him; though God usually testifies his displeasure against it in this life. But there is an unusefulness which will infallibly bring eternal misery upon whoever is guilty of it. If it be not so, you must question the plainest discoveries of the gospel of truth.

Again you say, "How shall I know the kind and degree of that unusefulness that will certainly bring eternal misery, from that which a godly man may be guilty of through weakness and temptation?" A full answer to this and the other objections may be gathered from what is largely insisted on in the former heads. But because some may not so easily apply that to such particular cases; I shall therefore give you these short hints.

The

The unuſefulneſs of any good man is ſuch as doth conſiſt with an unfeigned dedication and habitual devotedneſs of himſelf and all he hath to God in Chriſt, and this is perſevered in.

He is no believer or good Chriſtian that is not thus devoted to God; and ſuch unuſefulneſs as is conſiſtent with this, is not a mark of hell.

But that unuſefulneſs which is not conſiſtent with unfeigned dedication, and habitual devotedneſs to God in Chriſt, is an infallible mark of eternal miſery if perſiſted in.

He that ſhall eſcape eternal miſery, is not unuſeful in the prevailing ſcope of his life; but every ſon of perdition is ſo; the courſe of his life is unprofitable, and thence he is denominated unfruitful in his beſt ſtate; the ſtated bent of his ſoul is to do more hurt than good.

What good he doth who ſhall eſcape hell, he uſually doth it in uprightneſs, from love and obedience to God, with a believing reſpect to God in Chriſt; but the child of wrath, in whatever ſeeming good he doth, hath a greater regard to carnal conſiderations, and acteth not from faith, love, and obediential regard to God.

The good man repents of, and bewails his unuſefulneſs, when convinced of it, and heartily deſires to know wherein he is culpably unuſeful, that he may reform, as well as by faith in Chriſt ſue out his pardon upon repenting of it. But the ungodly is hardened in his unuſefulneſs, unwilling to know it, ſet againſt reforming, if not ſenſible of his need of pardon, yea often juſtifies himſelf in his ſelfiſh unprofitable courſe.

The true Chriſtian is truly glad and thankful when God moſt inclines and enlarges his heart to overcome his ſelfiſhneſs, and to act in the moſt uſeful ſerviceable manner, though no carnal reſpects of his own be ſerved thereby; yea, though loſs, reproach and ſuffering attend it, ſo God be but honoured, and a common good promoted. But the carnal man, if he hath been over-ruled to any thing which proves uſeful, yet if his own credit or worldly benefit be not advantaged, and much

more

more if he comes to suffer by it; he is grieved, and repenteth of what he hath done, whatever honour God receives, or benefit others get thereby. By these things you may know whether you are such unuseful persons as shall be pardoned and saved, or such unuseful persons as shall endure eternal misery, if you persist in this state.

But "though I continue unuseful in that manner as the word of God declareth eternal misery will follow upon it; yet I shall be safe if I believe in Christ for the pardon of it, and that I will do, and yet not reform my course."

Deceive not thyself *with vain words, what thou sowest, that thou shalt reap*, Matt. vi. 19. And be it known to thee, that no faith in Christ will be available to thy pardon, which is not effectual to turn thee from that unusefulness, and which doth not include in it a dedication and prevailing habitual devotedness of thyself to Christ and his service in a common good. *A living faith worketh by love*, Gal. v. 6. and a dead faith will never justify; yea, itself is condemned as a false faith if it want good works, when opportunity for them is afforded. And that man must impose upon himself, who can imagine that the faith which is necessary to pardon must work by love, and yet not work in love towards our neighbours at all; but if you grant it must work in love towards our neighbour, I ask, must it not work towards all that are designed by the word *neighbour*, whom we are to love? if so, it includes all men whatever within the reach of my ability to do good to; and if it be by love to all them that it will work, it must express itself in those works that instance the sincerity of our love to them for their benefit; and so true faith will work towards all as far as love is due to them, and do all that sincere love to them will prompt to, which is no less than serving our generation, or that public usefulness which you neglect.

Can the tempter still delude you to think, that you will have a pardon of your unusefulness by such a faith as doth not make you resolve to be useful? Yea, or doth not effectually produce

this uſefulneſs as you are called thereto? Alas! you contradict, yea, nullify a juſtifying faith, when you ſay, I will not reform my uſeleſs life, and yet I will believe in Chriſt for a pardon of it; the Engliſh of which is, I will believe in Chriſt for pardon with ſuch a faith as Chriſt never promiſed pardon to, and upon which he will never pardon me. This, inſtead of mitigating thy folly in being unuſeful, doth greatly augment and proclaim it; it ſets thee no ſafer from endleſs miſery, but by encouraging thee in the courſe that certainly leads to it; it makes thy enduring that miſery the ſurer.

Reſolve henceforward to be uſeful in your generation; yea, eminently uſeful, if capable thereof. All I have hitherto inſiſted on tends to this, That you may reſolve at laſt to engage in this work. But, what avail all arguments, if they incline not our backward hearts to uſefulneſs? They will no more than diſcover our obſtinacy, and aggravate our condemnation; but in hope of a better effect, I ſhall addreſs myſelf to each of you.

The more remiſs you have been hitherto, the more incumbent it is, now to engage your ſouls in this work; from this time, do what you can to ſerve the will of God in your generation; *deviſe great and liberal things*, Iſa. xxxii. 8. Let nothing ſet bounds to your uſefulneſs, but a natural or moral incapacity; i. e. ſomewhat impoſſible, or ſomething unlawful. What is impoſſible God requires not; and to do, or *ſpeak wickedly, or deceitfully for God, he will not accept*, Job xiii. 7. But what is lawful, and within your power, omit not; the greater it is, the more will God be honoured, others benefited, and thy own divine temper expreſſed.

Embrace the largeſt opportunities of ſervice, and faithfully anſwer each; trifle not, but be in earneſt; move not ſlowly, but run *the ways of God's commandments, as one whoſe heart is enlarged by him*, Pſalm cxix. *Beat not the air*, as if uncertain of the nature or tendency of thy work, it is for God, it will end in glory, 1 Cor. ix. 26. Let us each, in our places,

ſay

ſay with *Nehemiah*, chap. ii. 20. *The Lord will proſper us, therefore we, his ſervants, will ariſe and build.*

That I may more uſefully urge this general exhortation, I ſhall direct it according to the different circumſtances, which you may be in, and anſwerably direct and plead with you.

1. To ſuch as are ſtill unwilling to ſerve their generation.

Either you are convinced that this is your duty, or you are not. If you are perſuaded it is your duty, what peace or hope can you poſſeſs whilſt you live in the neglect of it? If you think it is not your duty, what ſenſe can you put upon ſo many plain Scriptures that command it? That promiſe ſuch rewards to, and aſſiſtances in it? That threaten ſuch ſore miſeries to the neglecters of it? That ſo approve of, and praiſe the practice and practiſers of it, and brand the name of ſuch as accurſed who refuſed to do ſo? If theſe things ſuffice not to prove a duty, nothing can; and I am ſure God hath not excepted your names, from the obligation to obey it any more than others. But whether convinced that this is your duty, or unconvinced, pray conſider, as you *are men*, you are not born for yourſelves, but for your country too. Nature dictates this, Heathens aſſert it, your own hearts commend it in others, and diſapprove the contrary; yea, many brutes reproach you, when they will hazard themſelves to defend their young, and ſecure each other againſt a common enemy.

As you are men *created by the living God*, you are accountable to him; you ought to anſwer the ends for which he made you, which were to ſerve his purpoſes, and bring him glory.

He was too wiſe and holy to make you lawleſs as to himſelf, or to the community of which you are members; nor is he ſo remiſs a governor, as not ſeverely to cenſure offences ſo publickly miſchievous.

As you are called *Chriſtians*, think how the Lord Jeſus redeemed you, that you might return to a ſtate of ſubjection and ſervice, and under that law you are to him, Rom. xiv. 9. It is no ſmall mercy that he calls you to this, conſidering you were

condemned rebels, and that he is ready to accept it, and assist you in it. What ingratitude is it to live to yourselves, and not to him who paid so dear for your ransom? 1 Cor. vi. 20.

Again, consider the before-described miseries which you wilfully chuse, and the glorious blessings you certainly forfeit by your unprofitableness. Herein you are cruel to yourselves, when you fondly think it is self-indulgence; you destroy yourselves, and yet weakly pretend to self-advantage. Reflections upon your madness herein, will be a greater part of your torment.

Perhaps you have not thought what you expect from others, though they must be unobliged to you, upon the same reasons as you can give for your being free from the duty of usefulness to them; to say nothing of what you expect from the blessed God, and what every moment you receive, though you so ill requite him. Did not you expect your parents' care, the Magistrates defence, your Ministers' labours, your neighbours' favour and help? How would you be dealt by, if you were in the case of the poor or distressed, and they in yours? Would you think it well done in all, or any of these, to be as unconcerned, selfish, oppressive, cruel, or useless, as you resolve to be to them, in whatever capacity or relation you stand. Our Lord's rule was approved by *Pagans*, though condemned by you, Matt. vii. 12. What would become of the interest of Christ, the welfare of the nation, the good of Societes, religious or civil, if every man were as selfish and unconcerned for a common good as you resolve to be? All safety, harmony, liberties, order and comfort, would be expelled, and their contraries alone take place. But, if this state of things be thy abhorrence, ask thyself, Why should not all others be as selfish as I am, if it be justifiable in me? Or, why should not I be as public spirited as they, if it be praise-worthy and useful in them? Are you an ill Magistrate, why should any others be better? Are you an unfaithful Minister, why should any others be more faithful? Are you careless of the common liberties

of

of your country or city, why ſhould any other, in your ſtation, be more concerned? Are you ſtrait-handed to the poor, wherefore ſhould others of your eſtate be more liberal? Are you indifferent about the truth, intereſt, and goſpel of Chriſt, why ſhould any other in your circumſtances more expoſe themſelves? You muſt conſent that all theſe may as juſtly excuſe themſelves from benefiting others as you can; or elſe you are moſt baſely ſpirited, to think others ſhould ſerve a common good that you may ſhare therein, but that you muſt be excepted from contributing to that ſervice, that ſo you may purſue your own private intereſt the more.

Weigh theſe things often, and deliberately judge of thy reſolves not to ſerve thy generation. Go and *humble* thyſelf before God, and earneſtly *pray* to him, in Chriſt's name, to change thy heart, ſubdue thy luſts, and give thee another ſpirit. *Enter into covenant* with Chriſt, to *deny thyſelf*, to take *up thy croſs and follow him*. From this time, firmly engage in Chriſt's ſtrength, that thou wilt not *conſult thy fleſh* in thy undertakings, but keep thyſelf from the influence of a narrow ſpirit, and baſe luſts, as being very ill adviſers in thy courſe of life, and as unfit diſpoſers of thy eſtate, gifts, or power. Set upon doing public good *preſently*, though it be with great reluctance at firſt; the leſs good thou haſt hitherto done, now attempt to do the more. And the later you begin, redeem the remainder of your days by the greater projects, and more vigorous endeavours. Pray earneſtly, and attend goſpel means for ſincere love to God and man, and for a believing ſight of inviſible things; and keep your conſciences under a tender, lively ſenſe of God's authority, and the day of judgment.

2. To ſuch as are unfeignedly willing to ſerve their generation, account it a greater mercy than the greateſt eſtates or abilities with a narrow ſoul, which thereby would be a ſnare. Abhor a ſuggeſtion as if God dealt hardly by you, in making ſervice your duty, or inclining you to it; for, in the firſt, God's wiſdom and goodneſs in the government of this world

appears. In the laſt, he hath honoured and benefited you, in anointing you his inſtruments. Our Lord Jeſus was wont to ſay, *It is more bleſſed to give, than to receive*, Acts xx. 35. Which the Apoſtle uſeth as a motive to men's labouring, that they *might ſupport the weak*, relieve the needy, &c. We imitate God as far as we are beneficent, for he is the fountain whence all wants are ſupplied, though he is benefited by none; and yet, for our encouragement in doing good, he is pleaſed to account himſelf a borrower, Prov. xix. 17. *He that hath pity on the poor, lendeth to the Lord.* Not that you can give what is not his already, but that he is as ſure to re-pay, as if you lent it to him.

But this head being too general to admit a diſtinct application to ſuch as are truly willing to ſerve their generation; I ſhall diſtinguiſh their caſes, and give ſuitable directions.

1. To ſuch as are capable of no very great ſervice to their generation; as being of ſmall eſtates, low parts, and the like.

Serve your generation as you can in your lower place: to which end, *beg God's direction*, that you may not miſtake your place or work; nor be left to yourſelf in the meaneſt ſervice. *Go not out of your own calling*; for God will neither accept nor bleſs encroachments on other men's work, nor your uſurpation of power; no, nor at their pleaſure who are not authorized to give it, 1 Cor. vii. 20. Levit. x. 1. *Do not preſumptuouſly attempt what is above your ability*; for that is not your duty, and it may turn to publick detriment. Take care that you *pretend* not to publick uſefulneſs as a *cover* to an idle neglect of your callings, or to purſue a buſineſs which does not belong to you: for this diſcovers your corruption, and will end in hurt and ſcandal. Be ſure that what you give to good uſes *be your own*, and not what is another's: for this is fraud, and not charity; and inſtead of being liberal you will be unjuſt. Yet be conſcientiouſly ready and vigorous to do *all the good* you can; your leſſer ability muſt be as faithfully uſed as if it were greater; nor will your having no more, excuſe your

unprofitableneſs

unprofitableneſs with what you have. *Inſtruct your family*, though you are not Preachers; pray for and be affected with the ſtate of the church of God and the nation, if you can do no more. *Vote* for good men into office, encourage faithful Miniſters as you are able, give to what poor you can, and acquaint others with the caſe of ſuch as you cannot relieve yourſelves. What little good you can do, let it be done *chearfully*, and from love. See that you uſe diligence, and avoid all waſte in your perſons and families, that you may be capable of doing the greater good. Be ſavoury in diſcourſe, exemplary in life, and ready to help thoſe who know leſs than yourſelves. Laſtly, Do not envy others, nor murmur that you are in no higher ſtation than you are, for God knew what place of ſervice you were fitteſt for. If you be faithful in that, he will accept and reward it, and if fit, he will capacite you for higher work. Nay, you may prove of far greater uſe in this ſtation than you can now perceive. Who knows what ſucceſs God may give to thy advice, or other endeavours? To thy children, ſervants, &c. and how eminent they may prove?

2. To ſuch as are capable of eminent ſervice in their generation, and willing to it, keep an humble ſenſe of your unworthineſs, that God ſhould make you able and willing to do him greater ſervice than others, and anſwerably praiſe him for it as the ſovereign beſtower both of ability and willingneſs. Alſo be watchful over your hearts, that your end be upright in whatever ſervice you perform, and abhor an opinion of meriting from God by the moſt you do; in all which you have *David* for a lively example, 1 Chron. xxix. 10. to the 17. *We thank thee, and bleſs thy glorious name: but who am I, and what is my people, that we ſhould be able to offer ſo willingly after this ſort? for all things come of thee; all this ſtore cometh of thine hand, and is all thine own. I know alſo, my God, that thou trieſt the heart, and haſt pleaſure in uprightneſs, &c.* Do not think it enough that you perform as great ſervices as others, when you are capable of, and called to more; nor let the leſs

uſeful

uſeful (however many) of your ſtation preſcribe to you, for they will not juſtify your neglects. Let not mere difficulty, danger, nor expence, cauſe you to conclude, yea or to ſuſpect you are not called to this or that eminent ſervice; for your call muſt be adjuſted by other rules. Where opportunity for great things offer, delay not, leſt that being loſt, it may not be recalled, or more hindrances intervene. Judge of unuſefulneſs and incumbent ſervice by what your conſciences ſuggeſt in great dangers (as on a ſick-bed) and in the livelieſt frame by fulleſt communion with God (as after the Lord's ſupper, &c.) for theſe are ſeaſons to make the trueſt judgment in what concerneth eminent uſefulneſs.

Never make your abilities or activeneſs ſerve a faction as diſtinguiſhed from, much leſs as oppoſed to a public intereſt; for hereby you act ſelfiſhly, and not as chriſtians, and will be more hurtful to the public concerns of Chriſt, than if you did nothing at all. Be the more guarded againſt this, becauſe the heads of factions will ſollicit ſuch as you, and Satan will ſet in with your miſguided zeal, as knowing he can make no other uſe of you; now that you are honeſtly willing to be ſerviceable. If you are perſons eminently uſeful, do not haſtily govern your activity by the opinion of others. If weak men miſinterpret your well-adjuſted attempts, be you reſolved; ſhould many good men blame you never ſo much for your performance, adhere to, and ſtill purſue it whilſt you have good ground to believe it is the fitteſt means to prevent a public miſchief, or produce a general benefit. The reaſons of this direction are theſe; the opinion and cenſures of moſt men are very weak and miſguided; Satan hath acceſs to the imagination of good men, and oft employs ſuch to obſtruct great deſigns, Matt. xvi. 23. And men entirely devoted to God in the ſervice of their generation, after ſome time of faithful acquitting themſelves therein, they ſtand more in God's ſecret, and by experience are fitter to judge of public good and hurt than other good men are.

Whatever

Whatever offers as your preſent work, do it; not thinking leſſer things needleſs, when you have not greater things at preſent to undertake; for you know not what great good a ſeemingly ſmall endeavour may do (as advice to a child.) This is your preſent work, the moſt of your time is not filled with opportunities of very great ſervices; theſe leſſer attempts being very frequent, as taking up ſo much of our time, will amount together to great ſervice. A very great part of our lives will be unprofitably ſpent, if we neglect theſe lower endeavours, and moſt men's unuſefulneſs is greatly owing to a diſregard to theſe. Yet ſee that the greateſt ſervices be ſtill preferred to leſſer when in competition. Keep a jealous watch over yourſelves, that no luſts preſcribe your work, be admitted into it, or nouriſhed by it; to which end ſee that you do *nothing through ſtrife or vain-glory*, Phil. ii. 3. or for covetous ends. Deſpiſe not others who cannot equal your ſervice, or need it. Think not your great ſervices give you an allowance in any way of ſin, or that they are a compenſation for it, or will be accepted in commutation for the oppoſite duties, &c. I give this direction, becauſe Satan's wiles are deep, and his attempts on the eminently uſeful are many, various and unwearied. The remains of corruption are great in the beſt, luſts are deceitful, and ſignal ſervice is an apt occaſion to be improved.

Look to Chriſt for ſtrength and fervour, for freſh anointings, and continual conduct, that you may omit nothing which God aſſigneth you to do in your generation; nor take up with any excuſe which he will not approve of when he comes to judge the ſecrets of all hearts; becauſe of *ourſelves we can do nothing*; *by his ſtrength we can do all*, Phil. iv. 13. We need new ſupplies in every new buſineſs, and the more as its importance is; and by dependance we ſhall and muſt receive it.

3. To uſeful perſons under diſcouragements in their ſervice.

Still

Still perſiſt in your work; for the greater oppoſition you meet with in it, the more likely it is to be ſubſervient to Chriſt's preſent deſigns, and to produce the greater effects in a common good, ſince Satan is ſo active to obſtruct thee. *Gird up the loins of your mind, and hope to the end*, 1 Pet. i. 13. Whatever is a plain duty, will bring with it ſufficient fitneſs, and not want ſucceſs in due time. No rightly directed labour in the work Chriſt hath upon the wheel will be loſt, though ſucceſs may be delayed, and the work ſeem dead for a ſeaſon, that ſo the world may be prepared to ſubmit to it, and Chriſt's victory may appear the greater as it baffleth the confidence of Satan, and his inſtruments. When ready to faint, tell thy ſoul, I muſt *not be weary in well-doing, for I ſhall reap if I faint not.* You have God as eminently concerned for you, and in you, as you can be engaged for him. His perfections will uphold you in all that which his authority ſets you upon; and he allows you to place to his account the loſſes, reproaches and hardſhips you ſuſtain in his cauſe, neither ſhall you loſe thereby, Mark x. 29, 30. Search leſt there be any ſins unrepented of which interrupt his ſupporting comforts; or leſt you have too much confided in your own abilities, or aſcribed the honour of paſt ſucceſſes or performances to yourſelves. Pour out your complaints, and your apprehenſions of your own weakneſs before the Lord, who is full of pity and faithful, and whoſe *ſtrength is manifeſt in our weakneſs*, 2 Cor. xii. 8, 9. Be much in the contemplations of heaven; review your own experiences of ſeaſonable ſufficient ſupports, when your fears were as great as at preſent; and attentively think it is but a little while and your work is over; *He that ſhall come, will come, and will not tarry.* All the promiſes of perſeverance were made to ſouls in eminent ſervice by doing and ſuffering, which you may ſafely apply to yourſelves, expecting thoſe greater conſolations and ſupplies which God will not diſappoint you in.

4. To uſeful perſons inclining to remiſneſs in the ſervice of their generation. The

The greateſt part of this diſcourſe being ſo much directed to your caſe, I ſhall only adviſe you to renew your covenant with God in Chriſt. Reflect on yourſelves, what you found when vigorouſly uſeful, and what you feel now in this declining frame. Enquire what forfeitures you have made of the Spirit's quickening influences; or what luſt begins to invade your ſouls, or what carnal thing is ſetting up for an idol. Pray earneſtly for exciting grace, and be much in ſuch ſoliloquies as theſe, "Am not I a redeemed ſinner? and ſhall I neglect the intereſts of my Redeemer? Shall I diſregard the end of my being, break my vows, be falſe to my truſt?" Is it not in well-doing that I grow weary? Are my talents leſs accountable for, than they were, or have I now more reaſon to think that my abilities were not given for public uſe? Where ſhall I ſtop if I recover not? What ſhall I be doing the reſidue of my time, if I ceaſe to be uſeful? What may I meet with to awaken me out of this ſlothful ſleep? Do others leſs need my help, or have I the leave of God to be more remiſs? Can I think Chriſt a worſe Maſter than before; or heaven leſs worthy of my pains? Dare I commend the unprofitable part of mankind that I am thus about to juſtify; or condemn the eminently uſeful, whom now I ſeem reſolved to cenſure? Muſt not I ſhortly on a death-bed reflect on what a barren life I am going to live, and the bleſſed courſes I put a ſtop to? Have I done more already than Chriſt deſerves at my hands, who died for me? or would I be content he ſhould now more remiſsly intercede in my behalf?" Plead ſuch things cloſely and frequently with your hearts, and force a deliberate anſwer, that all may iſſue in freſh reſolves, to be more vigorous than ever; and in ſhame and grief that you could be inclinable to remiſſneſs in public ſervice.

[*To be concluded in our next.*]

The Life of the Rev. Mr. JOHN FLAVEL, *formerly Minister at Dartmouth.*

[*Continued from page* 530.]

HE was not only a zealous Preacher in the pulpit, but a ſincere chriſtian in his cloſet; frequent in ſelf-examination, as well as in preſſing it upon others, being afraid, leſt while he preached to others, he himſelf ſhould be a caſt-away. To prove this, I ſhall tranſcribe what follows from his own diary:

"To make ſure of eternal life, ſaid he, is the great buſineſs which the ſons of death have to do in this world. Whether a man conſider the immortality of his own ſoul, the ineffable joys and glory of heaven, the extreme and endleſs torments of hell, the inconceivable ſweetneſs of peace of conſcience, or the miſery of being ſubject to the terrors thereof; all theſe put a neceſſity, a ſolemnity, a glory upon this work. But, oh! the difficulties and dangers attending it! How many! and how great are theſe! What judgment, faithfulneſs, reſolution, and watchfulneſs, doth it require! Such is the deceitfulneſs, darkneſs, and inconſtancy of our hearts, and ſuch the malice, policy, and diligence of Satan to manage and improve it, that he who attempts this work had need both to watch his ſeaſons for it, and frequently look up to God for his guidance and illumination, and to ſpend many ſad and ſerious thoughts, before he adventure upon a determination and concluſion of the ſtate of his ſoul.

"To the end therefore that this moſt important work may not miſcarry in my hands, I have collected, with all the care I can, the beſt and ſoundeſt characters I can find in the writings of our modern Divines, taken out of the Scripture, and by their labours illuſtrated and prepared for uſe, that I might make a right application of them.

1. "I have

1. "I have earneſtly beſought the Lord for the aſſiſtance of his Spirit, which can only manifeſt my own heart unto me, and ſhew me the true ſtate thereof, which is that thing my ſoul doth moſt earneſtly deſire to know; and I hope the Lord will anſwer my deſire therein according to his promiſes, Luke xi. 13. John xiv. 26.

2. "I have endeavoured to caſt out and lay aſide ſelf-love, leſt my heart being prepoſſeſſed therewith, my judgment ſhould be perverted and become partial in paſſing ſentence on my eſtate. I have, in ſome meaſure, brought my heart to be willing to judge and condemn myſelf for an hypocrite, if ſuch I ſhall be found on trial, as to approve myſelf for ſincere and upright: yea, I would have it ſo far from being grievous to me ſo to do, that if I have been all this while miſtaken and deceived, I ſhall rejoice and bleſs the Lord with my ſoul, that now at laſt it may be diſcovered to me, and I may be ſet right, though I lay the foundation new again. This I have laboured to bring my heart to, knowing that thouſands have daſhed and ſplit to pieces upon this rock. And, indeed, he that will own the perſon of a judge, muſt put off the perſon of a friend.

3. "It hath been my endeavour to keep upon my heart a deep ſenſe of that great judgment-day throughout this work; as knowing by experience, what a potent influence this hath on the conſcience, to make it deliberate, ſerious, and faithful in its work. And therefore I have demanded of my own conſcience, before the reſolution of each queſtion, O, my conſcience! deal faithfully with me in this particular, and ſay no more to me, than thou wilt own and ſtand to in the great day, when the counſels of all hearts ſhall be made manifeſt.

4. "Having ſeriouſly weighed each mark, and conſidered wherein the weight and ſubſtance of it lieth, I have gone to the Lord in prayer for his aſſiſtance, here I have drawn up the anſwer of my conſcience; and as my heart hath been perſuaded therein, ſo have I determined and reſolved: what hath been clear to my experience, I have ſo ſet down; and what hath been dubious, I have here left it ſo.

5. "I have made choice of the fitteſt ſeaſons I had for this work, and ſet to it when I have found my heart in the moſt quiet and ſerious frame. For as he that will ſee his face in a glaſs, muſt be fixed, not in motion; or in the water, muſt make no commotion in it; ſo it is in this caſe.

6. "Laſtly, to the end I may be ſucceſsful in this work, I have laboured all along carefully to diſtinguiſh betwixt ſuch ſins as are grounds of doubting, and ſuch as are only grounds of humiliation; knowing that every evil is a ground of doubting, though all, even the ſmalleſt infirmities, adminiſter matter of humiliation. And thus I have deſired to enterpriſe this great buſineſs. O, Lord, aſſiſt thy ſervant, that he may not miſtake herein! But if his conſcience do now condemn him, he may lay a better foundation whilſt he hath time: and if it ſhall now acquit him, he may alſo have boldneſs in the day of judgment."

Theſe things being previouſly diſpatched, he tried himſelf by the ſcripture-marks of ſincerity and regeneration. By this means he attained to a well-grounded aſſurance, the raviſhing comforts of which were many times ſhed abroad in his ſoul. This made him a powerful and ſucceſsful Preacher, as one who ſpoke from his own heart to thoſe of others. He preached what he felt, what he had handled, what he had ſeen and taſted of the word of life, and they felt it alſo,

We may gueſs what a ſweet and bleſſed intercourſe he had with heaven, from that hiſtory we meet with in his Πνευματολογια, which I refer to, and likewiſe from that revelation he had of his father and mother's death, in the ſame work. He was a mighty wreſtler with God in ſecret prayer; and particularly begged of him to crown his ſermons, printed books, and private diſcourſes, with the converſion of poor ſinners, a work which his heart was much ſet upon. It pleaſed God to anſwer him by many inſtances, of which the two that follow deſerve particular notice.

In

In 1673, there came into *Dartmouth-Port* a ship of *Pool*, in her return from *Virginia*; the Surgeon of this ship, a lusty young man, of twenty-three years of age, fell into a deep melancholy, which the devil improved to make him murder himself. This he attempted on the Lord's-day, early in the morning, when he was in bed with his brother: he first cut his own throat with a knife he had prepared on purpose; and leaping out of the bed, thrust it likewise into his stomach, and so lay wallowing in his own blood, till his brother awaked, and cried for help. A Physician and Surgeon were brought, who concluded the wound in his throat mortal. They stitched it up, however, and applied a plaister, but without hopes of cure, because he already breathed through the wound, and his voice was become inarticulate. Mr. *Flavel* came to visit him in this condition, and apprehending him to be within a few minutes of eternity, laboured to prepare him for it: he asked him his own apprehensions of his condition; and the young man answered, that he hoped in God for eternal life. Mr. *Flavel* replied, that he feared his hopes were ill-grounded; the Scripture telling us, that "No murderer hath eternal life abiding in him:" self-murder was the grossest of all murder, &c. Mr. *Flavel* insisted so much upon the aggravations of the crime, that the young man's conscience began to fail, his heart began to melt, and then he broke out into tears, bewailing his sin and misery, and asked Mr. *Flavel*, if there yet might be any hope for him? He told him there might; and finding him altogether unacquainted with the nature of faith and repentance, he opened them to him. The poor man sucked in this doctrine greedily, prayed with great vehemence to God, that he would work them on his soul; and intreated Mr. *Flavel* to pray with him, and for him, that he might be, though late, a sincere gospel-penitent, and sound believer. Mr. *Flavel* prayed with him accordingly; and it pleased God exceedingly to melt the young man's heart during the performance of that duty. He was very loth to part with Mr. *Flavel*;

Flavel; but the duty of the day obliging him to be gone, in a few words he ſummed up thoſe counſels that he thought moſt neceſſary, and ſo took his farewel of him, never expecting to ſee him any more in this world. But it pleaſed God to order it otherwiſe; the young man continued alive contrary to all expectation, panted earneſtly after the Lord Jeſus; and no diſcourſe was pleaſing to him, but that of Chriſt and faith. In this frame Mr. *Flavel* found him in the evening; he rejoiced greatly when he ſaw him come again, intreated him to continue his diſcourſe upon thoſe ſubjects, and told him, Sir, the Lord hath given me repentance for this and all my other ſins; I ſee the evil of them now, ſo as I never ſaw them before: Oh, I loathe myſelf! I do alſo believe; Lord, help my unbelief. I am heartily willing to take Chriſt upon his own terms: but one thing troubles me; I doubt this bloody ſin will not be pardoned. Will Jeſus Chriſt, ſaid he, apply his blood to me, that have ſhed my own blood? Mr. *Flavel* told him, that the Lord Jeſus ſhed his blood for them who with wicked hands had ſhed his own blood, which was a greater ſin than the ſhedding of his: to which the wounded man replied, I will caſt myſelf upon Chriſt, let him do what he will. In this condition Mr. *Flavel* left him that night.

Next morning his wounds were to be opened; and the Surgeon's opinion was, that he would immediately expire: Mr. *Flavel* was again requeſted to give him a viſit, which he did, found him in a very ſerious frame, and prayed with him. The wound in his ſtomach was afterwards opened, when the ventricle was ſo much ſwoln, that it came out at the orifice of the wound, and lay like a livid diſcoloured tripe upon his body, and was alſo cut through; every one thought it impoſſible for him to live: however, the Surgeon enlarged the orifice of the wound, fomented it, and wrought the ventricle again into his body; and ſtitching up the wound, left his patient to the diſpoſal of Providence.

It

It pleaſed God that he was cured of thoſe dangerous wounds in his body; and upon ſolid grounds of a rational charity, there was reaſon to believe, that he was alſo cured of that more dangerous wound which ſin had made in his ſoul. Mr. *Flavel* ſpent many hours with him, during his ſickneſs; and when the Surgeon returned to *Pool* after his recovery, Mr. *Samuel Hardy*, that worthy Miniſter there, thanked Mr. *Flavel*, in a letter, for the great pains he had taken with that young man, and congratulated his ſucceſs, aſſuring him, that if ever a great and thorough work was wrought, it was upon that man.

[*To be concluded in our next.*]

The Experience of CHRISTIANA MALENOIR.

[Written by Herſelf.]

[*Concluded from page 537.*]

I Continued near four years in this grievous and deplorable ſtate. I caught a violent fever; when recovered, trials poured in again from every quarter, the greateſt of all within; till the year 1782, when I had more frequent viſits from God. In June I had a powerful manifeſtation of his love, which kept me the whole night engaged in prayer. By the eye of faith, I ſaw my Redeemer pleading for me. I had a clear evidence that my pardon was ſealed, and I was enabled to agonize in prayer for the deſtruction of inbred ſin. The promiſes were offered, but I ſtaggered at them through unbelief; yet at that time the old man got a mortal wound, and I was enabled to walk more comfortably, and more ſteadily with my long-ſuffering gracious God.

In the beginning of October, the perſon at whoſe houſe I now lodged, who had been for ſome time in a backſliding ſtate, took offenſe againſt me, I thought without cauſe. Yet afterwards

wards I ſpoke unadviſedly. This with the death of our dear friend Mr. *Boardman* humbled me in the duſt. Finding I could not live in peace where I was, I determined to put away every hindrance, and removed to my ſiſter's. At this time the death of our friend had a powerful effect on the minds of the people in general, and many were ſtirred up who before were unconcerned. One day being at a friend's houſe, whilſt a Preacher gave out a verſe of a hymn, theſe words

"The weakeſt believer is built on a rock,"

came with power, and left ſuch an impreſſion as I cannot deſcribe. I knew I was a believer, though very weak, and believed all the promiſes of Chriſt were mine in reverſion. I determined to ſeek till I was put in full poſſeſſion. Full of this determination I came home, where an opportunity offered to ſpeak a word to my relations. I found, while ſpeaking, the flame of divine love kindle in my breaſt. I retired to my room and had much comfort in prayer. I could come to God as my Father, and ſee Chriſt as my Mediator.

The certainty I had that he ever lived to pray for me, and the aſſurance that he could not pray in vain, fully convinced me that I ſhould be reſtored, but I did not believe it would be then. I went to bed full of expectation that he would ſit on my ſoul as a refiner's fire, and conſume his and my enemies; and I reſolved, though the promiſe tarried, to wait for it. But though I lay down, I could not ſleep; I had ſuch enlargement of heart, ſuch ſweet effuſions of the Holy Spirit, ſuch breathings of ſoul as interrupted my reſt. At length I thought without holineſs no man can ſee the Lord; and I knew my heart was deceitful above all things, and deſperately wicked. I cried, "How long, Lord, ſhall thoſe evils preſs down and defile this heart, which ſhould be the temple of thy holy Spirit." I then reflected that all times were alike to God, and one day as a thouſand years, and reſolved at that very inſtant to ſeek if I might attain. I intreated for a wreſtling

ſpirit.

Spirit. God heard and anſwered. I got to my knees, confeſſed, deplored, and lamented my loſs: wept, intreated, and beſought; pleading the promiſes offered to backſliders. While my whole ſoul was engaged in that exerciſe I felt at once as if the powers of darkneſs ſurrounded me. The former bleſſings I had enjoyed, and my abuſe of them, were brought to my view, and it was ſuggeſted that I could not be reſtored. But greater was he that was for me than all the powers of hell; the promiſes were offered one after another, and verſes of hymns, exactly ſuited to the breathing of my ſoul; ſome of them were,

" 'Tis worſe than death my God to love,
And not my God alone."

Bleſſed is ſhe that believeth, for there ſhall be a performance of thoſe things which were told her from the Lord. Knowing I muſt receive by a ſimple act of faith, I laboured to graſp the promiſe; yet unbelief prevailed, and made me ſhrink back, though

" My ſoul broke out in ſtrong deſire
The perfect bliſs to prove:
My longing ſoul was all on fire,
To be diſſolv'd in love."

I felt it as full of divine love as it could contain, but it was contracted; then theſe words were applied, "Behold, I come quickly, and my reward is with me." This encouraged me much: I cried to God to break the bar of unbelief, and come in and adorn my ſoul with the brightneſs of his preſence. Then theſe words were ſpoken to my ſoul, "Said I not unto thee, that if thou wouldſt believe, thou ſhouldſt ſee the glory of God?" Yet I felt unbelief prevail, and cried,

" Thou canſt o'ercome this heart of mine,
Thou wilt victorious prove,
For everlaſting ſtrength is thine,
And everlaſting love.

" Thy powerful Spirit ſhall ſubdue
Unconquerable ſin:
Cleanſe this foul heart and make it new,
And write thy law within."

Short of this bleſſing I determined not to reſt; many things were brought before me to diſcourage me; but whatever was ſuggeſted, my anſwer was, "The blood of Jeſus cleanſeth from *all* ſin." Thus I fought, cried, agoniſed, till this verſe occurred to me,

" The promis'd land from *Piſgah*'s top,
I now exult to ſee;
My hope is full, O bleſſed hope
Of immortality.

My flutt'ring ſpirit fatigues my breaſt,
And ſwells and ſpreads abroad,
And pants for everlaſting reſt,
And ſtruggles into God."

At this inſtant the captain of my ſalvation conquered.

" My ſoul a ſudden power did feel,
And heard a whiſper, "Peace be ſtill!"

In a moment, as quick as the twinkling of an eye, I was ſet at perfect liberty, and could rejoice with joy unſpeakable, full aſſurance of faith, peace of conſcience, and joy in the Holy Ghoſt: theſe words were whiſpered to my ſoul, "I am come into my garden, my ſiſter, my ſpouſe." Now my prayer was turned to praiſe, and my mourning to rejoicing: my evidence was bright as the noon day ſun. The night was almoſt ſpent before I ſlumbered; my ſleep was exceeding ſweet; for "though my body took repoſe, my heart waked. I awoke all inflamed with divine love, as it were filled and ſurrounded with the Deity; that ſacred awe that dares not move, and all the ſilent heaven of love." The enemy aſſaulted me, but I could wield the ſhield of faith, and quench his fiery darts; for my

faith

faith was in full exercise. The next day being the Sabbath, I went to the Lord's table, where his flesh was meat indeed, and his blood was drink indeed! As I returned home, lifting up my heart in praise and adoration, these words were applied, "Thou art all fair, my love, there is no spot in thee." I was so overpowered that I could scarcely stand. Since that time my peace has flowed as a river; I continually walk in the light of God's countenance; the intercourse is ever open between my soul and God. Yet I feel myself as weak as helpless infancy, and hanging on my God as a child on an indulgent father, who supplies all my wants out of his abundant fulness. I daily feel myself possessed of that liberty I so much longed for,

"Christ is all the world to me,
And all my heart is love.

Incessant to the spring I fly,
I drink and yet am ever dry:
Ah! who against thy charms is proof!
Ah! who that loves can love enough!"

My unfaithfulness and backslidings are often brought before me, but not to discourage me. This by no means weakens my faith, or causes me to reason. It humbles me in the dust before God, while he is exalted. He has now full possession of my heart, and reigns unrivalled. I see I every moment need, yea, Lord, I every moment have, the merits of thy death. I neither desire life nor death; all my will is lost in the will of God. I daily thirst for a fuller conformity, a deeper impression of the image of my divine Lord, and believe when this earthly frame is dissolved, I have a building made by God, a house not made with hands, eternal in the heavens.

After the Lord had thus visited me, I thought it my duty to offer a reconciliation to the persons whose lodging I had left, on account of the misunderstanding between us; and, blessed be God, they were as willing to embrace as I was to offer it.

Though I am convinced that God cannot be the author of ſin, yet I believe he permitted this miſunderſtanding for wiſe and gracious purpoſes.

On my removal to my ſiſter's, God gave me a deep concern for the undone ſtate of her family, and opened my mouth to ſpeak to them: in a little time he made them willing to hear, and ſome of them have experienced God's pardoning love. Everlaſting praiſe to Jeſus! I am much encouraged, and more than ever perſuaded, it is my duty to be employed for God, and to let no opportunity ſlip, if by any means I might be an inſtrument of plucking ſome precious ſouls from eternal burnings.

My gracious Maſter and Provider has now given me a little competency. I have full leiſure, and am freed from the encumbrances that formerly embarraſſed me. This demands my gratitude; I am loſt in aſtoniſhment, wonder, love and praiſe. God makes new diſcoveries of his love to me from day to day. For ſeven months I have not had a cloud on my mind; ſenſible comforts are not at all times beſtowed alike, but at all times my evidence is as clear as the ſun at noon day.

Before I conclude, I think it my duty to expreſs my ſenſe of gratitude to that good God, who has raiſed up our dear father, Mr. *Weſley*; to whoſe labours we owe it, that the counſel of God is declared, and the goſpel planted in this city. Bleſſed be God, who has ſent him out, and given him ſuch ſons in the goſpel, and wiſdom to ſend them to labour in the vineyard of Chriſt. Many are converted to the living God, and ſome perfected in love; the word runs with power and freedom; God is glorified, and there is daily adding to the Church, ſuch as I hope will be eternally ſaved. My ſoul is wholly engaged in his glorious cauſe, thirſting for the ſalvation of precious ſouls, and the proſperity of Zion. O, may I never be wanting to caſt in my mite, and uſe thoſe little talents to his glory, which he has given me; that I may hear him ſay at his ſecond coming, "Well done!"

HINTS

HINTS *to promote the* HAPPINESS *of* HUMAN LIFE.

TO be happy is a desirable state; and that every man may have, if he pleases.

Happiness consists not in sovereignty, or power, or in great riches; but in placing all our affections upon the Author of our being, and directing all our words and actions to his glory.

If all the glories and excellencies of the world were contracted into a point, they would not be worth the thoughts of a brave soul.

He that is not content in any state, will be content in no state; for the fault is not in the thing, but in the mind.

I can wear a thread-bare coat with as much satisfaction as if it were fresh and made of the finest wool: I never heard that an imperial crown cured the head-ach, or a golden slipper the gout.

A fever is as troublesome upon a couch of state, as upon a flock-bed. Must I be poor? I shall have company: Must I be banished? I'll think myself born there; and the way to heaven is alike in all places.

It is the excellency of a great mind to triumph over all misfortunes and infelicities.

I am never troubled for what I have not, but rejoice for what I have.

It is the infelicity of many men to covet the greatest things, but not to enjoy the least; desire of what we neither have or need, takes from us the true use and fruition of that we have already.

When our desires are unreasonable, we must expect disappointments.

An inward peace of mind does more than compensate for the want of outward felicity.

Alexander upon his imperial throne, with a restless ambitious mind, is in a worse condition than *Diogenes* in his tub.

A pious

A pious mind will reſiſt all encounters ſteadily and conſtantly, as the rocks do the waves of a great and tempeſtuous ocean.

There are tempeſts and hurricanes in the life of man, it is prudence to put into a ſafe harbour, to let them blow over.

If you fall into any great misfortune, diſengage yourſelf as well as you can. Creep through thoſe buſhes which have feweſt briars.

They who leaſt ſhrink at the ſtorms of fortune, are always moſt virtuous and victorious in the end.

Always bear your mind above the clouds; then tempeſts cannot reach you, winds cannot ſhake you, nor thunder batter you.

It is the part of a wiſe man to foreſee misfortunes, and to prepare for them before they come; of a valiant man to order them well when they come.

Happy is the man that findeth wiſdom, her value is above rubies.

Her ways are ways of pleaſantneſs, and all her paths are peace.

****

An EXTRACT *from an* ACCOUNT *of the* PELEW ISLANDS, *in the* PACIFIC OCEAN.

By CAPTAIN HENRY WILSON.

[*Continued from page* 547.]

EVERY part of the iſland called *Coorooraa*, of which *Pelew* was the Capital (as far as our people had opportunities of making obſervations) ſeemed to bear the marks of induſtry and good cultivation.—All the iſlands which our people ſaw were well covered with trees of various kinds and ſizes, ſome of them being very large, as may eaſily be conceived by their canoes

canoes made out of trunks, which, when of the largeſt dimenſions, were capable of carrying twenty-eight or thirty men.—They had a great variety of timber-trees, among which was noticed the *Ebony*, and a tree, that, being pierced or wounded by a gimblet, there ran from it a thick white liquid, of the conſiſtence of cream.—They had alſo a ſpecies of the *Manchineel* tree, in cutting down of which our people uſed to get bliſtered and ſwelled; the inhabitants pointed out the cauſe, ſaying, that it was owing to their being ſprinkled by the ſap of this tree.—This the natives reckoned among the unlucky trees, and adviſed our people againſt the uſe of it.

But the moſt ſingular tree noticed at *Pelew*, was one, in ſize and in its manner of branching, not unlike our *Cherry*-tree, but in its leaves reſembling the *Myrtle*. Its peculiarity was, that it had no bark, having only an outward coat of about the thickneſs of a card, darker than the inſide, though equally cloſe in texture; the colour of the interior part being nearly that of mahogany, and ſo extremely hard, that few of the tools which the *Engliſh* had could work it, the wood breaking their edges almoſt every moment; a circumſtance which, very early in the conſtruction of their veſſel, determined our people againſt the uſe of it.—They had alſo the Cabbage-tree; and a tree whoſe fruit nearly reſembled an Almond; * the Carambola; and the wild Bread-fruit, called by the natives *Riamall*.—Yams † and Cocoa-nuts being the chief article of ſuſtenance, were attended to with the utmoſt care; the former were of the grey mottled kind; the latter were in large plantations, affording both food and ſhade.—The Beetle-nut they had in abundance, and made great uſe of it, though only when green; contrary to the practice of the people of *India*, who never uſe it but when dry. They poſſeſſed Plaintains and Bananas, *Seville* oranges and lemons; neither of theſe were in any conſiderable quantity; therefore only produced on viſits, or occaſions of more than common ceremony.—To theſe may

* *Terminalia catappa* of Linnæus. † *Arum eſculentum* of Linnæus.

be

be added, the jamboo-apple, mentioned before, as brought when *Lee Boo* firſt appeared.—This country produced ſome ſugar-cane, and great abundance of the bamboo; likewiſe the *Turmeric*, which the natives uſed as a dye, and with which the women ſtained their ſkins.—They have ochre, both red and yellow, with which they paint their houſes and canoes.

None of the iſlands the *Engliſh* viſited had any kind of grain; nor any quadruped whatever, except ſome browniſh grey rats, which ran wild in the woods, and three or four meagre cats, which were ſeen in ſome houſes at *Pelew*, probably brought on ſome drift, or part of a canoe of other iſlands, wrecked on the reef.—This might excite them to admire ſo much the two dogs our people left with them, which unluckily were both males.

As to birds, they had plenty of common cocks and hens, which, though they were not domeſticated, but ran about the woods, yet loved to get near their houſes and plantations; and, what will appear ſingular (conſidering their little variety of food) they had never made any uſe of them, till our people ſaw them, and told the natives they were excellent to eat.—The *Engliſh*, at the deſire of *Abba Thulle*, killed ſome, and boiled them; the King was the firſt who taſted them; he thought them good, and frequently partook of them afterwards, ſo that our people put them in poſſeſſion of a new diſh; the men appeared pleaſed at ſeeing them killed, and would go out on purpoſe to drive them in their way.

Though the natives had not till now made theſe birds an article of food, yet, when they went into the woods, they frequently eat their eggs; but they did not admire them for being newly laid; the luxury to them was, when they could ſwallow an imperfect chicken in the bargain.—Pigeons they had alſo in the woods.——At the time of breeding, they took the young from their neſt, and brought them up near their houſes, keeping them on a perch tied by one leg, and feeding them on yams; this bird was accounted a great dainty, as we have had occaſion to ſee, by its being ſo ſparingly uſed, and none, but

thoſe of a certain dignity, permitted to eat thereof.——The people of *Pelew* were wonderfully active and expert in climbing up trees in queſt of theſe neſts, or any thing elſe that was an object of their purſuit.——Theſe which I have mentioned, were the only birds they uſed to eat.—Our people left them two geeſe, the laſt remains of their live ſtock.

Several birds were ſeen flying about, whoſe plumage appeared to be extremely beautiful, but they probably might be of the ſame kinds as are found in different countries between the tropics.—The iſlands had alſo ſeveral ſmall birds, whoſe notes were very melodious, particularly one which uſed to ſing every morning and evening, and had a pipe ſweet as a flagelet; our people often thought they were under the very tree whence the notes of this little bird came, yet none of them were ever certain they had ſeen it.

They had a variety of fiſh, beſide the ſort I have already deſcribed (page 132;) and ſeveral ſmaller kinds, of very beautiful colours and variety of ſhapes, particularly one to which the *Engliſh* gave the name of the *Unicorn*, from a horn growing out of its forehead; its ſkin was rough, like a ſmall ſhark or *dog-fiſh*, which it alſo reſembled in ſhape and colour. They had the grey mullet, which they crimped, and frequently eat raw. They kill the ſhark, when they chance to come within the coral reef; this they do by ſpearing them, and afterwards getting ropes round them, then dragging them on ſhore; the fleſh of the ſhark was eſteemed by them as very delicate. They had alſo ſeveral kinds of ſhell-fiſh; ſuch as the ſea cray-fiſh, of the ſame ſort as in the *Mediterranean* and on other *European* coaſts:——and turtle, which the natives boiled, and ſeemed to admire. They had beſide oyſters, muſcles, and a variety of cockles, particularly the *Kima cockle*; * this they frequently got by diving, at which the natives were amazingly expert; they would ſometimes dive down in ſix or ſeven fathom water, and if the ſhell was very

* *Chama Gigas* of Linnæus.

large, two of them would contrive to bring it up between them. This fish they commonly eat raw.

The islands of *Pelew*, when viewed from the sea, exhibited high rugged land, well covered with wood. The interior part was in many places mountainous, but the vallies were extensive and beautiful, spreading before the eye many delicious prospects. The soil was in general rich; they had a great deal of grass, which, having no cattle whatever to eat down, grew high, and was scorched and burnt up by the heat of the sun. Our people saw no river at *Pelew*; their supplies of fresh water being from small streams and ponds, of which there were many. The chief source at *Oroolong*, was the Well at the back of the island, which afforded the *English* sufficient for their use whilst they remained there, and enough to water their vessel for their voyage, by collecting it daily in casks, till they had obtained as much as they stood in need of.

[*To be concluded in our next.*]

THOUGHTS *on* 1 COR. XV. 28.

Then shall the SON *also himself be subject unto him that put all things under him, that* GOD *may be all in all.*

[By a late eminent Writer.]

SOME understand that by the Son here is meant, only the *human* nature of Christ, but the human nature is subject *now*; and St. Paul speaks of a subjection that *commences when all things are subdued*. *Cameron* and others, understand it of a clearer *display*, of the natural subjection of the human nature of Christ to the Deity than we have now, for now the Deity reigns by the *man*; but the human nature of Christ hath no share in the government of the church now.

The essential attributes of the Deity are incommunicable, and so is the *exercise* of them. We shall then indeed enjoy felicity

felicity as the human nature of Chriſt enjoys it now, by an immediate communication from God: but this will be owing not to Chriſt's ſubjection; but to our elevation. The paſſage cannot be underſtood of the human nature *merely*; becauſe St. Paul ſays, the *Son* ſhall be ſubject: now it is not uſual with St. Paul to expreſs merely the *human* nature of Chriſt by this word. Beſides, he oppoſes the *ſubjection* of the Son to his *dominion*. Now it is certain he reigns by his *divinity*, and not merely by his humanity.

In ſhort, the Apoſtle ſpeaks of a *momentary* ſubjection, the laſt act of his *mediatoral* kingdom, conſequently an œconomical act agreeing with his divine nature, without prejudice to his equality. It is what St. Paul calls ver. 24. a *delivering up of the kingdom to the Father*. Glorious act! The Son preſents to the Father, at the laſt day, an account of his whole œconomy, for public approbation: The world judged—the righteous rewarded—the wicked puniſhed—devils confined—death ſwallowed up in victory—eternal ſalvation finiſhed—heaven peopled with a holy multitude—*Behold me, and the children whom thou haſt given me!* Then will *God be all in all*, that is, *all things* in all his *ſaints*; this imports that God will *extend* his divine *communion*—will beſtow an abſolute *perfection*, and will become the plenitude of man.

God has communicated himſelf to man in nature by *dividing* his favours: one creature is an image of his power, another diſplays his wiſdom. So in *grace*, God has diſtributed his gifts, *to one a word of wiſdom, to another a gift of healing, to another divers kinds of tongues*. But when God becomes *all in all*, he will communicate all his bleſſings in all their extent, aſſembling all in one. God will alſo beſtow *perfection*. God might give to one creature all graces in *kind*, and at the ſame time he might leave them in low *degrees* of *excellence*. But when he becomes *all in all*, he will give a *perfection of degree*, and all graces ſhall be carried to their higheſt pitch of excellence. God alſo will become the *plenitude* of man. God

was not all things in Adam. Mutability, a poſſibility of erring, and dying, were parts of humanity, vacuities not filled up.—God is not all things in the militant church. Sin, trouble, ſickneſs, death, all theſe are ours as men; or ours as fallen man deriving from Satan. Here, in our beſt ſtate, we reſemble the moon, of which half only is illuminated at a time by the ſun: but when God becomes *all in all*, we ſhall be immerſed in the eternal light of our God, as thoſe, who at noon have the ſun in their zenith, are all involved in the rays of the ſun. Hence this happy ſtate is neither called nature, nor grace, but glory; for glory is an aſſemblage of *all* the benedictions of God—in a *degree ſupremely perfect*—filling the *whole* man.

An ACCOUNT *of the* CONVERSION *and* EXPERIENCE *of a* NEGRO.

SOME years ago an Engliſh Gentleman, had occaſion to be in North America, where the following circumſtance occured to him, which is related in his own words.

"In one of my excurſions, while I was in the province of *New-York*, I was walking by myſelf over a conſiderable plantation, amuſed with its huſbandry, and comparing it with that of my own country, till I came within a little diſtance of a middle-aged negro, who was tilling the ground. I felt a ſtrong inclination, unuſual with me, to converſe with him. After aſking him ſome little queſtions about his work, which he anſwered very ſenſibly, I wiſhed him to tell me, whether his ſtate of ſlavery was not diſagreeable to him, and whether he would not gladly exchange it for his liberty?

"Maſſah, (ſaid he, looking ſeriouſly upon me) I have wife and children; my maſſah takes care of them, and I have no care to provide any thing; I have a good maſſah, who teach me to read; and I read good book, that makes me happy."

I am

I am glad, replied I, to hear you ſay ſo; and pray what is the good book you read? "The Bible, maſſah, God's own book." Do you underſtand, friend, as well as read this book? for many can read the words well, who cannot get hold of the true and good ſenſe. "O maſſah, ſays he, I read the book much before I underſtand; but at laſt I felt pain in my heart; I found things in the book that cut me to pieces." Aye, ſaid I what things were they? "Why, maſſah, I found that I had bad heart, a very bad heart indeed: I felt pain, that God would deſtroy me, becauſe I was wicked, and done nothing as I ſhould do. God was holy, and I was very vile and naughty; ſo I could have nothing from him but fire and brimſtone in hell."

In ſhort, he entered into a full account of his convictions of ſin, which were indeed as deep and piercing as any I had ever heard of; and what ſcriptures came to his mind, which he had read, that both probed him to the bottom of his ſinful heart, and were made the means of light and comfort to his ſoul. I then enquired of him what miniſtry or means he made uſe of, and found that his maſter was a Quaker, a plain ſort of man, who had taught his ſlaves to read, but who had not, however, ever converſed with this negro upon the ſtate of his ſoul. I aſked him likewiſe, how he got comfort under all this trial? "O maſſah, ſays he, it was Chriſt gave me comfort by his dear word. He bade me come unto him, and he would give me reſt, for I was very weary and heavy laden."

Here he went through a line of the moſt precious texts in the Bible, ſhewing me by his artleſs comment upon them as he went along, what great things God had done in the courſe of ſome years for his ſoul. Being rather more acquainted with doctrinal truths, and the analogy of the Bible, than he had been, or in his ſituation could eaſily be; I had a mind to try how far a ſimple, untutored experience, graciouſly given without the uſual means, could carry a man from ſome ſpeculative errors; and I therefore aſked him ſeveral queſtions about

the

the merit of works, the justification of a sinner, the power of grace and the like.

I own, I was as much astonished at, as I admired, the sweet spirit and simplicity of his answers, with the heavenly wisdom that God had put into the mind of this negro. His discourse, flowing merely from the richness of grace, with a tenderness and expression, far "beyond the reach of art," perfectly charmed me. On the other hand, my entering into all his feelings, together with an account to him, which he had never heard before, that thus and thus the Lord in his mercy dealt with all his children, and had dealt with me, drew streams of joyful tears down his black face, that we looked upon each other, and talked with that inexpressible glow of christian affection, that made me more than ever believe, what I have often too thoughtlessly professed to believe, *the communion of saints*.

I shall never forget, how the poor excellent creature seemed to hang upon my lips, and to eat my very words, when I enlarged upon the love of Christ to poor sinners, the free bounty and tender mercy of God, the frequent and delightful sense he gives of his presence, the faith he bestows in his promises, the victories this faith is enabled to get over trials and temptations, the joy and peace in believing, the hope in life and death, and the glorious expectation of immortality. To have taken off his eager, delighted, animated, air and manner, would have been a master-piece for a *Reynolds*. He had never heard such discourse, nor found the opportunity of hearing it before. He seemed like a man who had been thrown into a new world, and at length had found company.

Though my conversation lasted, at least, two or three hours, I scarce ever enjoyed the happy swiftness of time so sweetly in all my life. We knew not how to part. He would accompany me as far as he might; and I felt, for my part, such a delight in the artless, savory, solid, unaffected experience of this dear soul, that I could have been glad to see him often

then,

then, or to see his like at any time now. But my situation rendered this impossible. I therefore took an affectionate adieu, with an ardor equal to the warmest and most ancient friendship, telling him, that neither the colour of his body, nor the condition of his present life, could prevent him from being my dear brother in our Saviour: and that, though we must part now, never to see each other again in this world, I had no doubt of our having another joyful meeting in our Father's home, where we should live together, and love one another throughout a long and a happy eternity.

"Amen, Amen, my dear massah; said he, God bless you, and poor me too, for ever and ever." If I had been an angel from heaven, he could not have received me with more evident delight than he did, nor could I have considered him with a more sympathetic regard, if he had been a long known christian of the good old sort, grown up into my affections in the course of many years."

A HANGED *Person restored to* LIFE.

[By Mr. Church.]

Farningham, Sept. 8, 1786.

A FEW days since a youth was discovered hanging in a stable, about twenty minutes after the act had been committed.

When I came, the body had the strongest appearances of dissolution, the face was livid, and neither respiration, pulsation, nor sensation could be perceived. I requested the people to leave the apartment, and only the necessary assistants to remain: the windows were opened. The process of re-animation recommended by the *Humane Society* was commenced and vigorously pursued; so that by a perseverance for half an hour, the breathing became perceptible, though laborious and convulsive; a feeble pulse returned, attended with spasms, succeeded

ſucceeded by univerſal convulſions, which continued for three hours: he now opened his eyes, with the ſtrongeſt ſymptoms of delirium. It appeared to me at this time proper, as the power of deglutition had returned, to get down ſmall and repeated doſes of a volatile cordial medicine; and in about half an hour a copious diſcharge from the ſtomach enſued, which produced a comfortable ſleep for ſix hours; when on waking he was perfectly recovered. The youth is at this time a living monument of the utility of the *Humane Society*, as before its eſtabliſhment a medical man, however kindly diſpoſed to reſtore life to his fellow-creatures, could gain no aſſiſtance from the by-ſtanders, whoſe language uſed to be, "he is dead enough;" which diſcouraged reſuſcitating attempts.

On the inſtant he had hanged himſelf his feelings were as follow:——When ſtrangling he experienced a ſenſe of ſuffocation, and moſt violent pain; to this darkneſs ſucceeded; he then ſeemed to be ſurrounded with a blaze of fire, and became totally inſenſible.

J. M. CHURCH.

ANECDOTE *of* RICHARD *the* SECOND.

RICHARD the Second, being at *Flint-Caſtle*, and having received *Henry* Duke of *Lancaſter*, was by him conveyed thence to *Cheſter*. Being about to remove, they looſed a Grey-hound of the King's, as was uſual whenſoever the King got on horſe-back, which uſed to leap upon the King's ſhoulders, and fawn upon him exceedingly. Being looſed he leaped upon the Duke of *Lancaſter*, and fawned upon him in the ſame manner, as he uſed to do upon his Maſter. The Duke aſked the King, "What the Dog meant?" "It is an ill omen to me; ſaid the King; but a fortunate one to you: for he acknowledges thee to be the King, and that thou ſhalt reign in my ſtead."

An

An ANECDOTE *of their preſent* MAJESTIES.

SOME years ſince, the King became enamoured with the beauties of Windſor-Caſtle, and had it repaired and refitted, in preference to Kew, his former country-reſidence. During his firſt excurſion there, he took a morning-ride with the Queen in a phæton, accompanied by a coach, containing ſome of the maids of honour, and two or three ſervants on horſeback. Curioſity to ſee the country, joined to a pleaſant morning, induced him to drive to the diſtance of ſixteen or ſeventeen miles: a diſtance more obſervable, as his morning-rides ſeldom exceeded ſeven or eight miles. He had juſt entered a large heath, containing an extenſive plain: having occaſion to alight from his carriage, he looked about, for ſome time, to ſecure a retreat from the view of his retinue, till at length he eſpied, at the other ſide of the plain, a ſmall cottage ſurrounded with a little ſhrubbery. He ſoon arrived at the door of the cottage, and throwing the reins to the Queen, aſked for ſome water to drink, and paſſed through the houſe.

The Queen, ſeeing a poor woman approach the door, and a parcel of children around her, aſked whether thoſe were her children? She anſwering in the affirmative: the Queen replied, "Why you have got a fine parcel: how many are they?" "Ah, madam, (ſaid the woman, with a ſigh) if I could but take care of them, I have thirteen." "Thirteen!" ſaid the Queen, with a ſympathetic pleaſure, being juſt her own number, "And what is your oldeſt?" "A ſon, madam." "How old is he?" "Fifteen, madam," "And are they living?" "Yes, madam, they are all living now, but God only knows how long, for I fear we muſt all periſh together." The Queen inquired into the cauſe of her deſpair. She informed her that her huſband now lay very ill; that they had with the utmoſt difficulty ſupported their family for many years upon one ſhilling, and one ſhilling and ſixpence per day,

which he and his eldeſt ſon had earned from the lord of the manor, merely by day labour, together with a little ſpinning ſhe had now and then procured, and executed with difficulty, and a few vegetables. "But now," continued ſhe, "my reſources are ended; my huſband has been ill theſe ſix weeks, and in a moſt ſuffering condition for want of a phyſician, and even the neceſſaries of life: and all of us have ſubſiſted ever ſince on the ſixpence a day which my eldeſt ſon has earned, till we can ſubſiſt no longer."

By this time the King returned, and their ſuite had overtaken them. The Queen then obſerved to the King, "My dear, this woman has had thirteen children, and they are all living: the eldeſt is a ſon, and he is fifteen years old; and they have raiſed them all upon one ſhilling and one ſhilling and ſixpence per day; and now her huſband is very ill." "Is that your huſband," ſaid his Majeſty, addreſſing himſelf to the woman of the houſe, "who lies on the bed? What ails him? how long has he been ſo?" "A ſlow fever, Sir, ſaid the woman, but I have no doubt he might have recovered ere this, if he could have had a phyſician and comfortable diet, but now I fear we muſt all periſh together." His Majeſty, moved with compaſſion, pulled out his purſe, and handed her a few guineas; the Queen followed his example, and bade her not be diſcouraged, but keep a good heart; ſhe hoped her huſband would recover, and they would ſee better days. The poor woman almoſt overcome with joy and gratitude, could only anſwer, "God bleſs you, Madam! God bleſs you, Sir!" Here words choaked utterance. The Queen again repeating her good wiſhes, they rode away.

The maids of honour then beckoning the woman to the coach-ſide, aſked if ſhe knew thoſe characters ſhe had been converſing with? She anſwered with energy, "No; but God ſent them, or we muſt all have ſtarved to death." On this they forbore to acquaint her, but each preſenting her a guinea, ſhe retired, exulting in her deliverance.

As

As they returned, the Queen dispatched one of the servants to a neighbouring village, to purchase tea, sugar, barley, and comfortable necessaries, with all speed, for the sick man: and on her return to Windsor, she related the story herself, adding that she felt a peculiar attracting sympathy to that woman and family; that she would make it her business to have a physician sent immediately, and would interest herself in their welfare.

SPANISH GENEROSITY.

IN the year 1746, when *England* was engaged in a very hot war with *Spain*, Captain *Edwards*, of the Elizabeth, of *London*, coming through the *Gulph* from *Jamaica*, richly laden, met with a most violent storm, in which the ship sprung a leak, that obliged them, for the saving of their lives, to run into the *Spanish Port* of the *Havannah*. The Captain went on shore, and directly waiting on the Governor, told him the occasion of his putting in, adding that he surrendered the ship as a prize, as well as himself and crew prisoners of war, only requesting good quarter.——"No, Sir," (replied the Governor) if we had taken you in fair sea, or approaching our Coast with hostile intentions, your ship would then be a lawful prize, and your people prisoners; but when distressed by the hand of Providence you come to our *Port* for the safety of your lives, we being men, though enemies, are bound by the laws of humanity to afford relief to the distressed who ask it of us. We *cannot*, even against our foes, take advantage of *an act of God*. You have leave therefore, to unload your ship, if that be necessary to stop the leak. You may refit her here, and traffic so far, besides, as shall be needful to pay the charges. When repaired, you may then depart. I will give you a pass to be in force till you are beyond *Bermuda*. If *after that*, you are taken, *then* you will be a

LAWFUL PRIZE; whereas now, as you are only a *ſtranger*, you have a ſtranger's right to *ſafety and protection.*" Here was generous bravery, indeed! The ſhip departed accordingly, and arrived, without any other accident, in the port of *London.*

On INTERNAL RELIGION.

[By the late Mr. *Fletcher.*]

Extracted from a Letter wrote to his Brother in Switzerland, Tranſlated from the French, by the Rev. Mr. Gilpin.

N. B. Mr. *Fletcher wrote this Letter in the twenty-ſixth year of his age, at which time he reſided in England.*

"I SPEAK from experience. I have been ſucceſſively deluded by all thoſe deſires, which I here ſo ſincerely reprobate; and ſometimes I have been the ſport of them all at once. This will appear incredible, except to thoſe who have diſcovered, that the heart of unregenerate man is nothing more than a chaos of obſcurity, and a maſs of contradictions. If you have any acquaintance with yourſelf, you will readily ſubſcribe to this deſcription of the human heart: and if you are without this acquaintance, then reſt aſſured, my dear brother, that whatever your purſuit may be, you are as far from true happineſs as the moſt wretched of men. The meteor you are following ſtill flies before you; frequently it diſappears, and never ſhews itſelf but to allure you to the brink of ſome unlooked for precipice. Every unconverted man muſt neceſſarily come under one or other of the following deſcriptions—He is either a *voluptuary*, a *worldly minded perſon*, or a *phariſaical philoſopher*; or, perhaps, like myſelf, he may be all of theſe at the ſame time: and what is ſtill more extraordinary, he may be ſo, not only without *believing*, but even without once *ſuſpecting* it. Indeed, nothing is more common among men, than an entire blindneſs to their own real characters.

How

How long have I placed my happineſs in mere chimeras! How often have I grounded my vain hopes upon imaginary foundations! I have been conſtantly employed in framing deſigns for my own felicity; but my diſappointments have been as frequent and various as my projects. In the midſt of my idle reveries, how often have I ſaid to myſelf, "Drag thy weary feet but to the ſummit of yonder eminence, a ſituation beyond which the world has nothing to preſent more adequate to thy wiſhes, and there thou ſhalt ſit down in a ſtate of repoſe." On my arrival, however, at the ſpot propoſed, a ſad diſcovery has taken place—The whole ſcene has appeared more barren than the valley I had quitted; and the point of happineſs, which I lately imagined it poſſible to have touched with my finger, has preſented itſelf at a greater diſtance than ever."

"If hitherto, my dear brother, you have beguiled yourſelf with proſpects of the ſame viſionary nature, never expect to be more ſucceſsful in your future purſuits. One labour will only ſucceed another, making way for continual diſcontent and chagrin. Open your heart, and there you will diſcover the ſource of that painful inquietude, to which, by your own confeſſion, you have been long a prey. Examine its ſecret receſſes, and you will diſcover there ſufficient proofs of the following truths—*The heart is deceitful above all things, and deſperately wicked. All have ſinned and come ſhort of the glory of God. The thoughts of man's heart are only evil, and that continually. The natural man underſtandeth not the things of the ſpirit of God.* On the diſcovery of theſe, and other important truths, you will be convinced that man is an apoſtate being; compoſed of a ſenſual rebellious body, and a ſoul immerſed in pride, ſelf-love, and ignorance: nay more, you will perceive it a phyſical impoſſibility, that man ſhould ever become truly happy, till he is caſt, as it were, into a new mould, and created a ſecond time. For my own part, when I firſt began to know myſelf, I ſaw, I *felt* that man is an undefineable animal, partly of an infernal nature.

This

This discovery shocked my self-love, and filled me with the utmost horror. I endeavoured, for some time, to throw a palliating disguise over the wretchedness of my condition; but the impression it had already made upon my heart was too deep to be erased. It was to no purpose that I reminded myself of the morality of my conduct. It was in vain, that I recollected the many encomiums that had been passed upon my early piety and virtue. And it was to little avail, that I fought to cast a mist before my eyes by reasonings like these:——If conversion implies a total change, who has been converted in these days? Why dost thou imagine thyself worse than thou really art? Thou art a believer in GOD, and in Christ; thou art a christian; thou hast injured no person; thou art neither a drunkard, nor an adulterer; thou hast discharged thy duties, not only in a general way, but with more than ordinary exactness; thou art a strict attendant at church; thou art accustomed to pray more regularly than others, and frequently with a good degree of fervor; make thyself perfectly easy: moreover, Jesus Christ has suffered for thy sins, and his merit will supply every thing that is lacking on thy part. It was by reasonings of this nature, that I endeavoured to conceal from myself the deplorable state of my heart: and I am ashamed, my dear brother, I repeat it, I am ashamed, that I suffered myself so long to be deluded by the artifices of Satan, and the devices of my own heart. GOD himself has invited me, a cloud of apostles, prophets, and martyrs have exhorted me, and my conscience, animated by those sparks of grace which are latent in every breast, has urged me to enter in at the strait gate: but, notwithstanding all this, a subtil tempter, a deluding world, and a deceived heart, have constantly turned the balance, for above these twenty years, in favour of the broad way. I have past the most lovely part of my life in the service of these tyrannical masters, and am ready to declare in the face of the universe, that all my reward has consisted in disquietude and remorse. Happy, had I listened to the early invitations of grace, and broken their iron yoke from off my neck!"

A SCENE

A Scene *of* Distress.

THE Miniſter of a country village was called upon to baptize an infant juſt born. The cottage was ſituated on a lonely common; and as it was in the midſt of winter, and the flood was out, it was abſolutely neceſſary to wade through the lower room to a ladder which ſerved as ſtairs. The chamber was ſo low that you could not ſtand upright in it. There was one window which admitted air as freely as light, for the rags which had been ſtuffed into the broken panes, were now taken out, to contribute to the covering of the infant. In a dark corner of the room ſtood a ſmall bedſtead, without furniture, and on it lay the dead mother, who had juſt expired in labour, for want of aſſiſtance. The father was ſitting on a little ſtool by the fire place, though there was no fire, and endeavouring to keep the infant warm in his boſom. Five of the ſeven children, half naked, were aſking their father for a piece of bread, while a fine boy, about three years old, was ſtanding by his mother at the bed ſide, and crying, as he was wont to do "Take me, take me mammy." "Mammy is faſt aſleep," ſaid one of the ſiſters, with two tears ſtanding on her cheeks. "Mammy is faſt aſleep, Johnny go and play with the baby on daddy's knee." The father took him on his knee, and his grief, which had hitherto kept him dumb, and in a ſtate of inſenſibility, burſt out in a torrent of tears, and relieved his heart, which ſeemed to break. "Do not cry; pray do not cry," ſaid the eldeſt boy, the nurſe is coming up ſtairs with a twopenny loaf in her hand, and mammy will wake preſently, and I will carry her the largeſt piece." Upon this an old woman, crooked with age, and cloathed in tatters, came hobbling on her little ſtick into the room, and after a groan, calmly ſat down, dreſſed the child in its rags, then divided the loaf as far as it would go; and informed the poor man that the church-wardens, with whom ſhe had juſt been, would ſend ſome relief, as ſoon as they had

diſpatched a naughty baggage to her own pariſh, who had delivered herſelf of twins in the Squire's hovel. Relief indeed was ſent, and a little contribution afterwards raiſed by the interpoſition of the Miniſter.——If he had not ſeen the caſe, it would have paſſed as a common affair, and a thing of courſe.

Miniſters and medical practitioners are often witneſſes to ſcenes, even more wretched than this; where to poverty, cold, nakedneſs, and death, are added the langours of lingering and loathſome diſeaſes, and the torments of excrutiating pain. A feeling heart among the rich and the great, who are at the ſame time querulous without cauſe, would learn a leſſon, in many a garret, more efficacious than all the lectures of the moral or divine philoſopher.

A STRANGE *change of* FORTUNE.

THE great King *Henry* the Fourth of *France*, was a remarkable example of the inſtability of mundane affairs. This illuſtrious Prince had a moſt potent, and irreſiſtible army, compoſed all of choice men, led by veteran Commanders, and the moſt expert *Europe* could afford, in a perfect equipage. He had alſo a mount of gold as high as a lance, eſtimated at ſixteen millions, to maintain this army: having affiance in his confederates abroad, ſettled all things at home, cauſed his Queen to be crowned in the higheſt magnificence, and appointed her regent in his abſence: behold, this mighty King, being to join his army the next day, when his ſpirits were at the higheſt elevation, going one afternoon to his Arſenal, he was ſtopped in a ſmall ſtreet by a Collier's cart, and there, from amidſt the arms of his own Nobles, he was thruſt out of the world by the meaneſt of his ſubjects, *Raviliac*, who with a prodigious hardineſs, putting his foot upon the coach-wheel, reached him over the ſhoulders of one of his greateſt Lords, and ſtabbed him to the very heart, and with a monſtrous undauntedneſs of reſolution making good his firſt ſtab with a ſecond, inſtantly deprived him of life.

LETTERS.

LETTER DCIX.

[From the Rev. Mr. Fletcher, to James Ireland, Esq.]

Nyon, July 15th, 1778.

My dear Friend,

I Have ventured to preach once, and to expound once in the church. Our ministers are very kind and preach to the purpose: a young one of this town gave us lately a very excellent, gospel sermon. Grown up people stand fast in their stupidity, or in their self-righteousness. The day I preached, I met with some children in my wood walking, or gathering strawberries. I spoke to them about our Father, our *Common Father*.—We felt a touch of brotherly affection. They said they would sing to their Father, as well as the birds; and followed me attempting to make such melody as you know is commonly made in these parts. I outrode them, but some of them had the patience to follow me home, and said they would speak with me; but the people of the house stopt them, saying I would not be troubled with children. They cried and said, *They were sure I would not say so, for I was their good brother.* The next day when I heard of it, I enquired after them and invited them to come to me; which they have done every day since. I make them little hymns which they sing. Some of them are under sweet drawings. Yesterday, I wept for joy, on hearing one speak of conviction of sin, and joy unspeakable in Christ which had followed. Last Sunday I met them in the wood: there were one hundred of them, and as many adults. Our first Pastor has since desired me to desist from preaching in the wood, (for I had exhorted) for fear of giving umbrage; and I have complied from a concurrence of circumstances which are not worth mentioning; I therefore meet them in my Father's yard.

In one of my letters, I promiſed you ſome anecdotes, concerning the death of our two great philoſophers, Voltaire and Roſſeau. Mr. Tronchin, the Phyſician of the Duke of Orleans, being ſent for to attend Voltaire in his illneſs at Paris, Voltaire ſaid to him, "Sir, I deſire you would ſave my life. I will give you the half of my fortune, if you lengthen out my days only for ſix months. If not, I ſhall go to the Devil, and carry you away along with me."

Mr. Roſſeau died more decently, as full of himſelf as Voltaire was of the wicked one. He paid that attention to nature and the natural ſun, which the Chriſtian pays to grace and the Sun of Righteouſneſs. Theſe are ſome of his laſt words to his wife, which I copy from a printed letter circulating in theſe parts. "Open the window, that I may ſee the green fields once more. How beautiful is nature! How wonderful is the ſun! See that glorious light it ſends forth! It is God, who calls me.—How pleaſing is death, to a man who is not conſcious of any ſin! O God! my ſoul is now as pure as when it firſt came out of thy hands: crown it with thy heavenly bliſs!"—God deliver us from *ſelf* and *Satan*, the internal and external fiend! The Lord forbid we ſhould fall into the ſnare of the Sadducees, with the former of thoſe two famous men, or into that of the Phariſees with the latter. Farewel in Jeſus.

J. F.

LETTER DCX.

[From the Rev. Mr. Fletcher, to James Ireland, Eſq.]

Nyon, Sept. 25th, 1778.

My dear Friend,

I Am juſt returned from an excurſion made with my brother, through the fine vale in the midſt of the high hills, which divide France from this country. In that vale we found three lakes,

lakes, one on French ground, and two on Swiſs; the largeſt is ſix miles long and two wide. It is the part of the country where induſtry is moſt apparent, and population thrives beſt. The inhabitants are chiefly woodmen, coopers, watchmakers, and jewellers. They told me, they had the beſt ſinging, and the beſt preacher in the country. I aſked, If any ſinners were converted under his miniſtry? They ſtared, and aſked, "What I meant by converſion?" When I had explained myſelf, they ſaid, "We did not live in the time of miracles."

I was better ſatisfied in paſſing through a part of the vale which belongs to the King of France. I ſaw a prodigious concourſe of people, and ſuppoſed they kept a fair, but was agreeably ſurprized to find it was three Miſſionaries, who went about as itinerant preachers to help the regular clergy. They had been there already ſome days, and were three brothers who preached morning and evening. The evening ſervice opened by what they called *a conference*. One of the Miſſionaries took the pulpit, and the pariſh Prieſt propoſed queſtions to him, which he anſwered at full length and in a very edifying manner. The ſubject was the unlawfulneſs and the miſchief of thoſe methods, by which perſons of different ſexes lay ſnares for each other, and corrupt each others morals. The ſubject was treated with delicacy, propriety and truth. The method was admirably well calculated to draw and fix the attention of a mixed multitude. This conference being ended, another Miſſionary took the pulpit. His text was our Lord's deſcription of the day of Judgment. Before the ſermon, all thoſe who for the preſs could kneel, did, and ſung a French hymn to beg a bleſſing upon the word; and indeed it was bleſſed. An awful attention was viſible upon moſt, and for a good part of the diſcourſe, the voice of the preacher was almoſt loſt in the cries and bitter wailings of the audience. When the outcry began, the preacher was deſcribing the departure of the wicked into eternal fire. They urged that God was merciful, and that Jeſus Chriſt had ſhed his blood for

them. "But that mercy you have ſlighted (replies the Judge) and now is the time of juſtice; that blood you have trodden under foot, and now it cries for vengeance. Know your day, ——ſlight the Father's mercy and the Son's blood no longer." I have ſeen but once or twice congregations as much affected in England.

One of our Miniſters being ill, I ventured a ſecond time into the pulpit laſt Sunday; and the Sunday before, I preached ſix miles off to two hundred people in a jail yard, where they were come to ſee a poor murderer two days before his execution. I was a little abuſed by the Bailiff on the occaſion, and refuſed the liberty of attending the poor man to the ſcaffold, where he was to be broken on the wheel. I hope he died penitent. The day before he ſuffered, he ſaid he had broken his irons, and that as he deſerved to die, he deſired new ones to be put on, leſt he ſhould be tempted to make his eſcape a ſecond time.

I rejoice with you in Jeſus, and in the glorious hope of that complete ſalvation his faithfulneſs has promiſed, and his power can never be at a loſs to beſtow. We muſt be ſaved by faith and hope till we are ſaved by perfect love, and made partakers of heavenly glory.

I am truly a *ſtranger* here. Well then, as ſtrangers let us go where we ſhall meet the aſſembly of the righteous gathered in Jeſus. Farewel in him, you and yours. J. F.

POETRY.

The NEGROE'S PETITION.

HAPPY Britain! deign to liſten
To the ſuffering ſons of woe;
O regard our joint petition,
Which we proſtrate, offer now.

Black we are, but why ſhould colour
Subject us to toil and pain?
We are human:——we had rather
Die, than be the ſlaves of gain.

Why are we entrapp'd and fetter'd,
Taken from our home by ſtealth;
Sold to ſtrangers, callous hearted;
Robb'd of happineſs and health?

Parted from our deareſt kindred,
From our native happy place;
Scourg'd with knotted whips, and wounded,
Outcaſts from the human race?

Chriſtian white men, O have mercy!
Slaves afflicted, once befriend;
We are wretched:——ye are happy;
Let your grace to us extend.

Free us from the planter's power,
From the cruel tyrant's hand;
Haſte, O haſte the joyful hour;
Britain iſſue thy command.

Bid thy ſubjects ceaſe for ever,
From the traffick of our race;
Other Nations will endeavour,
To wipe off the foul diſgrace.

With glad hearts we'll croſs the ocean,
To Britannia's lofty throne;
Grateful we will quickly haſten,
Bow, and lay our fetters down.

Your

Your kind juſtice, love, and mercy,
Afric's Annals ſhall record;
Spreading winds will waft thy glory,
Whilſt by blacks thou art ador'd.

On the determination made in the BRITISH HOUSE *of* COMMONS, *for putting an end to the* SLAVE TRADE.

JOYFUL tidings! Abolition!
Proſtrate let us God adore:
To Britain's Senate, thanks be given,
Afric's ſons will weep no more.

Mount, Hermes, mount the riſing wind,
On its ſwifteſt pinions flee;
Waft and ſpread, the joyful ſound,
Ethiopia ſhall be free.

Britannia, lo! diſdains to trample
On the common rights of men;
Nobly riſes, bright example,
Peace and juſtice to maintain.

Hoſtile clamours, war and bloodſhed,
Suffering Blacks will ceaſe to know;
From our ſhores, and Iſlands baniſh'd,
Torture, cruelty, and woe.

Hark! the ſound of liberation,
Swiftly through the Iſlands flies;
For the approaching jubilation,
Clouds of grateful incenſe riſe.

May

May the ſpirit through each nation,
Riſe and ſpread the ſame relief:
Roll ye minutes, quickly haſten,
'The happy period void of grief.

On the VANITY *of the* WORLD.

TEMPTING toys, and earthly pleaſure,
Faithleſs as the fleeting wind:
All your joys and gilded treaſure
Shall not gain my peaceful mind:
Bounding as the hart I'll flee
To his breaſt who died for me;
Hide me in his kind embrace,
Secure from all the tempting race.

Midſt alluring ſnares I wander,
Where the Sirens voice I hear;
Beauty, fame, and earthly grandeur,
In attractive charms appear:
Riſe, my ſoul; make haſte away,
Though the tempter bid thee ſtay;
Turn thine eyes,—thy heart command,
And fly from this enchanted land.

Darkneſs, death, and deſolation,
Tend the paths of vain delight:
Fear, diſtreſs, and ſore vexation,
Leading to eternal night:
Sons of pleaſure ſoftly glide
Down the vain enchanting tide:
Pleas'd with ev'ry proſpect gay,
Till pain and death conclude the day!

Wiſdom's

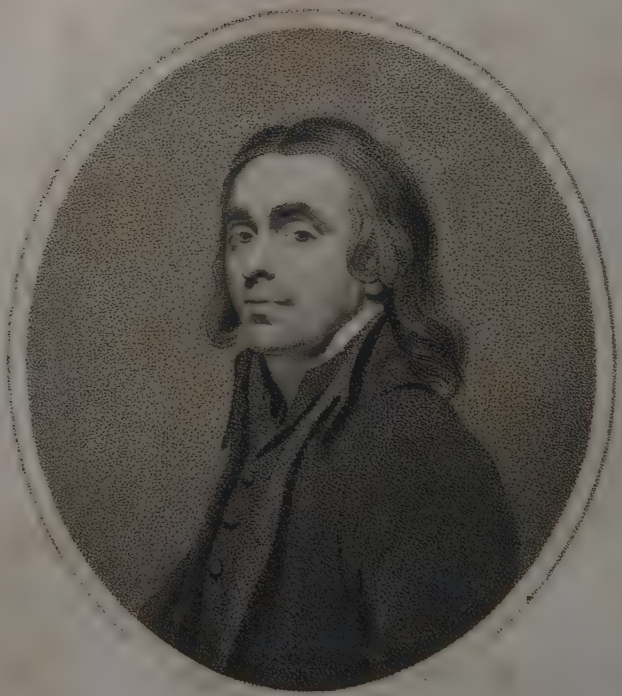
Wiſdom's ways are peaceful, pleaſant,
Leading to eternal day!
Wiſdom's joys are ſo tranſcendent,
Here I'll ſing my life away!
Then my Lord ſhall bid me riſe
Far above the earth and ſkies;
Riſe to glorious worlds above,
To ſing, adore, and praiſe, and love!

O that Iſhmael might live before thee! Gen. xvii. 10.

O GOD of great ſalvation, hear!
Receive my plea, my weakneſs bear;
May thoſe for whom I can but grieve,
Shelter'd beneath thy mercy live!
O let them feel their ſins forgiv'n,
Turn them, and ſeal them heirs of heaven!

O give them ſight, themſelves to ſee!
Then, bid them, Saviour, look to thee!
Thee, let them know, thee let them love,
Till all their ſteps, obedience prove.
Hear my requeſt, as if 'twere their's,
And ſave me from theſe guilty fears.

If thou art love, what room for fear?
Thou wilt in their behalf appear;
Yes, Lord, thine oath I muſt believe!
Thou rather wouldſt they all ſhould live.
Expreſs thy promiſe ſtands, and true,
Whate'er we aſk, thou, Lord, wilt do!



Reader fe

DANIEL GRAHAM.

ÆT. 52.

THE Arminian Magazine, For DECEMBER 1792.

DIALOGUES *on* PREDESTINATION.

[*By Dr.* WOBACK, *ſometime* BISHOP *of* WORCESTER.]

DIALOGUE III.

DIOTREPHES *and* SECURUS.

Calviniſm a ſanctuary for the Secure, and a ſuperſedeas unto Duty.

(*Continued from page 565.*)

DIO. Sir, I hope you are not ſo great a ſtranger to the book of God, but that you know good works are called for in every page, and upon all occaſions.

SEC. That is not the queſtion, called for, or not called for; but how, and to what end they are called for? I remember well, the divines of *Dort*, in their *examen* † and judgement upon the third and fourth articles of the Remonſtrants, they tell us, a main end why common grace and general gifts are beſtowed upon men, is, for the benefit of human ſociety; and to this purpoſe indeed I find the apoſtle directeth Titus,

† Inter Act. Syn. Nat. Dord. par. 43. pag. 213.

" That they which have believed in God, might be careful to maintain good works; (adding his reason) these things are good and profitable unto men:" but the apostle may understand lawful trades and callings by good works in that place; but they are not such, which you contend for in order to salvation.

DIO. Nay, Sir, more than so; we are exhorted " to be rich in good works, in order to our own assurance and comfort, 2 Pet. i. 5. 10. Give diligence, add to your faith, virtue, &c. Wherefore the rather give diligence to make your calling and election sure." And *Maccovius*, who defends justification before faith, yet he saith,* *Quo magis crescit fides, eo magis etiam justificationis sensus seu fructus uberior emergit*, Rom. i. 17. " The more our faith increaseth, the more sweet and plentiful will be the sense and fruit of justification that springs up to us."

SEC. For that assurance, and those relishes and consolations upon it, I am persuaded they are more boasted than felt;† when we see " *those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come*," ‡ may and do fall away totally and finally; whereupon we are taught (according to our doctrine) to believe they lay under the immutable decree of reprobation; how can we (if it be not made so by God's decree already) by our industry make our calling and election sure? And therefore I think it prudent, quietly and patiently to submit the event of our lives and souls, with the same resolution they submitted the event of the apostle's expedition to Jerusalem, saying, " *the will of the Lord be done*."§

DIO. Remember, Sir, it is a part of God's will, that you should " *work* ‖ *out your salvation*:" and the *Synod* of *Dort*,

* *Ubi supra.*

† Mr. P. Baine professed he never felt any of those suavities.

‡ Heb. vi. 4, 5, 6. § Acts xxi. 14. ‖ Phil. ii. 12.

having

having ſet down the nature of God's free election, with the excellent fruits thereof, they add, "That out of ſenſe and certainty of this election, the children of God daily draw more and more matter of humbling themſelves before God, of adoring the depth of his mercies, of purifying themſelves, and of loving him fervently, who firſt loved them ſo much."

SEC. What ſenſe and certainty men (that pretend to it) have of their election, I know not; but if they have it, whatever they draw out of it, will afford no leſs matter of eaſe, careleſſneſs, and ſecurity ordinarily, than of gratitude; for the certainty of the end, excludes the uſe, at leaſt, all care of the means.

DIO. I deny that doctrine; and we find the contrary by plain Scripture, practice, and experience. Was not Daniel ‡ informed of the Jews deliverance by God's word and promiſe? and Chriſt § certain his death ſhould be deferred, 'till the final accompliſhment of his office and miniſtry in his ſtate of humiliation? and Peter ‖ propped up in his hopes, by our Lord's prayer and promiſe that his faith ſhould not fail? Did they therefore neglect the means? nay, did they not forthwith addreſs themſelves earneſtly to the uſe of them?

SEC. Though the inſtant deliverance of the Jews from captivity was revealed to Jeremiah, yet uncertain to begin the computation (as is obſerved by commentators upon Daniel ix.) Daniel knew not whether thoſe ſeventy years were yet expired, or whether God might not defer the redemption of the people for their ſins; for Daniel knew by the ſame Jeremiah, "*That at what inſtant God ſpeaks concerning a nation, and concerning a kingdom, to build, and to plant it; if it doth evil, and obey not his voice, then he will repent of the good wherewith he ſaid he would benefit them,*" Jer. xviii. 9, 10. He had read the oath of God in the book of Numbers, "*Ye ſhall not come into the land concerning which I ſware to make you dwell therein, ſave Caleb the Son of Jephunneh, and Joſhua*

‡ Jer. xxix. 10, &c. Dan. ix. 2. § John viii. 20. ‖ Luke xxii. 32.

the ſon of Nun:" but "*ye ſhall know my breach of promiſe:*" Numb. xiv. 30. 34. Daniel therefore had good reaſon to make prayers unto Almighty God out of a holy fear, leaſt God for their ſins ſhould lengthen out the term of their captivity; and thus, whenever an end is intended conditionally, and a promiſe made to that purpoſe; the performance of the promiſe being ſuſpended upon the performance of the condition, in this caſe the means are to be purſued with diligence, that having fulfilled the condition, we may have a title to the promiſe; but when the end is intended, and the promiſe of it made abſolutely, that gives us a ſuperſedeas to all further care about it.

DIO. In Peter's caſe, I ſuppoſe the end, "*That his faith ſhould not fail,*" was abſolutely intended, and the promiſe and prayers of our Saviour of that import.

SEC. You may as well conclude the promiſe and prayer of our Saviour did import he ſhould not ſin at all; for our Saviour prayed (though not that his Father ſhould not take him out of the world, yet) "*that he would keep him from the evil of it,*" John xvii. 15. Yet we ſee he was not ſo kept; but he fell into evil, and fell under it too. Our Saviour's prayer therefore, and his promiſe were conditional: his faith ſhould not fail, if he did repent, and bewail his fall: hence the Lord ſaid to him, "*And thou, when thou art converted, ſtrengthen thy brethren;*" Luke xxii. 32.

DIO. But this is not applicable to our Saviour's own caſe: the end was abſolutely intended, *His preſervation to the laſt period*, 'till he had accompliſhed his miniſtry (ſo far as concerned his ſtate of humiliation) he could not poſſibly be cut off; and this he was aſſured of.

SEC. Chriſt was certain that the miniſtry committed to him ſhould not want a happy ſucceſs; yet ſo, as if he did diligently fulfil all the parts of his office and duty. He was certain his death ſhould be deferred even to that very hour which his Father had prefixed (though ſome deny that hour to have been preciſely

preciſely determined of his Father) if he took his frequent advantages to eſcape the hands and malicious machinations of his enemies, which we find him careful to do upon all occaſions: and here that obſervation may take place of the truth of a logical connexion betwixt the antecedent and the conſequent, when both of them, taken apart, are falſe. It was true, certainly true, that if Chriſt had fallen ſooner into their malicious hands, he had been ſooner cut off; but (conſidering his care and prudence to avoid it,) that he ſhould fall into their hands, or be cut off ſooner, were both falſe.

DIO. However, Sir, 'tis moſt certain, God hath decreed the ſalvation of the elect, by tying the end and the means together: "*For whom he predeſtinated, them he alſo called: whom he called them he alſo juſtified; whom he juſtified them he alſo glorified,*" Rom. viii. 30. Therefore "when it is objected to us (ſay the Belgic profeſſors) * that the ordination of means is ſuperfluous, if the elect, by ſome antecedent act, be abſolutely deſtinated to ſalvation; this ariſeth from the mere ignorance of the orthodox doctrine: for God did never chooſe any man abſolutely unto ſalvation, if by abſolutely we exclude the means which God hath ordained for the obtaining of ſalvation; but that ordination unto ſalvation, in the purpoſe of God, hath always from eternity, in the very ſame act, conjoined with it a conſideration of thoſe means which are neceſſary unto ſalvation. Whereupon St. Paul alſo ſaith, 2 Theſ. ii. 13. *God hath from the beginning choſen you unto ſalvation through ſanctification of the Spirit and belief of the truth*; and St. Peter, 1 Pet. i. 1, 2. "*To the elect, according to the foreknowledge of God the Father, through the ſanctification of the Spirit, unto obedience, and the ſprinkling of the blood of Chriſt.*"

* *Synopſ. Pur. Theol. Diſp.* 24. *Theſ.* 19.

The

The EXCELLENCE *of a* PUBLIC SPIRIT.

[By *Daniel Williams*, Minister of the Gospel.]

[*Concluded from page 577.*]

I Shall conclude the whole with three cautions, to all who are willing to serve their generation.

1. Equal nothing with the public good which is short thereof, especially yourselves. Let every thing have its due regard, and no more. Our esteem of things should be according to their value; and our concern is irregular, if dissonant from our just esteem. *Moses'* words Exod. xxxii. 32. *If not, blot me out of thy book*, and St. *Paul's*, Rom. ix. 3. *I could wish that myself were accursed from Christ, for my brethren*, were not absolute desires, but the regular indications of a public spirit, adjusting things as compared together. A common good is above a particular, and the more common, still the more estimable. The very reason why divine worship is proper to God is, because he is the Author of all, above all, and infinitely more than the whole creation. We cannot but most intend his glory in our undertakings, as our regards are most extensive; and we make every thing a selfish idol, as we postpone what is more public to it. Nevertheless, the true order is generally inverted. Most men do not account a mischief or benefit to be greater or less, as they affect the public, but as they affect themselves. We begin and end at the wrong point, and erect a false standard, when our main concern is, how will such public affairs profit or damage; first, My own person; then my own family; then my own party; then my own nation.

Be warned against this preposterous course; look at yourselves but as small parts of the whole, and to signify no more than as the public is advantaged by you. Acknowledge the interest all have in you according to their true order, and your

capacity. Be uniform in your courſe, and let God be your governing end. Fill up each place and relation you ſtand in: your own families, the particular church you belong to, and the catholic church above that; alſo your own city and nation, and the world; let all theſe have their due, and this in juſt order and proportion. Your prayers muſt reach the world, your mental communion the catholic church, occaſional communion to others, then that wherein you are ſtated members. If you are miniſters, abhor a thought that your office obligeth you to mind no more ſouls than your own flocks.

2. Neglect not yourſelves while you mind the public good. Do not diſregard either your own ſoul, or body; keep the laſt in a fitneſs for ſervice; and be ever watchful that the firſt be in a meetneſs for glory. *Work out your own ſalvation with fear and trembling.* Receive yourſelves the Chriſt, and mercy, you offer to others; look not ſo abroad as to forget you have a home; yea, labour to affect and profit your own ſouls, by all your endeavours to profit others. Walk in the light you give, and grow in grace by doing all the good you can: often think on 1 Cor. ix. 27. *I keep under my body, and bring it into ſubjection, leſt that by any means, when I have preached to others, I myſelf ſhould be a caſt away.*

3. Diſregard not the firſt or leaſt declinings, in thoſe graces that are the ſprings of public ſervice; but be intent to get their vigorous exerciſe reſtored, as ſoon as you perceive the ſmalleſt abatement.

Very *imperfect actings*, will certainly follow decaying graces, and *ſtrengthening* the laſt, is the way to perfect the firſt, Revelation iii. 2. As *Epheſus* decayed *in her firſt love*, ſhe abated *her firſt works*, which were labours and ſufferings for public uſe. Unbelief, and a narrow ſpirit, grow, as faith, love, and a public ſpirit weaken; and thoſe will as much obſtruct your uſefulneſs, as theſe contribute to it. They will pervert your judgment, abate your delight, aggravate

vate your difficulties, frame excuſes, find diverſions, enervate motives, and many other ways leſſen your ſervice. Oh! where will theſe declenſions ſtop, if you allow them? Every day you will be leſs able and leſs diſpoſed to recover your former ſtrength; and conſequently, more unfit to ſerve your generation.

Let us now obſerve that the moſt uſeful perſons die. Shall I repreſent this as a warning, or as an encouragement to ſervice? It hath ſomething of both, and in each reſpect it is a ſtrong motive to ſerve our generation.

1. It is a warning to be uſeful while you live; for whether you work, or loiter, death is daily making its approaches; and when it ſeizeth upon you, it will then be in vain to wiſh to be ſpared for greater uſe, or reſolve to do what you hitherto neglected. Death ſets a period to our endeavours to benefit the church or nation, our friends or relations; they can expect no further advantage by us. Therefore, in a ſenſe of your own frailty, and the certainty of dying within a ſhort time, reſolve with our bleſſed Saviour, Joh. ix. 4, *I muſt work the works of him that ſent me, while it is day; the night cometh when no man can work.* It is a mercy to have nothing undone which God gave us life for, and to be finiſhing it when the arreſt of death is felt.

2. It is an encouragement to ſuch as faithfully ſerve their generation. The moſt uſeful fall aſleep; not, indeed, if it were ſuch a ſleep as rendered the ſeparated ſoul unactive; for continued ſervice here would be more pleaſing and profitable to them than ſuch a ſleep as that. But it is a reſt from labour, though not from pleaſure; the departed ſoul will be with Chriſt; and though ſeparated for a while, from the body, it is ſure to be re-united at the reſurrection. It is a woe to the unprofited world, that eminently uſeful men are dead; for you can hope for no further help, nor expect any benefit by them; they left you barren and miſerable after all their labours, and muſt be terrible witneſſes againſt you. It is a loſs to the

church

church and nation, that such eminently useful men must die; the defence, glory, and blessing of a people are removed; what an open breach is made? The earth is endangered by the removal of such pillars. There are but few such among the multitude of christians, and their loss is not easily made up: but to the faithful and eminently useful saint, it is a privilege that he shall die. By death he goes into better company; he will be freed from a weight that clogged him, though he moved so fast; the sorrow he felt, he shall feel no more. He shall enjoy Christ in another manner, relish pleasures in a higher way, and possess what he hoped and waited for. Death must be his great advantage, to whom faithful and public service is his very business and trade while he lived: *For me to live is Christ, and to die is gain*, Phil. i. 21.

I shall now turn my discourse to the occasion of our present meeting, the death of your pastor, Dr. *Samuel Annesly*, in whom we have the whole text exemplified; *he served his generation, and he is fallen asleep.*

In the last part, a just cause of mourning is presented, with respect to many more than ourselves: in the former, a lively example is proposed for our imitation; as to both, here is a convincing instance. We see it is possible for men, in our age, to serve their generation; and yet the greatest usefulness prevents not death; for he, who was so eminently useful, lies now dead. He began early, he continued long, and never ceased to serve his generation, until by death he was allowed to rest from his labours.

He was born of very godly parents, at *Kellingworth* near *Warwick*, Anno 1620. and was their only child. The name *Samuel* was appointed for him by his eminently pious grandmother, who died before his birth, and gave this reason for her desire that he should be so called, *I can say, I have asked him of God.* In his infancy he was impressed with the thoughts of being a minister, (to which his parents dedicated him from the womb) which so transported him, from five or six years

old, as to engage him to unuſual induſtry in what improved him in order to it. He then took up a cuſtom, which he always obſerved, viz. Reading twenty chapters in the Bible every day. Our God was as provident in forming him for great ſervice, as he was forward in thoſe indications that he ſhould be employed therein. This appeared in the hale and hardy conſtitution of his body, which was ſuch, as to endure the coldeſt weather, without hat, gloves, or fire. For many years, he ſeldom drank any thing but water. His ſight was ſo ſtrong, that to his death he read the ſmalleſt print without ſpectacles, and his life was lengthened to the 77th year. He was rarely ſick; his natural capacity was good, and his temper vigorous and warm, which grace over-ruled to undertake thoſe exceſſive labours, and ſuſtain the difficulties, which, without a body and mind ſo faſhioned, had been impoſſible, in ſo long a courſe of ſervice. This vigor he retained to his very death, as if God would give an inſtance, that the fervor of ſome men's ſouls, in his work, was either independent on the body, or their bodies (with *Moſes*) were ſtill repaired even to old age, when he deſigned extraordinary ſervices by them.

About fifteen years of age he went to *Oxford*, where he gave many inſtances of his piety and diligence; but I ſhall omit theſe, though very laudable; his ripe fruits, which fed ſo many, being my chief regard.

A heart ſo bent for God's glory, and the good of ſouls, could admit no longer delays from work, than what a due fitneſs for it, and a regular call unto it, made neceſſary.

He began to caſt his net as chaplain to the Earl of *Warwick*, who was then *Admiral*. Afterwards he removed to *Cliff* in *Kent*, where he met with a ſtorm more tempeſtuous than at ſea; for the people of that place being fond of their ejected miniſter, who greatly pleaſed them by his company at their dancing, drinking, and merriments on the Lord's-day. They were ſo prejudiced againſt Mr. *Anneſley*, as to riſe againſt him with ſpits, forks and ſtones, threatning his death at his firſt coming

coming; a hard province for a divine not much above twenty-two years of age! but here God gave him room for his intenſe zeal, fit objects to direct and engage his miniſtry to converſion work, and an early ſpecimen of his own reſolution in God's work, as well as the care he had of him. For having ſome proſpect of *doing good among thoſe* ignorant and prophane people, that he told them, "Let them uſe him how they would, he was reſolved to continue with them, till God had fitted them by his miniſtry to entertain a better, who ſhould ſucceed him;" yet he ſolemnly declared, "that when they became ſo prepared, he would leave that place." Here his labours were unwearied; and ſuch efficacy accompanied the word preached, and his winning behaviour, that in a few years the people were greatly reformed; their enmity was changed into a paſſionate kindneſs, which appeared in many inſtances, particularly in their loud cries and tears, when he let them know that he judged himſelf obliged to remove, according to his former declaration. His tender concern, leſt any ſeeming lightneſs of his might prove a ſcandal to his young converts, ſo governed him, that he left this place, worth four hundred pounds, per annum; but divine providence had great purpoſes to ſerve hereby.

Having procured a ſucceſſor fit to build on the foundation, ſo proſperouſly laid by him, he reſigned himſelf to the divine diſpoſal, to be employed wherever his call ſhould point with the cleareſt evidence. A very ſignal providence directed him to a ſettlement in *London*, Anno 1652, by the unanimous choice of the inhabitants of *John* the apoſtle; ſoon after he was made lecturer at *Paul's*, and in 1658, *Cripplegate* was made happy by his ſettlement therein. In this place he continued a moſt laborious faithful Preacher, though removed from his lecture in the year 1660, till that twice unhappy *Bartholomew-Day*, 1662, the firſt by the *Pariſian* maſſacre, this laſt by the ſilencing of about two thouſand faithful miniſters in this kingdom, where their labours were far more

neceſſary, than the ends pretended for their ejection were valuable. His abode hath been ever ſince in this city, where he finiſhed his courſe, *December* 31, Anno 1696.

Having briefly repreſented the ſphere wherein he moved, with reſpect to his office and places of abode; it remaineth that I give ſome hints of the nature and manner of his conduct therein. It is not eaſy to judge which moſt contributed to his juſt character, viz. An eminently uſeful man in his generation. In moſt things he was a pattern worthy to be imitated. In many things it will be difficult for moſt, I know, to reſemble him. And in what few things he came ſhort of ſome, yet his integrity, zeal, and public ſpirit, rendered him, in extenſive uſefulneſs, more than equal. In miniſterial labours he was abundant; where was there a more conſtant Preacher? Very oft, before his ſilencing, thrice a day; in the late troubles every day; ſince this liberty twice every Lord's-day, even to his laſt ſickneſs. Being unwillingly diſſuaded from the laſt ſermon, becauſe of his illneſs after the morning's, he ſaid, *I muſt work while it is day.* Who ever knew him, from his very youth, refuſe to preach in any place when aſked? Few, if any, were ſo ready to aſſiſt in faſts and lectures. The ſick were ſure of aſſiſtance if they ſent to him; doubting ſouls were never denied acceſs, or found diſcouragement, harſhneſs, or treachery, when they made their caſes known. He ſo redeemed time, that his ſermons were not raw, but well ſtudied and ſubſtantial; his utterance not amiſs, but earneſt, as one concerned to profit others; being himſelf affected, and having ſomething that very peculiarly expreſſed his *heartineſs* in all he ſaid. By his very often reading over the Scriptures from his childhood, he became a great textuary; and by aptly producing texts, he oft ſurpriſed eminent miniſters; as his ſolution of caſes of conſcience (which his ſermons much conſiſted of) did inſtruct and ſatisfy them.

His care and toil extended to every place where he might be profitable. When any place wanted a miniſter, he ſet himſelf

himſelf to get them one. When any miniſter was oppreſſed by poverty, he employed himſelf for his relief. O, how many places had ſat in darkneſs, how many miniſters had been ſtarved, if Dr. *Anneſley* had died thirty-four years ſince! the Goſpel he even forced into ſeveral ignorant places; and was the chief inſtrument in the education, as well as ſubſiſtance, of ſeveral miniſters.

The morning lecture (ſo profitable to many) he alone ſupported; I wiſh it may not die with him: for what one man hath zeal and intereſt enough to keep it up? It was by him the meetings of miniſters, before this liberty, were kept up; and ſince the union, in his place and to his expence, they have been continued. What multitudes were ſupplied by his care! Bibles, Catechiſms, and all profitable books, diſperſed far and near. The ſick, the widows, the orphans were innumerable, whom he relieved and ſettled. By the poor he was eſteemed as a common father; for he gave a great part of his income to charitable uſes. Thus his light directed; and he was faithful to it, what ever expence or hardſhip followed. His fervent love to God and man prevented all repinings, and made him a moſt chearful giver. He was the faithful almoner of many; and ſo importunate a petitioner for charitable uſes, that few could deny him; and into moſt of his own people he inſtilled his own charitable diſpoſition; for they were of the ſame ſpirit with their admired paſtor.

Theſe aſſiduous labours, and extenſive beneficence, were accompanied with ſeveral excellencies which ſuſtained them, and tended to make him a ſucceſsful bleſſing.

He was a man of great *uprightneſs*; he ſquared not his profeſſion by his ſecular intereſt, though he had a large family; yet he quitted a full maintenance, rather than ſin againſt God by conformity. He was turned out of his lecture, and kept out a while, becauſe he could not comply with ſome extravagancies of the late times; and he ſince hath ſuffered, becauſe he bore witneſs for the old truth againſt *Antinomianiſm*.

His

His integrity made him a ſtranger to all tricks, and ſometimes his charity betrayed him to be impoſed on by ſuch as uſe them.

His humility was remarkable, he ſeemed to have the meaneſt opinion of his own gifts and labours, highly eſteeming others, and envying none; no, not the acceptance of our promiſing young miniſters. He might ſay, with *David*, *I give myſelf unto prayer*. Every day he prayed twice in his family, to the laſt moment that he was capable. His uſual way was to pray three or four times a day in his ſtudy. Upon every extraordinary occurrence in his houſe he kept a faſt. Under every affliction, before he would ſpeak of it, or pitch on means to redreſs it, he ſpread it before God in prayer; which brought him, though a moſt affectionate huſband, to bear the news of his wife's death with that compoſure, as calmly to ſay, *The Lord gave, the Lord hath taken away, bleſſed be the name of the Lord*.

After the greateſt loſſes, he was uſed to ſpeak of them with ſuch unconcern as if anothers, not his own. In prayer he was mighty, and the returns were remarkable and frequent. He could truſt God with all, and was ſtill reſigned to his will. His ſolicitous concern was, that God might not be diſhonoured. When he lay ſick, he often repeated theſe words, "Oh! that I may not diſhonour God in my laſt moments, whom, in my poor manner, I made it the buſineſs of my life to honour. Oh! that I may not diſhonour my God by any impatience." Being one night under exceeding great pain, he charged his daughter, then preſent, "not to entertain one hard thought of God, by any thing he felt, but be aſſured he is infinitely merciful; and none are happy but thoſe that ſerve him; he gives peace of conſcience, that is beyond all the world can give; none can die cheerfully but a chriſtian; he ſhines on my ſoul through Chriſt." God and heaven were ſo habituated to him, that in ſome diſorder in his head, by his diſtemper fixing there, he ſtill breathed the ſame ſpirit, and ſpake of divine

divine matters moſt conſiſtently. His head was not free of thoſe projects for God, which in health it was ever full of.

God teſtified his favour to him in inſtances which he moſt eſteemed, and purſued above all things. Whatever he endured or wanted, he was kept faithful in his work to the laſt; for which he thus thanked God on his death-bed; "Bleſſed be God, I can ſay, I have been faithful in the work of the miniſtry above fifty-five years." He had great ſucceſs, many called him father, as the inſtrument of their converſion; and many called him comforter.

In all his ſufferings he found ſupport, which kept him as cheerful as his office and age allowed: he endured ſeventeen weeks pain without a diſcontented word or thought. Signal returns of prayer he frequently had; and very cloſe communion with God in Chriſt. His charity and care wanted not comfortable effects. Many, to whoſe education he contributed, are now uſeful miniſters: God gave him a great intereſt in the hearts of moſt miniſters and ſerious people. How often and long did they pray for his life, as a public bleſſing? And how generally is his death lamented? He thankfully owned God in all. God ſignally witneſſed for him in his judgments on ſeveral of his perſecutors. One died ſigning a warrant to apprehend him. Many more inſtances might be given, but it is fit we cover ſuch, in acknowledgment of preſent quiet.

He had uninterrupted peace, and aſſurance of God's love, for above thirty years laſt paſt. It is true, he walked in heavineſs for ſeveral years before that, which prepared and inclined him to relieve wounded conſciences by his miniſtry and diſcourſe, wherein he was ſo eminent, that moſt troubled ſouls reſorted to him. He uſed to ſay, that this made him unable to preach a ſermon without ſome word to them.

This aſſurance had not one cloud in all his diſeaſe. He often ſaid, "I have no doubt, nor ſhadow of doubt; all is clear between God and my ſoul; he chains up Satan, he cannot trouble me.

To

To conclude, *He had an abundant entrance into God's kingdom.* He was reconciled to death; yea, ſo deſirous of it, as hardly induced him to have his life prayed for. But hearing ſome miniſters had been fervently praying for his life, he replied, "I am then more reconciled to life, for I am confident God will not give a life ſo eminently, in anſwer of prayer, as mine muſt be, if he would not uſe it to greater purpoſes than ever."

Some time before his change, his deſires of death appeared ſtrong, and his ſoul was filled with the foretaſte of glory, He often ſaid, "Come deareſt Jeſus, the nearer the more precious, and the more welcome." At another time his joy was ſo great that in an extaſy he cried out, "I cannot contain it; what manner of love is this to a poor worm? I cannot expreſs the thouſandth part of what praiſe is due to thee; we know not what we do when we aim at praiſing God for his mercies; it is but little I can give, but Lord help me to give thee my all. I will die praiſing thee, and rejoice that there are others who can praiſe thee better. I ſhall be ſatisfied with thy likeneſs; ſatisfied! ſatisfied! Oh my deareſt Jeſus, I come!"

Now do not you think Chriſt is worth the moſt faithful ſervice which ends in this manner? To you of this congregation, for whoſe ſalvation he was ſo concerned, ſhall I ſay, bewail the loſs of him, when you are ſo ſenſible? Yet that is but juſt. Bleſs God for your enjoying his faithful labours ſo long; ſee that none of you periſh, after ſuch pains to ſave you. Be eſtabliſhed in the truths you have heard, which you ſee governed his life to ſuch great purpoſes, and helped him to die with ſure triumph. Shew your regard to his memory by kindneſs to his family, and by not breaking off from this church; that he may not be reflected on by your giddineſs, as if he taught you no better, or eſtabliſhed you no more. You, his children, live according to your father's advice and example, or what a witneſs will he be againſt you? Let us all

go

go hence with a due ſenſe of it. The world have loſt a bleſſing; the church have loſt a pillar; the nation have loſt a wreſtler with God; the poor have loſt a benefactor. You, his people, have loſt a faithful paſtor: you his children, a tender father; we, in the miniſtry, an exemplary fellow-labourer.

The Life of the Rev. Mr. JOHN FLAVEL, *formerly Miniſter at Dartmouth.*

[*Concluded from page* 583.]

THE ſecond inſtance is this: Mr. *Flavel* being in *London* in 1673, his old bookſeller, Mr. *Boulter*, gave him this following relation, viz. That ſome time before, there came into his ſhop a ſparkiſh gentleman to enquire for ſome play-books; Mr. *Boulter* told him he had none, but ſhewed him Mr. *Flavel's* little Treatiſe of Keeping the Heart, intreated him to read it, and aſſured him it would do him more good than play-books. The gentleman read the title; and glancing upon ſeveral pages here and there, broke out into theſe and ſuch other expreſſions; What a damnable fanatick was he, who made this book! Mr. *Boulter* begged of him to buy and read it, and told him he had no cauſe to cenſure it ſo bitterly. At laſt he bought it, but told him he would not read it. What will you do with it then? ſaid Mr. *Boulter*. I will tear and burn it, ſaid he, and ſend it to the devil. Mr. *Boulter* told him then he ſhould not have it: upon this the gentleman promiſed to read it; and Mr. *Boulter* ſaid, if he diſliked it upon reading, he would return him his money. About a month after, the gentleman came to the ſhop again in a very modeſt habit, and with a ſerious countenance beſpeaks Mr. *Boulter* thus: Sir, I moſt heartily thank you for putting this book into my hands; I bleſs God that moved you to do it, it hath ſaved

my ſoul; bleſſed be God that ever I came into your ſhop; and then he bought a hundred more of thoſe books of him, told him he would give them to the poor who could not buy them, and ſo left him, praiſing and admiring the goodneſs of God. Thus it pleaſed God to bleſs the ſermons, diſcourſes, and writings of Mr. *Flavel*.

He never delighted in controverſies; but was obliged, contrary to his inclinations, to write againſt Mr. *Cary*, the principal Anabaptiſt in *Dartmouth*, with whom however he maintained a friendly and Chriſtian correſpondence. When he wrote his Planelogia, or, Blow at the Root, he declared to his friends, that though thoſe ſtudies were very neceſſary, he took no pleaſure in them, but had rather be employed in practical divinity. When he compoſed his Reaſonableneſs of Perſonal Reformation, he told an intimate acquaintance of his, that he ſeldom had a vain thought to interrupt him; which made him hope it would do the more good in the world. He purpoſed to have enlarged his book of Sacramental Meditations; and had moſt judiciouſly ſtated and handled ſeveral caſes of conſcience on that occaſion, which he deſigned to have inſerted in the next edition, but lived not to finiſh them for the preſs.

Many times, when he preached abroad, he has had letters ſent him from unknown perſons, informing him how God had bleſſed his miniſtry to their ſouls, and converted them from being bitter enemies to religion. This encouraged him, when he rode abroad, not only to accept of invitations to preach, but many times to offer his labours unto thoſe that would be pleaſed to hear him; though, for this, he had no occaſion where he was known, the people being generally importunate with him. One day, after a long and hard journey, an intimate friend of his, out of a tender regard to him, preſſed him with cogent arguments to forbear preaching at that ſeaſon, but could not prevail with him; his bowels of compaſſion to needy and periſhing ſouls made him overlook all conſiderations

of

of himself; he preached an excellent sermon, by which there was one converted, as he declared himself afterwards upon his admission to the Lord's table.

The last sermon that he preached to his people at *Dartmouth*, was on a public day of fasting and humiliation: in the close of which he was enlarged in such an extraordinary manner, when offering up praises to God for mercies received, that he seemed to be in an extasy: this happened about a week before his death, and may justly be accounted a foretaste of those heavenly raptures that he now enjoys amongst the blessed spirits above.

The last sermon he preached was on the 21st of June, 1691, at *Ashburton*, from 1 Cor. x. 12. "Wherefore, let him that thinketh he standeth, take heed lest he fall." It was a very pathetical and excellent discourse, tending to awaken careless professors, and to stir them up to be solicitous about their souls. After having preached this sermon, he went to *Exeter*; and at *Topsham*, within three miles of that city, he presided as moderator in an assembly of the nonconformist ministers of *Devonshire*, who unanimously voted him into the chair. The occasion of their meeting, was about an union betwixt the Presbyterians and Independents, which Mr. *Flavel* was very zealous to promote, and brought to so good an issue in those parts, that the ministers declared their satisfaction with the heads of agreement concluded on by the *London* ministers of those denominations. Mr. *Flavel* closed the work of the day with prayer and praises, in which his spirit was carried out with wonderful enlargement and affection.

He wrote a letter to an eminent minister in *London*, with an account of their proceedings, the same day that he died; Providence ordering it so, that he should finish that good work his heart was so intent upon, before he finished his course.

The manner of his death was sudden and surprising: his friends thought him as well that day in the evening of which he died, as he had been for many years; towards the end of

ſupper, he complained of a deadneſs in one of his hands, that he could not lift it to his head. This ſtruck his wife, and his friends about him, into an aſtoniſhment: they uſed ſome means to recover it to its former ſtrength; but, inſtead thereof, to their great grief, the diſtemper, ſeized upon all one ſide of his body. They put him to bed with all ſpeed, and ſent for phyſicians, but to no purpoſe; his diſtemper prevailed upon him ſo faſt, that in a ſhort time it made him ſpeechleſs. He was ſenſible of his approaching death; and when they carried him up ſtairs, expreſſed his opinion, that it would be the laſt time; but added, "I know that it will be well with me;" which were ſome of his laſt words. Thus died this holy man of God ſuddenly, and without pain, not giving ſo much as one groan. He exchanged this life for a better, on the 26th day of June, 1691, in the 61ſt year of his age.

His corpſe was carried from *Exeter* to *Dartmouth*, attended by ſeveral miniſters, and a great many other perſons of good quality; abundance of people rode out from *Dartmouth*, *Newton*, *Aſhburton*, and other places, to meet the corpſe: when it was taken out of the hearſe at the water-ſide, his people and other friends could not forbear expreſſing the ſenſe of their great loſs by the floods of tears, and a bitter lamentation. It was interred the ſame night in *Dartmouth* church, and the next day Mr. *George Troſſe*, a miniſter of *Exeter*, preached his funeral ſermon from *Eliſha's* lamentation upon the tranſlation of *Elijah*, 2 Kings ii. 12. "*My father, my father, the chariot of Iſrael, and the horſemen thereof.*"

We ſhall conclude with a character of Mr. *Flavel*. He was a man of a middle ſtature, and full of life and activity. He was very thoughtful, and, when not diſcourſing or reading, much taken up in meditation, which made him digeſt his notions well. He was ready to learn from every-body, and as free to communicate what he knew. He was bountiful to his own relations, and very charitable to the poor, but eſpecially to the houſhold of faith, and the neceſſitous members of his own church,

church, to whom, during their ſickneſs, he always ſent ſuitable ſupplies. He freely taught academical learning to four young men, whom he bred to the miniſtry, and one of them he maintained all the while at his own charge. He was exceedingly affectionate to all the people of *Dartmouth*, of which we ſhall give one remarkable inſtance. When our fleet was firſt engaged with the *French*, he called his people together to a ſolemn faſt, and, like a man in an agony, wreſtled with God in prayer for the church and nation, and particularly for the poor ſeamen of *Dartmouth*, that they might obtain mercy; the Lord heard and anſwered him, for not one of that town was killed in the fight, though many of them were in the engagement. As he was a faithful ambaſſador to his maſter, he made his example the rule of his own practice; and was ſo far from reviling again thoſe that reviled him, that he prayed for thoſe that deſpitefully uſed him; one remarkable inſtance of which is as follows: In 1685, ſome of the people of *Dartmouth*, accompanied too by ſome of the magiſtrates, made up his effigy, carried it through the ſtreets in deriſion, with the covenant and bill of excluſion pinned to it, and ſet it upon a bonfire, and burnt it: ſome of the ſpectators were ſo much affected with the reproach and ignominy done to this reverend and pious miniſter, that they wept, and others ſcoffed and jeered; it was obſervable, that at the very ſame time, though he knew nothing of the matter, he was heaping coals of fire of another nature upon the heads of thoſe wicked men; for he was then praying for the town of *Dartmouth*, its magiſtrates and inhabitants; and when news was brought him, upon the concluſion of his prayer, what they had been doing, he lift up this prayer unto God for them in our Saviour's words, "Father, forgive them, for they know not what they do."

The

The Experience of THOMAS BASKER, *of* ASHBY *near* SPILSBY, *in* LINCOLNSHIRE.

I Was born in the year of our Lord 1729. The firſt convictions for ſin, I can remember, were about the ſeventh year of my age, when I was often diſtreſſed in mind; this diſtreſs was not a little increaſed by a dreadful habit of ſwearing, which I contracted even at that early period. My employment was to look after cattle; they were often very unruly, which was a continual provocation to me, to commit that ſin. At length, being very uneaſy, I reſolved to change my calling, and put myſelf apprentice to a weaver. Here I was freed, for a time, from temptation; till beginning to weave myſelf, bad work, and want of experience in the buſineſs, provoked me ſtill more, ſo that I have frequently ſwore till I could ſpeak no longer. At other times, when the work ſucceeded to my mind, I accounted myſelf happy. However, my paſſion ſo often got the better of my reaſon, that my maſter taking notice of it, uſed to ſay, "The Devil will come and fetch you." I believed him, and dreaded it greatly, being then about fifteen years of age. Through theſe apprehenſions, and my prayers to the Lord, I was greatly reſtrained, till I quitted my maſter; but was ſtill a poor miſerable ſinner, ignorant of my duty in every other reſpect, and alienated from God, both in temper and conduct. I then ſet up for myſelf, and being free from any outward reſtraint, reſumed my former courſe of profaneneſs; not contented with this, I gave the reins to my paſſions, and addicted myſelf to drunkenneſs and uncleanneſs. I continued in rebellion againſt God more than twenty years; all which time I had an earneſt deſire of hearing the people called Methodiſts, but had no opportunity, till a young man, whom I hired for my journeyman, reproved me for my ſins. As he was very ſerious, his words took great hold of me; but what moſt of all affected my heart, was

the

the following circumſtance: we had a cow (for I was now married) which had juſt calved; and as ſhe was likely to afford us plenty of milk in the winter, and buſineſs increaſing, I began to flatter myſelf with the hopes of a more proſperous condition. I went one Lord's day morning to fetch a churn from my mother's; as I returned with it, I indulged my imagination with a train of thoſe ideas, and was exceedingly happy.—In the evening I attended the cow, to appearance in perfect health; but to my great grief and aſtoniſhment, when I went to her the morning after, I found her dead. This was ſo unexpected a trial, and withal ſo grievous a loſs, that from that moment I relinquiſhed all hopes of earthly felicity. I then went to hear the Methodiſts for myſelf. The word of God was quick and powerful; I was convinced of all, and judged of all. But what then particularly faſtened on my mind, was, "that if theſe people lived, as they preached, and profeſſed to believe, they were certainly of God." Being deſirous of inſtruction, I joined myſelf to them without delay, my wife alſo going with me. But as yet, I had no knowledge of the true God and of his Son Jeſus Chriſt, knowing only the ſpirit of bondage to fear, and endeavouring to eſtabliſh my own righteouſneſs by the works of the law; not that I expected to recommend myſelf to God by the performance of duties, but being ignorant of the free juſtification of a ſinner by faith in Chriſt, I was ſtill ſeeking after ſome qualifications in myſelf, for obtaining pardon, and hoped in this way to receive the bleſſing.

At this time, believers were very ſcarce in our parts; I knew but one woman in all the neighbourhood, who made profeſſion of having found the Lord, which was no ſmall diſcouragement to me; at length, however, the Lord was mercifully pleaſed to ſend me deliverance, which happened as follows. I went to preaching as uſual; and the man of God ſpoke from Matt. v. 25. "*Agree with thine Adverſary quickly*, &c." The manner, in which he opened the words

was

was this. The Adverſary was God, the Judge was Chriſt, the Officer was the Devil, and the priſon, hell. Theſe things being brought home to my heart, by the Spirit of the Lord, I was arraigned, caſt, and condemned; and ſurrendering to God at diſcretion, I was inſtantly releaſed from my bondage, and rejoiced with joy unſpeakable and full of glory. My peace was uninterrupted for a ſeaſon; and I was ready to think, I ſhould learn war no more; but it was not long before the Lord ſhewed me what was in my heart.—Then the Enemy aſſaulted me with doubts and fears, both as to the certainty of what was paſt, and alſo as to what was yet before me. Still I held faſt my confidence, knowing my pardon was ſealed in heaven; but being ignorant of Satan's devices, I was often in perplexity reſpecting my temporal affairs. The Enemy involved me in trouble by inſinuating, that my family was increaſing, and that nothing but contempt and poverty were before me. I could not doubt of the Lord's favour with regard to my eternal concerns, but as to the proſpect of approaching calamity, I found it difficult to diſbelieve the Devil's lie. And I was alſo afraid of bringing reproach on the truth, and that others would be offended through me. Another device of Satan, was, by placing, what we commonly call, the eternal and abſolute *decrees* in my way, which I was mightily inclined to believe, from the ſtrong confidence I found towards God; but obſerving their influence on my daily walk, how my inward experience began to decline, and how I was turning the grace of God into laſciviouſneſs, I ſuſpected the deceit, and plainly perceived their evil tendency, firſt to beguile me of my ſimplicity, and then to plunge my ſoul into endleſs and irretrievable perdition. I then humbled myſelf in the ſight of the Lord, who mercifully condeſcended to lift me up, and I was again eſtabliſhed in the grace and truth of the Goſpel.

After this, perſecution aroſe becauſe of the word; the principal perſon of the village, whoſe tenants we were, having long

long beheld the Methodiſts with an evil eye, determined, at laſt, to rid himſelf of them, by ejecting them out of their places. He ſent his ſervant to take obſervation of ſuch as frequented the private meetings. Hitherto I had been graciouſly ſupported, and had alſo been helpful, in ſupporting others; but through reaſoning with the Enemy, the Lord withdrew from me; immediately my countenance changed, and all that were preſent obſerved the perturbation of my mind. I was ſenſible of my weakneſs, and called upon the Lord. He inſtantly anſwered me, and my confidence returned. Finding I muſt either be turned out of my houſe, or Chriſt out of my heart; I reſolved, by his aſſiſtance, on the former; and my dear wife, who had always ſtrengthened me to bear the croſs, concurring with me therein, we quitted the place; as did ſeveral others, who were joined with us in Society. This proved a great bleſſing to us all, both before and afterwards. We loved as brethren, while we dwelt together, and when ſeparated from each other, we ſtill experienced the faithfulneſs of our God. Another good effect preſently enſued, which was, the ſpreading of the Goſpel in the ſeveral places we repaired to; the Lord over-ruling the trial for this bleſſed end; thus making, as the Pſalmiſt had long before obſerved, the wrath of man to praiſe Him. My wife and I caſt ourſelves, upon the pariſh we belonged to, and were ſorely exerciſed for a ſeaſon, having little preaching, and none of our neighbours believing our report: hereupon carnal reaſonings began to multiply upon me; I was ready to aſk, "Why did the Lord ſend me here?" but afterwards he was pleaſed to reveal *even this* unto me. The enſuing winter a neighbour promiſed to accompany me to the preaching: he did ſo, and was convinced, and afterward perſuading his wife to go likewiſe, they both joined us, with divers others of the place, and the work of the Lord proſpered in our hands. We invited the Preachers to our little village (*Aſhby* near *Spilſby*,) and bleſſed be God, they have continued to come to this day. Things

thus turning out even beyond my expectations, my faith was increased, and I had great joy in beholding and admiring the wonders of the Lord.

Still something was wanting to relieve my anxieties, and to content my mind. I often felt the risings of corrupt nature within, which I could not prevent, though at the same time sin had lost its dominion. I saw the good land of promise at a distance, and wanted to enter in. About this time, Mr. *Westel* preached at my house. He clearly described that holiness I had long been seeking after, and insisting that it was a present salvation, to be received by faith; I was enabled to believe his testimony. I had experienced a great variety of temptations, my enemies thrusting sore at me, to make me fall; but the Lord was my helper; he led me in a path I had not known, and gradually prepared my heart for the reception of his best and divinest treasure. I walked in glorious liberty one whole year, but having none to converse with, upon the nature of that work, I insensibly fell from grace, and found myself again open to the incursions of Satan. But on brother *Norris's* coming into the Circuit, the Lord, of his infinite goodness, revisited my soul. He shewed me, I must come as at first; and applying his word, from time to time, to my heart, I could find no rest in my spirit, till the happy hour of my deliverance was come. Being at work one morning at the loom, I was meditating on the goodness of God, and he said to me with power, "*Arise, my love, my fair one, and come away.*" This was, if I remember right, in the year 1780. Since that time my peace has been without interruption; and by many and precious promises the Lord has confirmed me in his love, giving me continual openings of heaven in the inner man, and feeding my soul with the delights of paradise. I am not, indeed, freed from temptations, and sometimes very strong ones too; but in the midst of all, Jesus is my life; he rebukes the tempter, and says to sin and temptation, "Hitherto shall ye come, and no farther." The Lord

is

is daily teaching me the leſſons of his grace, and although I am a very dull diſciple of ſo kind and indulgent a maſter, yet one thing, I truſt, I have learned, of very great importance, viz. That without him I am nothing, and can do nothing, and that the nearer the ſoul advances to its center, the clearer diſcoveries it obtains of the exceeding ſinfulneſs of ſin, and of the abſolute neceſſity of ſelf emptineſs, and deep poverty of ſpirit, in order to the true enjoyment of the divine riches.

I am now waiting for my change, which I have long looked for with joyful expectation, when being uncloathed of this body of corruption, my ſoul will be cloathed upon with its houſe from heaven, and ſee the glories of the adorable Saviour, whom it here loved. For I know in whom I have believed, and am firmly perſuaded with the apoſtle, that, by the grace of God, neither life nor death, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhall be able to ſeperate me from the love of God, which is in Chriſt Jeſus my Lord, to whom be glory for ever and ever. Amen."

THOMAS BASKER.

The above narrative was taken down from his own lips, about three years before his deceaſe, by a perſon of the ſtricteſt veracity and exemplary piety. From whom we further learn, that Thomas Baſker continued, to the end of his pilgrimage, to demonſtrate the reality of the work of grace on his ſoul, by his meek, humble, patient, and loving ſpirit, and by his modeſt and upright deportment. He entered into his eternal reſt, in the month of July, 1784.

The CHARACTER *of the Rev. Mr.* FLETCHER.

[By the Rev. Mr. Joſhua Gilpin.]

MR. FLETCHER was born at *Nyon* in *Switzerland* in the year 1729, and was the youngeſt ſon of Colonel *de la Flechere*, whoſe family is one of the moſt reſpectable in

the *Canton* of *Berne*, and a branch of an earldom of *Savoy*. He paſſed the early part of his life at *Nyon*, where he ſoon diſcovered an elevated turn of mind, accompanied with an unuſual degree of vivacity. After having made a good proficiency in ſchool learning, he was removed with his two brothers to *Geneva*, where he was diſtinguiſhed equally by his ſuperior abilities, and his uncommon application. The two firſt prizes, for which he ſtood a candidate, he carried away from a number of competitors, ſeveral of whom were nearly related to the profeſſors: and on theſe occaſions he was complimented by his ſuperiors in a very flattering manner. During his reſidence at *Geneva*, he allowed himſelf but little time, either for recreation, refreſhment, or reſt. After confining himſelf cloſely to his ſtudies all day, he would frequently conſume the greater part of the night in noting down whatever had occurred, in the courſe of his reading, worthy of obſervation. Here he acquired that true claſſical taſte, which was ſo frequently and juſtly admired by his intimate friends, and which all his ſtudied plainneſs could never conceal. Here alſo he laid the foundation of that extenſive and accurate knowledge, for which he was afterwards diſtinguiſhed, both in philoſophical and theological reſearches. After quitting *Geneva*, he was ſent by his father to *Lentzbourg*, a ſmall town in the *Swiſs Cantons*, where he not only acquired the *German* language, but diligently proſecuted his other ſtudies, to which he ever diſcovered a paſſionate attachment. On his return from this place, he continued ſome time at home, ſtudying the *Hebrew* language, and perfecting his acquaintance with mathematical learning.

His early piety was equally remarkable with earthly attainments. From his childhood he was impreſſed with a deep ſenſe of the majeſty of God, and a conſtant fear of offending him. His acquaintance with the holy Scriptures guarded him, on one hand, from the ſnares of infidelity, and preſerved him, on the other, from many of the vices peculiar to youth.

His

His converſation was modeſt, and his whole conduct marked with a degree of rectitude, not uſually to be found in early life. He manifeſted an extraordinary turn for religious meditation; and thoſe little productions which gained him the greateſt applauſe, at this period, were chiefly of a ſerious tendency. His filial obedience and brotherly affection were exemplary; nor is it remembered, that he ever uttered one unbecoming expreſſion in either of thoſe characters. He was a conſtant reprover of ſin; and his modeſt freedom in this reſpect is ſaid once to have offended a mother, whom he tenderly loved. While ſhe was, on ſome occaſion, expreſſing herſelf in too warm a manner to one of the family, he turned his eye upon her with a gentle reproof. She was diſpleaſed with the modeſt reprehenſion, and repaid it with ſome ſeverity, which he received with the utmoſt ſubmiſſion, making only the following reply; "When I am ſmitten *on one cheek*, and eſpecially by a hand I love ſo well, I am taught to *turn the other alſo*." This expreſſion was not employed with an air of bravado, but with a look of ſo much tender affection, that the indignation of his mother was inſtantly turned into a look of pleaſing admiration.

Perſons who are deſigned by the Almighty for eminent ſervices in his church, are frequently diſtinguiſhed, in their youth, by ſtriking peculiarities, which awaken in thoſe around them an expectation of ſomething extraordinary in their future character. Of this kind was the following circumſtance. During Mr. *Fletcher's* reſidence at *Geneva*, his ſiſter, Madame *de Botens*, who had taken a houſe in that city for the convenience of her brothers, was viſited by a widow lady from *Nyon*. This lady was accompanied by her three ſons, who were not the moſt happily diſpoſed, and whoſe improper conduct, at this time, provoked her to ſo uncommon a degree, as to extort from her a haſty imprecation. Mr. *Fletcher* was preſent upon this occaſion; he was ſo ſtruck with the unnatural carriage of this exaſperated mother, that, inſtantly ſtarting

ſtarting from his chair, he addreſſed her in a very powerful remonſtrance. He reaſoned with her in an affecting and pointed manner. He obſerved and lamented the difficulties of her ſituation; but intreated her to ſtruggle againſt them with diſcretion, and not with impatience. He exhorted her to educate her children in the fear of God, and to ſecond ſuch education by her own pious example. After aſſuring her, that her conduct, on the preſent occaſion, had filled him with the utmoſt horror, and that he could not but tremble for the conſequences of it; he concluded his addreſs by alarming her fears, leſt the imprecation ſhe had uttered ſhould be followed by ſome unexpected family affliction. That ſame day the widow, in her return to *Nyon*, embarked upon the lake, where ſhe was overtaken with a tremendous ſtorm, and brought to the very point of periſhing. In the midſt of her danger, the words of her young prophet, as ſhe afterwards termed Mr. *Fletcher*, were deeply impreſſed upon her mind. But they ſhortly returned upon her in a more forcible manner, with the melancholy intelligence, that two of her ſons were loſt upon the lake, and the third cruſhed to death at one of the gates of *Geneva*. At this time Mr. *Fletcher* was not more than fourteen years of age.

Notwithſtanding the *early piety* of Mr. *Fletcher*, it appears that he continued, for a long courſe of time, a perfect ſtranger to the true nature of chriſtianity. He was naturally of a high and ambitious turn, though his ambition was ſufficiently refined for religious as well as ſcientific purſuits. He aſpired after rectitude, and was anxious to poſſeſs every moral perfection. He counted much upon the dignity of human nature, and was ambitious to act in a manner becoming his exalted ideas of that dignity. And here he outſtripped the multitude in an uncommon degree. He was rigidly juſt in his dealings, and inflexibly true to his word; he was a ſtrict obſerver of his ſeveral duties in every relation of life; his ſentiments were liberal, and his charity profuſe; he was

prudent

prudent in his conduct, and courteous in his deportment; he was a diligent enquirer after truth, and a ſtrenuous advocate for virtue; he was frequent in ſacred meditations, and was a regular attendant at public worſhip. Poſſeſſed of ſo many moral accompliſhments, while he was admired by his friends, it is no wonder, that he ſhould caſt a look of ſelf-complacency upon his character, and conſider himſelf, with reſpect to his attainments in virtue, abundantly ſuperior to the common herd of mankind. But while he was taken up in congratulating himſelf upon his own fancied eminence in piety, he was an abſolute ſtranger to that unfeigned ſorrow for ſin, which is the firſt ſtep toward the kingdom of God. It was not till after he had reſided ſome time in *England*, that he became experimentally acquainted with the nature of true repentance. By what particular providence he was led to a minute inveſtigation of his own heart, or at what particular time, cannot be eaſily aſcertained; but we have ample teſtimony, that in his twenty-ſixth year, his knowledge of himſelf was as *ſolid*, as it had been formerly *ſuperficial*.

From this time his hopes and fears, his deſires and purſuits, were totally changed. From the heights of ſelf-exaltation, he ſunk into the depths of ſelf-abhorrence: and from ſhining in the foremoſt ranks of the virtuous, he placed himſelf on a level with the very chief of ſinners. Conviction made way for unfeigned repentance, and repentance laid a ſolid foundation for *chriſtian piety*. His ſorrow for ſin was ſucceeded by a conſciouſneſs of the Almighty's favor, and the pangs of remorſe gave way to the joys of remiſſion. Believing on Jeſus, as the ſcripture hath ſaid, he found in him a well of conſolation *ſpringing up into everlaſting life*. All his wanderings were, at once, happily terminated, his doubts were removed, his tears were dried up, and he began to rejoice in hope of the glory of God. His converſion was not imaginary, but real. It not only influenced his ſentiments, but extended to his conduct. Whom he had found a Saviour, he determined

to follow as a guide: and so unalterable was this determination, that from the very hour in which it was formed, it is not known that he ever cast a wishful look behind him. A cloud of witnesses are ready to testify, that from his earliest acquaintance with the truths of the gospel, he continued to walk worthy of his high vocation, *growing in grace*, and *adorning the doctrine of God our Saviour in all things*. From this period of his life, he became truly exemplary for *Christian piety*. But this piety was of too exalted a nature to admit of any adequate description. They who saw him only at a distance, revered him as a man of God; while they who enjoyed a nearer acquaintance with him, were held in a state of constant admiration at his attainments in the divine life. He appeared to enjoy an uninterrupted fellowship with the Father, and with his Son Jesus Christ. Every day was with him a day of solemn self-dedication, and every hour an hour of praise or prayer.

Mr. *Fletcher* was formed for pre-eminence, nocommon degrees of grace were sufficient to satisfy his unbounded desires. He towered above the generality of christians, *earnestly desiring the best gifts*, and anxious to walk in the *most excellent way*. While others are content to taste the living stream, he traced that stream to its source, and lived at the fountain-head of blessedness. He was familiar with invisible objects, and constantly walked as in the presence of God. To those who were much conversant with him, he appeared as an inhabitant of a better world; so perfectly dead was he to the enjoyments of the present life, and so wholly detached from its anxious cares. Wherever he was called by the providence of God, he was acknowledged as a *burning and shining light*. The common lights of christians were eclipsed before him; and even his spiritual friends could never stand in his presence, without being overwhelmed with a consciousness of their own inferiority and unprofitableness. While they have seen him rising, as it were, upon the wings of an eagle, they have been

been confounded at their inability to purſue his flight; and while he has given way to the emotions of his fervent love, they have bluſhed at their own ingratitude and lukewarmneſs. *The candle of the Lord* eminently *ſhone upon his head, and the ſecret of God was upon his tabernacle. When he went out through the city*, or took his ſeat in the company of the righteous, he was ſaluted with unuſual reverence, as an angel of God. *The young men ſaw him and hid themſelves; and the aged aroſe and ſtood up.* Even thoſe who were honored as princes among the people of God, *refrained talking, and laid their hand upon their mouth. When the ear heard him, then it bleſſed him; and when the eye ſaw him, it gave witneſs to him.* His character was free from thoſe inconſiſtencies, which are too generally obſervable among the profeſſors of chriſtianity. Whether he ſat in the houſe, or whether he walked by the way; in his hours of retirement, and in his public labors, he was conſtantly actuated by the ſame ſpirit. When he ſpoke,——his converſation was in heaven: and the hearts of his intimate friends ſtill burn within them, on every recollection of the gracious words that proceeded out of his mouth. When he was ſilent,—his very air and countenance beſpoke an angelic mind abſorbed in the contemplation of God. When he was engaged in the ordinary actions of life, he performed them with ſuch a becoming ſerioufneſs, that they aſſumed a ſtriking and important appearance. In all the changing circumſtances of life, he looked and acted like a man, whoſe treaſure was laid up in heaven. There his affections were immovably fixed, and thitherward he was continually tending with all the powers of his ſoul: he ſpoke of it as the ſubject of his conſtant meditation, and looked to it as travellers to their appointed home. At times, when the pious breathings of his ſoul were too forcible to be repreſſed, he would break forth into expreſſions of adoration among his ſpiritual aſſociates, and cry out, while tears of joy were burſting from his eyes,—*My God! My Saviour! Thou art mine!*

mine! a wretch unworthy of thy notice! Yet thou haſt viſited me with thy mercy, and honoured me with thy favor! I adore thine unfathomable love! Ye, who have taſted of his grace, aſſiſt me to magnify his name. He was an inſtrument always in tune: and none can tell, but thoſe who have heard, how ſweetly it would anſwer to the touch of him that ſtrung it. He was an inſtrument of uncommon compaſs, and wondrouſly adapted to every occaſion. Every breath that ſwept over the chords of this living lyre, drew from it ſome according ſound: if from man, it produced ſtrains of affection and ſympathy; if from God, it called forth higher ſounds of gratitude and devotion. His piety ſuffered no event to paſs by unimproved. Every object led him into the preſence of God, and every occurance gave riſe to a train of ſerious reflections.

The following anecdote will illuſtrate this part of his character. Travelling ſome years ago with a friend, through part of *Italy*, as they approached the Appian-way, he directed the driver to ſtop before he entered upon it. He then ordered the chaiſe door to be opened, aſſuring his fellow-traveller, that his heart would not ſuffer him to ride over that ground, upon which the apoſtle Paul had formerly walked chained to a ſoldier, on account of preaching the everlaſting Goſpel. As ſoon as he ſet his foot upon this Roman road, he took off his hat; and walked on, with his eyes lifted up to heaven, returning thanks to God, in a moſt fervent prayer, for that light, thoſe truths and that influence of the Holy Spirit, which were continued to the preſent day. He rejoiced that England was favoured with the Goſpel in its purity; and devoutly implored, that Rome might again have the truths of that Goſpel declared in thoſe churches, which were diſgraced with a worſhip little ſuperior to that of ancient Athens. He then took a view of the exemplary life, the extenſive travels, and aſtoniſhing labours, of the great apoſtle. He recounted his ſufferings when a priſoner, and his trials when at liberty;

his

his rigid self-denial, and his voluntary poverty for the furtherance of the Gospel. He spoke of his painful ministry, and his violent persecutions, enlarging, with peculiar energy, upon his last journey from *Jerusalem* to *Rome*. He then ran over his experience;—his faith, his love, his abundant revelations, and his constant communion with the Lord Jesus Christ: demonstrating, that, without such communion, he could never have supported the sharp conflicts and repeated sufferings, to which he was daily exposed. Here he adverted to his own situation, with a degree of gratitude that surpasses all description. What a miracle of mercy, said he, that a christian, hated and despised as he is by all men, is yet suffered to live; and that we, who desire to be such, can travel at this day unmolested among those, who abhor the truth as it is in Jesus. Their ancestors were stained with the blood of the innocent; and was the Gospel to be proposed, in its purity, to the present generation, they would rush upon the preacher of it, as so many beasts of prey; if He, who restrained the lions from devouring Daniel, was not present to controul their destructive zeal. These remarks were continued for a long time together, sweetly intermixed with occasional prayer and praise.

An EXTRACT *from an* ACCOUNT *of the* PELEW ISLANDS, *in the* PACIFIC OCEAN.

By CAPTAIN HENRY WILSON.

[*Concluded from page* 594.]

OF THEIR WAY OF LIVING.

FROM the foregoing account of the scanty produce of these islands, it must be evident that no luxury reigned in them. To their usual mode of living, on particular occasions they added some sweetmeats, which they obtained by the aid

of a ſyrup extracted either from the palm-tree, or the ſugar-cane (which grows ſpontaneous) and with which alſo they made their ſweet-drink. Their ſweetmeats were of three ſorts;—the firſt, and the one that was moſt plentiful, was made of the kernels of old cocoa-nuts, ſcraped into a coarſe kind of flour, then mixed with the ſyrup, and ſimmered over a ſlow fire till it became of a proper conſiſtence, and whilſt warm was put up in leaves; it acquired ſuch hardneſs by keeping, that a knife would hardly cut it: the natives call it *Woolell*, and it was the ſame our ſailors denominated *Choak-Dog*.

The ſecond ſort was made of the fruit already mentioned as reſembling the almond, not bruiſed, but whole, boiled in the ſame manner, and put in leaves.—The third was a wet ſweetmeat, clear and tranſparent; this was uncommon, but was made at Captain *Wilſon's* coming away, and preſented to him in the ſame large tureen of wood which was brought out on his firſt viſit to the King. *Abba Thulle*, when he preſented it, ſaid, that he gave him the tureen, but that his wives had prepared the ſweetmeat on purpoſe for him. On the Captain's noticing that it appeared different from any of the ſorts he had ſeen before, and wiſhing to know of what it was made, *Raa Kook* diſpatched a man, who in an hour returned with two freſh-gathered plants; from the root of them this ſweetmeat was made, which in ſhape, ſize, and colour, reſembled a common turnip; its leaves were three feet or upwards in length, but narrow and green; Captain *Wilſon* was going to taſte a bit of the root raw, but they would not ſuffer him, ſignifying that it was not good, by ſpitting, as if they had ſomething unpleaſant in their mouth. This ſweetmeat did not keep ſo well as the other two ſorts, growing ſoon ſour.—They had alſo a method of ſcraping the kernel of the cocoa-nut into a pulp, which when mixed with ſome of their ſweet drink and the juice

juice of the four orange, had the appearance of curds and whey.

Some ſorts of fiſh they boiled in ſalt-water, and eat without any kind of ſauce; they alſo boiled the ſea cray-fiſh; but the ſmaller ſort of ſhell-fiſh, and the *Kima cockle*, they uſually eat raw, ſqueezing only a little orange or lemon-juice over it; and the grey mullet (though they ſometimes boiled it) yet was more commonly eaten raw: as ſoon as caught, they cleaned and crimped it, then laid it about an hour in the ſun to harden, by which time it was fully dreſt to their taſte.

They had no ſalt, nor did they make uſe of ſauce or ſeaſoning in any thing they eat. Their drink was as ſimple as their diet: at their meals, the milk of the cocoa-nut was their uſual beverage; they very ſeldom drank water, and indeed ſo very little of any thing, that it was a matter of ſurpriſe to our people, who conſtantly obſerved it; yet on viſits, or occaſional rejoicings, they appeared to reliſh their ſweet drink, and ſherbet, which latter had only the addition of ſome juice of orange.

They roſe in general at day-light, and as ſoon as they were up, both men and women went to bathe in freſh water: they had ſeparate bathing-places; and every man, whoſe buſineſs led him near thoſe appropriated to the women, was obliged to make ſome particular halloo, which, if anſwered by a female voice, he could not go on, but either turned another way, or waited till the women who were bathing had left the water.

About eight o'clock was their hour of breakfaſting; after which, if there was any council to be held, the King met his Chiefs, and the common people went to their different occupations; at noon they dined; and ſupped ſoon after ſun-ſet, uſually retiring to reſt two hours after. Though this was their common way of living, yet on occaſions of public rejoicing, or feſtivity, they would dance the greateſt part of the night.

They

They had no method, that was obſerved, of meaſuring time, but by the height of the ſun.——Their ſeaſons were divided into the wet and dry, as in other tropical countries. They had ſome knowledge of the ſtars, having names for ſeveral of them, which they pointed out to our people.

Every part of the *Pelew* iſlands, that the *Engliſh* viſited, appeared populous, though to what extent of population they could never aſcertain; but probably conjecture might be formed, from *Abba Thulle* and his allies having ſent out, in the laſt expedition againſt *Pelelew*, near four thouſand men; nor had our people reaſon to ſuppoſe but that there were many more left behind equally fit for ſervice: even had the occaſion required it, perhaps their number of canoes might not have been adequate to carry to battle near their full ſtrength.

The natives of theſe iſlands are a ſtout, well-made people, rather above the middling ſtature; their complexions, are of a far deeper colour than what is underſtood by the *Indian* copper, but not black.—Their hair is long and flowing, rather diſpoſed to curl, which they moſtly form into one large curl round their heads; ſome of the women, who have remarkably long hair, let it hang looſe down their backs.—It has already been obſerved, that the men were entirely naked; the women wore only two little aprons, or rather thick fringes, one before and one behind, about ten inches deep and ſeven wide; theſe were made of the huſks of the cocoa-nut ſtripped into narrow ſlips, which they dyed with different ſhades of yellow: this, their only dreſs, they tied round their waiſts, commonly with a piece of line, though ſuch as were of higher rank uſed a ſtring of ſome kind of beads; one of this kind, of a coarſe ſort of cornelian, was worn by *Erre Beſs*; who, underſtanding that Captain *Wilſon* had a daughter, gave it to Mr. H. *Wilſon*, before his departure, as a preſent for his ſiſter.

Both men and women were tatooed, or, as they call it, *melgotked*; this operation took place, as our people conceived, at

at a certain period of youth, they having never ſeen any children of either ſex marked by it.—The men had their left ear bored, and the women both; a few of the firſt wore beads in the perforated ear, the latter put either ſome leaf through, or an ear-ring of tortoiſe-ſhell inlaid. The cartilage between the noſtrils was alſo bored, in both ſexes, through which they frequently put a little ſprig or bloſſom of ſome plant or ſhrub that accidentally caught their fancy.

When the men and women grew up, their teeth were blacked; this was done by the means of ſome dye; our people, whilſt they remained at *Pelew*, had no opportunity of ſeeing how the effect was produced, underſtanding only it was an operation that was both tedious and painful.

Both ſexes were very expert at ſwimming, and appeared to be as perfectly at eaſe in the water as on land.——The men were admirable divers; if they ſaw any thing at the bottom of the ſea which attracted their notice, they would jump overboard inſtantly and bring it up.

A DREADFUL CALAMITY.

The following Account we have received from a perſon in Ireland, on whoſe veracity we can fully depend.

AT *Coothell* in the county of *Cavan*, lived a family, by profeſſion Roman Catholics, but noted for wickedneſs, particularly curſing, ſwearing, ſabbath-breaking, and covetouſneſs: but God who is the avenger of all ſuch, being wearied with their daring and repeated crimes, ſuffered them to be cut down in the following manner.

On the twenty-ſecond of September, 1791, the family being all in bed except the man's wife and one ſon, who were working among ſome tow, it took fire in her hands: ſhe put it out as ſhe thought, and laid it by, and they alſo repaired to bed.

bed. But the fire not being quite extinguiſhed in the tow, it rekindled, and ſpread to ſome rough flax that was near it, and the houſe was immediately in a blaze.

As the mother and her ſon were not fallen aſleep, they perceived the houſe to be full of ſmoak, and without awakening the reſt of the family, they aroſe in all haſte, hoping to put out the fire themſelves, for fear of being blamed for their careleſſneſs, as having been the cauſe of it. But the fire ſpread with ſuch rapidity, that the ſon adviſed his mother, by no means, to adventure herſelf into it: but *affection* was ſtronger than *fear*; ſhe ruſhed into the flames, and proceeded to the bed where the children and her huſband lay: ſhe got a child under each arm, and was coming towards the door; before ſhe had advanced a ſtep or two, ſhe fell with each of the children by her ſide! Their remains were found the next day lying together.

The ſervant girl, by this time was alarmed; ſhe got up, but could not make to the door, the flame was ſo intenſe; there being a hole in the wall, ſhe fled to it; by this time ſeveral of the neighbours were gathered to the place; to whom ſhe pitifully cried through the hole, praying to be helped out; but their efforts were in vain, on account of the ſtraitneſs of the paſſage: ſo that ſhe was conſumed on the ſpot.

The huſband, and another child in bed with him, never were heard to cry out; they were ſeen, by the light of the fire, when the houſe was falling, lying on the bed as if aſleep; and the cloaths all burnt around them. When the fire was extinguiſhed, they found ſome remains of the man's body frying upon a ſhovel, which one of the neighbours had loſt a few days before, and for which he was ſuſpected.

Thus miſerably ended the days of the huſband, wife, three children, and their ſervant girl!

The imprecation which the wife commonly uſed upon moſt occaſions, was, "the Devil burn me!" The ſiſter in law, having been charged with criminality, a little before this time

time, prayed that "the Devil might blind her, if she had seen the person with whom she was charged."—And now she is actually blind!

What little of their ashes and bones could be gathered up next day, were put into a box, and much water poured on them before they could be quenched. They then committed them to the earth, and there were very few to lament them!

The only surviving son I saw a few days after, going about the desolated place, in a sorrowful condition, as if forsaken both of heaven and earth! "*Consider this all you that forget God, lest he tear you in pieces, and there be none to deliver.*"

The Rev. Mr. DARRACOTT'S *solemn* FAREWEL *to all things here below.*

THE following meditation was found among his papers, without a date, but to all appearance was wrote a little before his last illness; probably on the evening of December 3, 1758, the last time he administered the Lord's-Supper. —"Is this the voice of my dear Lord! *Surely I come quickly! Amen*, says my willing, joyful soul: *even so come Lord Jesus!* Come, for I long to have done with this poor life;—to have done with its burthens, its sorrows, and its snares. Come, for I grow weary of this painful distance, and long to be at home:—long to *be with thee, where thou art, that I may behold thy glory.* Come then, blessed Jesus, as soon as thou pleasest, and burst asunder these bonds of clay, which hold me from thee; break down these separating walls, which hinder me from thine embrace. Death is no more my dread, but rather the object of my desire. I welcome the stroke, which will prove friendly to me; which will knock off my fetters, throw open my prison-doors, and set my soul at liberty; which will perfectly and for ever free me from all

my complaints, give me the anſwer of all my prayers, and put me at once in the eternal poſſeſſion of my warmeſt wiſhes and hopes, even the ſweet, beatifying preſence of thee, O bleſſed Jeſus! *whom having not ſeen, I love; and in whom, though now I ſee thee not, yet believing, I rejoice with joy unſpeakable and full of glory.* This world has now no more charms to attract my heart, or make me wiſh a moment's longer ſtay. I have no engagements to delay my *farewel.* Nothing to detain me now. My ſoul is on the wing. Joyfully do I quit mortality, and here cheerfully take my leave of all I ever held dear below.

Farewel, my dear *Chriſtian friends*; I have taken ſweet counſel with you in the way; but I leave you for ſweeter, better converſe above. You will ſoon follow me, and then our delightful communion ſhall be uninterrupted as well as perfect, and our Society be broken up no more for ever. Farewel, in particular, my deareſt ——, How has our friendſhip ripened almoſt to the maturity of heaven? How tenderly and cloſely are our hearts knit to one another? Nor ſhall the ſweet union be diſſolved by death. Being *one in Chriſt*, we ſhall be one for ever. With what eternal thankfulneſs ſhall we remember that word,—*Chriſt is all, and in all?*—He was ſo *then* indeed, and he will ever be ſo. Mourn not that I go to him firſt. 'Tis but a little while, and you will come after! and O! with what joy, think you, ſhall I welcome your arrival on the heavenly ſhore, and conduct you to him, whom our ſouls ſo dearly love? What though we meet no more at *Wellington*, we ſhall, we aſſuredly ſhall, embrace one another in heaven, never to part more. Till then adieu! and now I leave you with the warmeſt wiſhes of all felicity to attend you, and the moſt grateful overflowings of heart for all the kindeſt tokens of the moſt endearing friendſhip I ever received from you.

Farewel, thou my deareſt *wife!* my moſt affectionate, delightful companion in heaven's road, whom God in the greateſt

greateſt mercy gave me, and has thus to the end of my race graciouſly continued to me! For all thy care, thy love, thy prayers, I bleſs my God, and thank thee in theſe departing moments. But dear as thou art, and deareſt of all that is mortal I hold thee, I now find it eaſy to part from thee, to go to that Jeſus, thine and mine, who is infinitely more dear to me. With him I cheerfully leave thee, nor doubt his care of thee, *who has loved thee, and given himſelf for thee.* 'Tis but a ſhort ſeparation we ſhall have; our ſpirits will ſoon reunite, and then never, never know ſeparation more. For as we have been companions in the patience and tribulation of our Lord's kingdom, we ſhall aſſuredly be ſo in his glory.

Farewel, my dear *children! I leave you*, but God has bound himſelf by a moſt inviolable promiſe, to take care of you. Only chuſe him for your own God, who has been your father's God, and then, though I leave you expoſed in the waves of a dangerous and wicked world; Providence, eternal and almighty Providence, has undertook to pilot and preſerve you. With comfortable hope, therefore, I bid you my laſt adieu; pleading the faithful and true promiſe, ſaying as the *Patriarch*,——*I die*, my dear children, *but God will be with you*;——praying in humble faith, that your ſouls, with thoſe of your parents, *may be bound up in the bundle of life with the Lord our God.*

Farewel, ye my dear *people!* to whom I have been preaching the everlaſting Goſpel. That Goſpel, which is now all my hope, and all my joy. Many, very many of you, are my preſent rejoicing, and will be my eternal crown of glory. And now I am leaving you, I bleſs God for all the ſucceſs He has been graciouſly pleaſed to give my poor labours among you; for all the comfortable ſeaſons of grace I have enjoyed with you. Adieu, my dear friends! I part with you this day at the *ſacred table* of our bleſſed Lord, in the confidence and hope, that though *I ſhall drink no more with you this fruit of the vine, I ſhall drink it new with you in the kingdom of*

our heavenly *Father*. Only, *my brethren, my dearly beloved and longed for, my joy and crown, so ſtand faſt in the Lord, my dearly beloved.* But for the reſt of you, I mourn to think in what a miſerable condition I am leaving you! and though you will no more hear my voice, and have often, alas! heard it to no purpoſe; this once hear, and regard, my *dying charge*, ——*That you do not continue in a Chriſtleſs and unconverted ſtate, nor meet me in that ſtate at the day of judgment.*

And now, farewel, *praying* and *preaching!* my moſt delightful work!—Farewel, ye *ſabbaths* and *ſacraments*, and all *divine ordinances!* I have now done with you all, and you have done all that was to be done for me. As the *manna*, and the *rock*, in the *wilderneſs*, you have ſupplied me with ſweet refreſhment by the way; and now I am leaving you, I bleſs my God for all the comfort and edification I have received by your means as the appointed channel of divine communications. But now I have no more need of you. I am going to the God of ordinances; to that fountain of living waters, which has filled theſe pools below; and inſtead of ſipping at the ſtreams, I ſhall now be for ever ſatisfied from the fountain-head.

Farewel now, my poor *body!* Thou ſhalt be no more a clog to my active ſpirit; no more hinder me in the ſervice of God; no more enſnare my ſoul, and pollute it with ſin.—And now an everlaſting farewel to all *ſins* and *ſorrows*, all *doubts* and *fears*, *conflicts* and all *terreſtrial ſcenes!* Ye are now no more! An infinitely brighter proſpect opens to me!

"See the Guardian-Angels nigh
Wait to waft my ſoul on high!
See the golden gates diſplay'd!
See the crown to grace my head!
See a flood of ſacred light,
Which ſhall yield no more to night!
Tranſitory world, farewel!
Jeſus calls with him to dwell."

An

An eaſy METHOD *of purifying* ROOMS *from* INFECTION: *from Mr.* HOWARD'S *Account of the* EUROPEAN LAZARETTOS.

THIS benevolent man examined the Lazarettos of *Genoa*, *Leghorn*, *Naples*, and ſeveral other *Ports* in the *Mediterranean*. He afterwards ſailed to *Smyrna*, and from thence to *Conſtantinople*. "Here, he ſays, I had once intended to travel by land to *Vienna*. This is a journey capable of being eaſily performed in twenty-four days, no quarantine being required to be performed at *Semlin*, the place on the confines of the Emperor's *Hungarian* dominions, where formerly travellers uſed to be detained for this purpoſe. But on farther conſideration I determined to ſeek an opportunity of performing quarantine myſelf; and with this view to ſubmit to the inconveniences of a ſea-voyage to *Venice*, the place where Lazarettos were firſt eſtabliſhed. And, in order to obtain the beſt information by performing the ſtricteſt quarantine, I farther determined to return to *Smyrna*, and there to take my paſſage in a ſhip with a foul bill. Contrary winds and other cauſes made this a tedious and dangerous voyage, and it was ſixty days from the time of leaving *Smyrna* before I arrived at *Venice*.

Here, after our ſhip had been conducted by a pilot-boat to her proper moorings, a meſſenger came from the health-office for the captain, and I went with him in his boat to ſee the manner in which his report was made, his letters delivered, and his examination conducted. The following morning a meſſenger came in a gondola to conduct me to the new lazaretto. I was placed, with my baggage, in a boat faſtened by a cord ten feet long to another boat, in which were ſix rowers. When I came near the landing-place, the cord was looſed, and my boat was puſhed with a pole to the ſhore, where

where a perſon met me, who ſaid he had been ordered by the magiſtrates to be my guard. Soon after unloading the boat, the ſub-prior came and ſhewed me my lodging, which was a very dirty room, full of vermin, and without table, chair, or bed. That day and the next morning I employed a perſon to waſh my room: but this did not remove the offenſiveneſs of it, or prevent that conſtant head-ach which I had been uſed to feel in viſiting other lazarettos, and ſome of the hoſpitals in *Turkey*. This lazaretto is chiefly aſſigned to *Turks* and ſoldiers, and the crews of thoſe ſhips which have the plague on board. In one of the encloſures was the crew of a *Raguſian* ſhip, which had arrived a few days before me, after being driven from *Ancona* and *Trieſte*. My guard ſent a report of my health to the office, and on the repreſentation of our conſul, I was conducted to the old lazaretto, which is nearer the city. Having brought a letter to the prior from the *Venetian* ambaſſador at *Conſtantinople*, I hoped now to have had a comfortable lodging. But I was not ſo happy. The apartment appointed me (conſiſting of an upper and lower room) was no leſs diſagreeable and offenſive than the former. I preferred lying in the lower room on a brick floor, where I was almoſt ſurrounded with water. After ſix days, however, the prior removed me to an apartment in ſome reſpects better, and conſiſting of four rooms. Here I had a pleaſant view; but the rooms were without furniture, very dirty, and no leſs offenſive than the ſick wards of the worſt hoſpital. The walls of my chamber, not having been cleaned probably for half a century, were ſaturated with infection. I got them waſhed repeatedly with boiling water, to remove the offenſive ſmell, but without any effect. My appetite failed, and I concluded I was in danger of the ſlow hoſpital fever. I propoſed white-waſhing my room with lime ſlacked in boiling water, but was oppoſed by ſtrong prejudices. I got, however, this done one morning, through the aſſiſtance of the Britiſh Conſul, who was ſo good as to ſupply me with a quarter of a buſhel of

of freſh lime for the purpoſe. And the conſequence was, that my room was immediately rendered ſo ſweet and freſh, that I was able to drink tea in it in the afternoon, and to lie in it the following night. On the next day the walls were dry as well as ſweet, and in a few days I recovered my appetite. Thus, at a ſmall expence, and to the admiration of the other inhabitants of this lazaretto, I provided for myſelf and ſucceſſors, an agreeable and wholeſome room, inſtead of a naſty and contagious one.

A ſtriking ANECDOTE *of the late* KING *of* SWEDEN.

THE following little narrative, which exhibits to the reader of ſenſibility, a lively portrait of filial affection on the one hand, and furniſhes, on the other, a trait highly expreſſive of that benevolence, which ſo eminently diſtinguiſhed the character of the illuſtrious prince, who knew ſo well how to reward it.

A gentleman of *Sweden* was condemned to ſuffer death, as a puniſhment for certain offences committed by him in the diſcharge of an important public office, which he had filled for a number of years with an integrity that had never before undergone either ſuſpicion or impeachment. His ſon, a youth of about eighteen years of age, was no ſooner apprized of the predicament to which the wretched author of his being was reduced, than he flew to the judge, who had pronounced the fatal decree, and, throwing himſelf at his feet, prayed that he might be allowed to ſuffer in the room of a father whom he adored, and whoſe loſs he declared it was impoſſible for him to ſurvive.

The magiſtrate was thunderſtruck at this extraordinary procedure in the ſon, and could hardly be perſuaded that he was ſincere in it. Being at length ſatisfied, however, that the young man actually wiſhed for nothing more ardently than to ſave

ſave his father's life, at the expence of his own, he wrote an account of the whole affair to the king; and the conſequence was, that his majeſty immediately diſpatched back the courier, with orders to grant a free pardon to the father, and to confer a title of honour on his incomparable ſon.

This laſt mark of royal favour, however, the youth begged leave with all humility to decline; and the motive for his refuſal of it was not leſs noble, than the conduct by which he had deſerved it was generous and diſintereſted.

"Of what avail," exclaimed he, "could the moſt exalted title be to me, humbled as my family already is in the duſt?—Alas! would it not ſerve but as a monument, to perpetuate in the minds of my countrymen the direful remembrance of an unhappy father's ſhame!"

His majeſty actually ſhed tears when this magnanimous ſpeech was reported to him; and, ſending for the heroic youth to court, he appointed him directly to the office of his private confidential ſecretary.

HUMANITY *and* COURAGE.

IN the laſt war between the *Ruſſians* and *Pruſſians*, Count *Romanzow* entered *Pomerania*, having orders to burn all the villages of that country. His humanity, however, reſtrained him from committing ſuch cruel devaſtations; and though the internal pleaſure of having preſerved the fortunes, and even lives, of the devoted inhabitants, was of itſelf a delicious reward to a mind like his, he had the additional ſatisfaction to receive from gratitude a public tribute, which it was ſolicitous to pay. The *Pomeranians* advanced, ſome months after this, to meet the grand duke; but it was in the hope of ſeeing their humane protector the Count *Romanzow*; and the inſtant they approached him, they fell at his feet, calling him their tutelar god, and weeping for joy. At this token of regard

and

and ſenſibility, the vanquiſher of the *Turks* melted into tears; and the grand duke, affected with the ſcene, exclaimed with exquiſite vivacity, "Would to God, I were *Romanzow*, at this moment!"

LETTERS.

LETTER DCXII.

[From the Rev. Mr. Fletcher, to Mr. William Waſe.]

Nyon, Feb. 11th, 1779.

My dear Friend,

I Have juſt received yours of the 24th of January, and rejoice to hear of the welfare of your friends; but there is no bleſſing here without ſome alloy of grief, and ſuch was to me the account of the poor ſtate of dear Mrs. *Waſe's* health. The Lord be with her as a *comforter* and *ſanctifier*, if he does not chuſe to be with her as a *phyſician*. Tell her, I ſhould be glad to hold up her hands in her fight of affliction; but if the poor, unprofitable, weak ſervant is far off, the Maſter, who is rich in mercy, who fills the whole world with his goodneſs and patience, and who has all power given him as *our brother*, *Son of man*, in heaven and earth—this kind Maſter is near to her, and all his afflicted ones. Bid her from me, *entreat* her in my name, or rather, in his dear name, Jeſus, ſalvation, reſurrection, life, light, and love, to look to him, and to make a free and conſtant uſe of him in *all* his offices.

I recommend to her two remedies; the one is a cheerful reſignation to the will of God, whereby her animal ſpirits will be raiſed and ſweetly refreſhed; the other is four lumps of heavenly ſugar, to be taken every half hour, day and night, when ſhe does not ſleep. I make a conſtant uſe of them to my great comfort. They have quickened my ſoul when I

was dying, and I doubt not but they will have the same effect upon hers. Our church has already extracted that divine sugar from the scripture, and put it into the Common Prayer-book, as the heavenly bait, which is to draw us to the Lord's table. Though they have often passed through my mouth, when I have called her there, they have lost nothing of their sweetness and force. *God so loved the world, &c. If any man sin, &c. It is a faithful saying, &c. Come unto me all ye that are weary, &c.* God grant her abundance of the faith, which rolls these heavenly pills in the mind, and much of that love, which sucks their sweetness in the heart. Tell her, they go down best, if taken in the *cup of thanksgiving*; into which a tear of desire, of humility, of repentance, or of joy, might be dropt occasionally. That tear is to be had, by looking simply to Him, who sells oil to the virgins, who offered a springing well to the woman of *Samaria*, and opened a fountain flowing with heavenly blood and water, when he hung for us upon the cross. To him be praise and glory for ever! Amen!

Tell my little god-daughter *Patty Cartwright*, she is big enough and bad enough to take them; and that the holy child Jesus came on purpose into the world to make them up for her. What a shame it is, to have such a remedy so near, and not to make more use of it to subdue our unbelief, and cure our stupid ingratitude.

Thank brother *Costerdine* and his fellow-labourers for their occasional help; and may He who gives the increase, abundantly bless it to them and to our friends. May the Lord vouchsafe to consecrate our little Zoar, by calling one sinner, and establishing one saint. How abundantly shall we be repaid for our little expence and trouble! I am, Yours, &c.

J. F.

LETTER.

LETTER DCXIII.

[From the Rev. Mr. Fletcher, to the Rev. Mr. Greaves.]

Nyon, Dec. 25th, 1779.

My dear Brother,

GLORY be to God for his unſpeakable gift! May that Jeſus, that eternal, all-creating, all-ſupporting, all-atoning, all-comforting word, which was with God, and is God, and came in likeneſs of ſinful fleſh to dwell among men, and to be our Emmanuel, God with us: may he by a lively faith, be formed in our hearts, and by a warm love, lie and grow in the manger of our emptineſs, filling it always with the bread that comes down from heaven! Though abſent in body, I am with you and the flock in ſpirit. You are now at the Lord's table——O! may all the dear ſouls, you have juſt now preached to, receive Jeſus Chriſt in the pledge of his dying love; and go home with this lively conviction, "God has given *me* eternal life, and this life is *in his Son*. He that hath the Son hath life: I have the Son, I have life, even *eternal life*. The way, the truth, the life, and happineſs, *are mine*; and now return unto thy reſt, O my ſoul. Lord, let thy ſervant depart in peace; for *mine eyes*—the eyes of my faith have *ſeen*, the hand of my faith hath *handled*, the mouth of my faith hath *taſted* thy ſalvation: a ſalvation preſent, unſpeakable, and eternal."

Glory be to God in heaven! Peace on earth! Love and good-will every where: but eſpecially, in the ſpot, where Providence has called us to cry, *Behold what manner of love the Father has teſtified to us, in Jeſus, that we children of wrath, ſhould be made children of God*, by that only begotten Son of the Moſt High, who was born for our regeneration, crucified for our atonement, raiſed for our juſtification, and now triumphs in heaven for our ſanctification, for our full redemption, and for our eternal glorification. To him be glory

for ever and ever; and may all, who fear and love him about you, say for ever, Amen! Hallelujah!

Out of the fulness of my heart I invite them to do so; but how shallow is my fulness to his! What a drop to an ocean without bottom or shore! Let us, then, receive continually from Him, who is the overflowing, and ever present source of pardoning, sanctifying, and exhilarating grace: and from the foot of the Wrekin, where you are, to the foot of the Alps where I am, let us echo back to each other, the joyful, thankful cry of the primitive Christians, (which was the text here this morning) *Out of his fulness we have all received grace for grace.*

I long to hear from you and the flock. How do you go on? Answer this and my last together; and let me know, that you cast *joyfully* all your burdens on the Lord. Mr. *Ireland* sends me word, Mr. *Romaine* told him, you were not very well. Take care of yourself. Lay nothing to heart. Should your breast be weak, preach but once on Sunday; for you know the evening sermon is not a part of our *stated* duty. I say this, that you may not *over do*, and lie by, as I do. God direct, sustain, and comfort you in all things!

Our Lord Lieutenant, being stirred up by some of the clergy, and believing firmly that I am banished from *England*, has taken the alarm still more, and forbidden the ministers to let me exhort in their houses; threatning them with the power of the senate, if they did. They all yielded, but are now ashamed of it. A young clergyman, a true Timothy, has opened me his house, where I exhort twice a week; and the other clergymen, encouraged by his boldness, come to our meetings.

Give my kind pastoral love to all my flock in general, and to all who fear God, and love Jesus, and the brethren *in particular*. May all see, and see more abundantly, the salvation of God. May national distress be sanctified unto them; and may they all be loyal subjects of the King of kings, and of his

his anointed, our King. May the approaching new year be to them a year of peace and gospel grace. Remember me kindly to all our neighbours, whom I mentioned by name in my preceding letters. I hope *Molly* takes good care of you. God bless her! That you and the flock may farewel in Jesus is the hearty prayer of yours, J. F.

POETRY.

On THUNDER.

HARK! the exploding thunder roars!
The firmament disorder'd, lowers!
Darts through the air, the lightning's blaze,
And all it's shiv'ring art displays;
In mourning ev'ry vale appears,
And Nature sheds a flood of tears!
Th' affrighted cattle start with fear,
And listen with an aching ear!
Banish'd their native azure sky,
The feather'd choir bewilder'd fly!
Untutor'd that the storm proceeds,
From him who e'en their nestlings feeds.
The Shepherd, trembling, drops his book,
And throws aside his cedar crook;
No longer on the moss reclin'd,
With awe and eager fear combin'd,
He rises, and reflecting stands,
To satisfy his soul's demands;
"If thus, says he, my pulses beat,
Irregular, and chilling heat,
Thus, suddenly, my frame, assails,
When but a common storm prevails!
How fervently should I prepare

To

To meet the Lord of earth and air,
When, in his thund'ring pow'r, he comes,
And all his Majeſty aſſumes,
To judge the unexpecting world?
When bolts ſulphurous, downward hurl'd,
Shall ſet the elements on fire:
Oh! it ſhall be my one deſire,
Henceforward, only heav'n, to gain;
Then tho' the globe ſhall vaniſh, I ſhall bleſt remain!"
But, now, where ſkulks the infidel?
Nor hope of heav'n, nor fear of hell,
His ſoul admits:——a blank, a void,
His mind, ignobly, now employ'd;
Though much he talks of fancy'd peace,
And boaſts his independent eaſe,
Yet, ſometimes, ſtrange, enquiring, thoughts,
Sharp, painful, and unuſual doubts,
Ariſe; but, ſecretly, he tries
T'exclude light from his inward eyes;
He *will*, his faithful conſcience, maim,
And, 'gainſt all arguments, declaim;
At immortality, deride,
And nouriſh his moſt abject pride;
As a low, vile, mechanic, clod,
He *will* believe there is no God,
Tho' he, in thunder, ſends his mighty voice abroad!
All dark amid the blaze of day,
He throws a crown of life away!

ISAIAH LXV. 24.

And it ſhall come to paſs, that before they call, I will anſwer: and while they are yet ſpeaking, I will hear.

THOUGH heaven and earth ſhall paſs away,
And time itſelf ſhall be no more,
Thy truth, O Lord, ſhall ne'er decay,
But ever ſhall thy word endure;

In

In me, thy glorious promiſe is diſplay'd,
Before I ſought, thou gav'dſt thy gracious aid.

Thou did'ſt my weak petitions hear
While yet my ſoul in darkneſs hung,
'Ere aſk'd, thou did'ſt unſtop my ear,
Open my eyes, unlooſe my tongue;
In me, thy glorious promiſe is diſplay'd,
And on thy faithfulneſs, my hope is ſtay'd.

Hear me, O Lord, now, hear my call,
Teach me to ſing thy wond'rous grace,
While I this truth declare to all,
"In vain, none ever ſought thy face."
Thy glorious promiſe, is in all diſplay'd,
All who believe, ſhall ſurely find thy aid.

Whate'er my lot in life may prove,
Indulgent, or ſevere, thy word
Shall bind me, and thy boundleſs love,
Seal me "Redeemed of the Lord!"
In me, thy glorious promiſe is diſplay'd;
By me, be ever thy pure will obey'd.

When in the awful hour of death,
Thy pardoning mercy I'll implore;
And praiſe thee with my parting breath,
Kept by thy all-ſupporting pow'r.
Then, ſhall thy glorious promiſe be diſplay'd!
Who truſts in thee, ſhall never be diſmay'd!

On a MOTH.

AS oft, the ſimpleſt herbs, produce,
Effectual, health-reſtoring, juice;
So may the meaneſt inſect prove,
A leſſon full of warning love,
Which to the ſoul, ſuch ſtrokes, may give,
As that ſhe may new life receive;

Impower'd

Impowered by Almighty aid,
The weakeſt means have converts made.
O ſee this heedleſs, fluttering thing!
" Beware!" is written on its wing!
Wantonly ſporting o'er the flame,
Say, is not Folly its true name?
Behold it, ruſhing through the fire,
A victim to ſelf-will, expire!
Conſum'd, it now a type appears
Of the loſt ſinner's ſtifled fears!
'Tis thus, he, on deſtruction's brink,
Enſlav'd by pleaſure, will not think
Thus, he, a vicious life, will chuſe,
Tho' ſure, his future heav'n, to loſe!
Thus, ſporting with his miſery,
He plunges in eternity!
But oh! my ſimile here fails!
Man's folly, o'er the moth's prevails!
The moth's annihilating doom,
Precludes a weight of woes to come;
While, o'er the ſinner's guilty ſoul,
Avenging ire muſt ever roll.

Who can underſtand his errors? Pſm. xix. 12.

OH! if our thoughts in heav'n are heard;
'Ere form'd, if our deſires are known;
If ill, committed,—good, deferr'd,
Are obvious to the Holy One!
How oft we err, how oft offend,
Can we, e'en faintly, comprehend?

Whate'er *we* think, or do, or ſay,
To *build* on, proves a ſandy ground,
And, muſt be, in the trying day,
Weigh'd in the balance, wanting found.
By thy ſoul-purifying blood,
Cleanſe me, from unknown faults, my God.

END OF THE XVth. VOLUME.

CONTENTS,

OF

VOLUME XV.

Page

THE Judgment of Arminius, touching the Divine Decrees — — — 1
Dr. Woback's Dialogue on Predeſtination 57, 113, 169 235, 282, 337, 393, 449, 505, 561, 617
On Education — — — 17
A Treatiſe on the Godhead of Jeſus Chriſt 23, 75, 185, 240
Mr. Weſley's Will — — — 28
Moral Maxims — — — 31
Ejected Miniſters — — — 33
Account of the Pelew Iſlands — 38, 92, 152, 200, 253 307, 365, 428, 476, 545, 590. 641
The Revolution in Denmark — — 42

SERMONS.

Original Sermons by the Rev. Mr. Weſley,
——————on Jer. xvii. 2. — — 5, 62
——————on 2 Cor. iv. 7. — — 117, 173
——————on Eph. ii. 12. — — 229, 285
——————on Pſm. lxii. — — 341, 398
Mr. William's Sermon on the Death of Dr. Anneſley, 248 297, 357, 415, 453, 510, 565, 622

ANECDOTES.

Of his preſent Majeſty when Prince of Wales — 47
Extraordinary Gratitude — — 100
Of Lewis XIV. — — — 103
The compaſſionate Indian Butcher — — 208
Hoſpitality rewarded — — — 209
A remarkable Duel — — — 213
Caſimer King of Poland — — — 215

Page
Filial Affection 328
General Carleton's noble conduct towards American Prisoners 436
The Juſtice of Sultan Maſoud 438
——of Sultan Sandjar 486
Anecdote of Richard IId. 600
——of their preſent Majeſties 601
Spaniſh Generoſity 603
A ſcene of Diſtreſſing Poverty 607
A ſtrange change of Fortune 608
Remarkable Anecdotes of Mr. Fletcher 645, 646, 650
Anecdote of the late King of Sweden 663
——of Count Romanzow 664

A dreadful Calamity in Ireland 655
Death of a pious Woman at Briſtol 71
Inſcription on Mr. Weſley's Tomb 89
On Panegyric 90
Maxims of State 96
King of Pruſſia's Confeſſion of Faith 98
Reſtoration of a Gentleman to Life who had been drowned 102
Mr. Black's Journal 120, 176, 233
Death of Lady Huntingdon 124
Anathema Maranatha explained 142
Copy of Mr. Weſley's Deed 145
The Statement reſpecting the Executors 147
The Expulſion of the Moors from Spain — 149, 204, 257
Method of Exciting Fermentation in Malt Liquors without Yeaſt 156
The Bargain and Sale of Mr. Weſley's Books 194
On Friendſhip 198
On Converſation 246
Mr. Clarke's thoughts on Dancing 264
Mr. Allen's Account of the Work in America 288, 349, 351
403

On Cenſure and Detraction 295
The Charge of the Biſhop of St. David's to the Clergy 319
Deſcription of the Grotto del Cane 324
Maternal Affection in a She-Bear 327
Of Injuries and Revenge 355
Intellectual Flowers 370, 424
Remarkable Inſtance of Providence 375
Deſcription of the Grotto of Antiparos 375
On Counſel and Counſellors 413
A horrible Duel 431
Mr. Bauſell's addreſs to the Methodiſts 435
On Frugality and Expences 487
A terrible Judgment upon a Perjured Woman 488
Minutes of the Conference at London 489

CONTENTS.

	Page
Simplicity of Mr. Addiſon's Style	*495
Sir Francis Walſingham's Reply to Triflers	*406
Conjectures concerning the Peopling of America	548
Hints for promoting the Happineſs of Human Life	589
Thoughts on 1 Cor. xv. 28.	594
The Converſion of a Negro	596
A Hanged Perſon reſtored to Life	599
Mr. Howard's Method of purifying Rooms from Infection	661
Account of Mr. Adams	10, 66
——— Jane Plumridge	14
——— Matthias Owner	129
——— William Lanktree	181
——— George Rutter	238
——— Hannah Higgins	293
——— Griffith Clarke	352
——— Jane Finlay	409
——— Rev. John Flavel	465, 470, 525, 778, 638
——— Chriſtiana Malenoir	470, 530, 583
——— Thomas Baſker	638
——— Character of Mr. Fletcher	642
Mr. Darracott's Farewel	657

LETTERS.

From a Gentleman in the Eaſt-Indies to Dr. Coke	83, 138, 191, 244
From the Rev. Dr. Prieſtley	261
From a Father to his Daughters at the Boarding School	317
To the Editors of a Newſpaper in Jamaica	372
From the Rev. Mr. Francis, to Mr. Gibbon	481, 537
From Mr. John Flavel, to his Kinſman	541
From Mr. Fletcher, to his Brother, on Internal Religion	604
From Mr. F. to Miſs H.	48
From Mrs. M. T. L. to Mr. Weſley	50
From Miſs A. Bolton, to Ditto	51
From Mr. Adam Clarke, to Ditto	104
From Miſs Ritchie, to Ditto	108
From ———, to Ditto	161
From Mr. John Bauſell, to Ditto	162
From Miſs Ritchie, to Ditto	216
From Mrs. Ann Joice, to Ditto	217
From a Lady in Jamaica, to Dr. Coke	272
From Mrs. D. D. to Mr. Weſley	276
From Miſs Ritchie, to Ditto	329
From Dr. Coke, to a Gentleman in Bengal	331
From Mr. Grimſhaw to a Chriſtian Society	385
From Mrs. D. Johnſon, to Mr. J.	387
From Mr. T. to C. B.	397
From Mr. Weſley, to Mr. John Bauſell	440

Page

From Mr. A. Clarke, to Mr. Wesley — 440
From Mrs. M. P. to Ditto — 552
From Mrs. ———, to Ditto — 553
From Mr. Fletcher, to James Ireland, Esq. — 609
From Ditto, to Ditto — 610
From Ditto, to Mr. J. Wase — 665
From Ditto, to the Rev. Mr. Greaves — 667

POETRY.

Dr. Broome's Paraphrase of Eccle. xliii. — 52
A Sonnet by Signor Metestasio — 111
Heavenly Contemplation — 112
Christ's Passion, by Mr. Pitt — 267
On the Dutchess of Mazarine, by Dr. Langhorne — 221
On Sugar — 224
Dr. Broome's Paraphrase of Hab. iii. — 277
On Mat. vii. 8, 9, by Mr. C. Wesley — 110, 166, 220
On Mat. vii. 27. Ditto — 333
On Mat. vii. 12. Ditto — 442
On Mat. viii. 3. Ditto — 388
A sacred Ode, by Dr. Marriott — 389
Noon, by Mr. Cunningham — 391
Dr. Beattie's Elegy on the Death of a young Lady — 443
Evening, by Mr. Cunningham — 446
Charity begins at Home — 447
Epigram — 448
Dr. Lowth's Genealogy of Christ — 500, 557
The Negroes Petition — 612
On the Determination of the House of Commons for abolishing the Slave-Trade — 614
The Vanity of the World — 615
Gen. xvii. 19. O that Ishmael might live before thee — 616
On Thunder — 669
On Isaiah lxv. 24. — 670
On a Moth — 671
On, Who can understand his Errors. — 672

29 39467

THEOLOGY LIBRARY
SCHOOL OF THEOLOGY AT CLAREMONT
CLAREMONT, CALIFORNIA